

FEB 2 1959

SOUTH AFRICA
REFERENCE

AFRICA'S HOPE



INSIDE:

- THE MAN WITHOUT A SOUL
- ALL ABOUT STUDY
- THE RIDDLE
- AIMS OF SCRIPTURE TEACHING IN SECONDARY SCHOOLS



AFRICA'S HOPE

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

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ARTICLES

THE MAN WITHOUT A SOUL — By Mrs Laura C. Evans	4
THE BIBLE AND ARCHAEOLOGY — By Grace Carton	6
I AM SAVED! ARE YOU? — By S. Stashe	11
THE METHODS, PRINCIPLES AND AIMS OF SCRIPTURE	15
RUSSIAN PLAN — By Bob Pierce	iii
THE RIDDLE	12
MORNING ASSEMBLY TALKS — By Josephine Ndlovu	7
THE SUNDAY SCHOOL TIMES 100th ANNIVERSARY	iii

**REGULAR
FEATURES**

EDITORIAL	1
NEWS AROUND THE WORLD	2, 3
THESE GIVE US HOPE	6
YOUNG AFRICA: ALL ABOUT STUDY — By Alfred Campbell	13
IT WAS A GRAND DAY — By Florence Bhemba	14
HOME SWEET HOME	10
BETWEEN US WOMEN — By Mrs Nina Gamede	16

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EDITORIAL

THE MEANING OF FREEDOM...

The word **freedom**, as commonly used in Africa's contemporary scenes, has come to be associated with "revolution". Because of that current connotation, the word **freedom** has lost its broad meaning. There is a tendency to forget that apart from political freedom, there is need for aspiring for social freedom, economic freedom and religious freedom. To my mind, the most comprehensive meaning of freedom is **liberty to do the right thing**. Owing to the nebulous ethical and religious standards, "what is right" has become a relative proposition.

The imprisonment and the enslavement of evil means the liberation of freedom. Under the regime of law and order, freedom thrives; under the "law of the jungle" freedom dies, robbers and killers we find in prisons were free to steal and to kill; but because they were not aware that freedom was liberty to do the right thing, they landed behind bars. They were not aware that freedom is like walking on a dry narrow path whose either sides are completely covered with waist-deep mud. Although a person is free to leave the dry path and walk in the mud, the truth is that he enjoys his walking and cleanliness as long as he keeps on the dry path. People enjoy their economic freedom as long as they are content to live within their means; they enjoy their political freedom as long as they set up laws that they want to obey; they enjoy their social freedom as long as they obey the golden rule: do unto others what you would like others to do unto you; they enjoy their religious freedom as long as they walk in the Light, they are controlled by the Spirit and they abide in Christ.

RELIGIOUS FREEDOM

Africa has complete freedom of religion. People are at liberty to worship any object they want in any manner they choose. It is very difficult to legislate conscience, because that is a matter between God and the individual person concerned. The numerous religions, denominations and cults — some of which, in the light of our fundamental tenets of our Christian faith, have doctrines that are weird and hair-raising — are the results of religious freedom without bounds, without standards, without control. Freedom of conscience is the blessed heritage of the Reformation which has been misused. It is the spirit of Protestantism which recognises man's God-given free will. Man is free to love or to hate God; to accept or to reject Christ.

Since conscience is the guiding law of religious freedom, and is God's telephone

line of communicating with man, it stands to reason that it is God that must be consulted about absolute standards of religious beliefs. Fortunately God has provided the **Standard**, Jesus Christ, His Son; it is the people who do not want to accept it. About the **Standard** the Word of God says, "For God so loved the world, that He gave His only begotten Son, that **whosoever** believeth on Him should not perish, but have everlasting life." Elsewhere God said, "This is my beloved Son, in whom I am well pleased; **hear ye Him**." During His earthly ministry, Jesus said, "I am the **Way**, the **Truth**, and the **Life**, no man cometh to the Father but by me . . . And ye shall **know the truth**, and the **truth shall make you free** . . . If the Son therefore shall make you **free**, ye shall be **free indeed**. This statement implies that spiritual freedom is the basis of all other freedoms. If a person is still a slave of sin, he cannot be honest in business; he cannot love his neighbour as he loves himself in his social relations; he cannot set just laws — let alone obeying them.

SOCIAL FREEDOM

The manifestation of religious freedom is genuine love, and love is the key to social freedom. Where there is love, there is no fear. And the principle of fear is "self preservation is higher than the law of love." Where there is no love, there is no social freedom but "the fear of man (which) bringeth a snare" (Prov. 29:25). "There is no fear in perfect love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in 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?" (Joh. 4:18, 20).

It is not the governments that create social freedom but the people who make up the government. If they are filled with genuine love, their state will have social freedom. The same principle should apply to our multi-racial Africa. Love will ease racial tension. Christian love, friendliness and courtesy in everyday race relations will promote social freedom which is the indispensable atmosphere for progress in all fields of human endeavour.

ECONOMIC FREEDOM

Even if you would give a person, who is not spiritually free, a sum of one million pounds, the money would not give him "freedom from want". He would never be economically satisfied, because he is not

spiritually satisfied. How can we account for the hundreds of millionaires who have committed suicide?

The various economic systems of government, such as Capitalism, Socialism and Communism, are intended to give man freedom from want. Without Christ in a person's heart, no particular economic system will satisfy man. A person who is not spiritually free will find that out of the million pounds, he has no money to give to God. His heart is filled with covetousness. A person who is spiritually free derives great joy and satisfaction in giving liberally for the advancement of Christ's kingdom on earth.

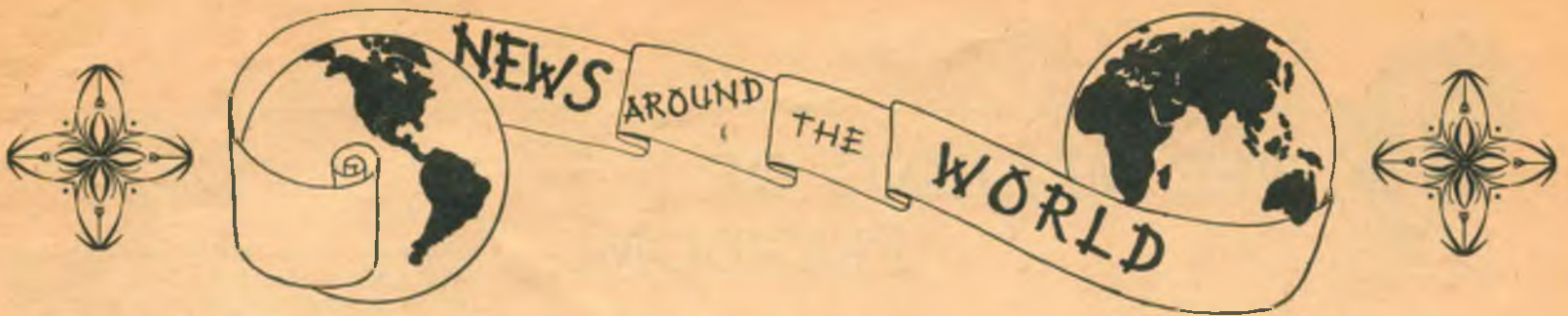
When individuals are not spiritually free, the nation will not be spiritually free either. The system of government will be characterized by economic bribery, monopoly and corruption which are some of the causes of the downfall of nations. Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his soul? Or what shall a man give in exchange for his soul?"

POLITICAL FREEDOM

1958 will always be remembered in the annals of world history as the year of political freedom in Africa. Several nations have achieved political autonomy. Several others are still going to achieve their independence in the nearest future. There are cries everywhere for "freedom in our life time!" "Freedom from fear! Freedom of movement! Freedom of expression! Freedom from domination!" The desire of Africa to be free from domination by foreign powers is perfectly natural. Any other nation or race in the same situation would do the same thing.

Nevertheless, it is worth noting that desire is not enough. Independence, truly speaking, is impossible. No nation can exist without co-operating with others. Political independence is possible where there is economic interdependence. The problem lying ahead of the African States will centre mainly around economics. And the danger is that some of the States might be forced by economic problems into Moscow's arms — a suicidal step that might end the desired political freedom.

It is well to note that if Russia can afford to be politically free, without God, Africa cannot afford the same stunt. Russia, as an Anti-Christ nation, is allowed by God to be what she is according to prophecy (cf., Ezek. 38 and 39; Rev. 20:8, etc.). It is the most dangerous thing for Africa to turn her eyes on Moscow for any help. Political freedom in Africa will be possible if Africa turns to God, works very hard and co-operates with the Christian nations religiously, socially, economically and politically.



- **BOLIVIA:** From time to time we have had reports emanating from the Bolivian Indian Mission concerning the conversion of Roman Catholic priests in Bolivia. A late report of the Evangelical Union of South America states that seven priests have been converted, one of whom has returned to France, and writes that 12 more have come to know the Lord through his witness.—**Prophecy Monthly.**
- **RUSSIA:** The study of African languages will soon be introduced in Russia's universities, according to the Soviet Ministry of Higher Education.
Text books on **Zulu, Swahili, and Amheric** will be issued at Leningrad University towards the end of the year. Moscow University will be next. Students of the African department of Leningrad University must learn two allied African languages. To improve conversational speech, specialists from Africa will be invited to the University.—**Missionary Broadcaster.**
- **U.S.A.:** The Billy Graham Evangelistic Association will send a number of missionary-evangelists into foreign lands. The announcement was made in Charlotte, N.C., where the association has recently established permanent headquarters.
The missionary-evangelist are being sent out by the association to help fill demands for campaigns from abroad that Graham cannot meet personally.
The new venture is intended to aid programs already in existence, not to "compete for souls" with established missions.—**The Missionary Broadcaster.**
- **WORLD:** Three-fourths of 11,827,000 Jews of the world live in three countries: 5,200,000 in the United States, 2,000,000 in the Soviet Union, and 1,760,000 in Israel. Figures were compiled for the meeting of the World Jewish Congress Executive held in Geneva, Switzerland, in July.—**The Missionary Broadcaster.**
- **NEW YORK:** More than 180,000 Jehovah's Witnesses from all parts of the United States and 120 foreign lands attended an eight-day **Divine Will International Assembly** in New York, July 27, August 3. City officials said the convention was the largest ever held there.
Approximately 35,000 were from overseas.
The group's membership totals 719,000 in 164 lands. JW officials reported that, since 1950, membership has increased 118 per cent. In New York alone, the increase has been 69 per cent.—**The Missionary Broadcaster.**
- **KOREA:** According to a report from the United States Office of Research and Intelligence, at the end of 1957 there were 22 million radio receivers in the far East. Of that number, two million sets were in Communist China. South Korea, in spite of its austerity, had 300,000 receivers, and Communist North Korea was reported to have 100,000 sets.—**The Missionary Broadcaster.**
- **KOREA:** Over TEAM'S (The Evangelical Alliance Mission's) radio station HLKX in Inchon, Korea, missionaries and their Korean associates broadcast for seven and one-half hours on weekdays and 14 and one-half hours on Sundays. Languages used are **Korean, Chinese, Russian, Mongolian, and English.**
"We continue to receive letters spasmodically from Siberia," says William Winchell of HLKX. "They tell of blessings received and let us know that many are listening and requesting Bibles and Christian literature. God grant that the Bibles and Christian literature sent may not go astray".—**The Missionary Broadcaster.**
- **NORTH BENGAL:** In drought-ridden India, hungry parents have sold children for seventy cents a piece, ostensibly to save them from starvation and also to gain money for their own food supply.—**Prophetic Word.**
- **RELIGIOUS NEWS SERVICE** reports that Chinese Communists have launched a "heart surrendering" movement among Protestants aimed at forcing them to yield completely to Red leadership and control.—**The Gospel Minister.**
- **THE UNIVERSITY OF FLORIDA:** will receive its first Negro students this fall. Officials predict that desegregation will be accomplished without disorder.—**Sel.**
- **THOMAS L. RICHMAN,** associate director of the American Social Hygiene Association says that in homes where the parents frequently say NO and stick to it, children aren't apt to "kick over the traces" and get into trouble.—**Report to American Legion's Child Welfare Committee.**
- **U.S.A.:** A study of almost 200,000 men in the United States reveals that those who use cigarettes regularly die off much faster than non-smokers. Smokers are hardest hit by lung-cancer, heart disease, cirrhosis of the liver, ulcers, pneumonia, bronchitis and cancer of mouth and throat.—**Christian Victory.**
- **ITALY:** Huge crowds of Roman Catholic devotees of the late Fascist dictator, Benito Mussolini, attended the memorial masses conducted in his honour recently in Italy.—**Christian Heritage.**
- **U.S.A.:** The estate of a Roman Catholic priest who died recently in Madison, Wisconsin, amounted to over a quarter of a million dollars and included considerable corporate stock in a well-known brewery. He left no will, but his known heirs include a brother and a sister of the same city.—**Christian Heritage.**
- **CYPRUS:** Reports from Cyprus indicate a number of Soviet arms were found there. Indications are they were sent to Cyprus by Egyptians.—**Calif. Jewish Voice.**
- **FORMOSA:** Here's why the U.S. Seventh Fleet is the most powerful one ever assembled: Each of the six flattops now patrolling the Formosan waters carries an equivalent in nuclear bombs to 28 million tons of TNT. That's more than ten times the tonnage of all the bombs dropped in all of Europe during World War II by the U.S. and Britain.—**Newsweek.**
- **U.S.A.** Startling recommendations by some 600 teenagers at a meeting of the Salvation Army Young People's Council at Minneapolis were "More Parental Control; curfew; early terminus for dates." "Early hours never hurt anyone," said Wayne Hagstrom of Minneapolis, as quoted in the Minneapolis Star.—**Advocate.**

- **FRANCE:** France's proposed new constitution will guarantee freedom of religion to all citizens regardless of their faith or creed. It states, in part: "France is an indivisible, lay, democratic, and social republic. It assures the equality before the law of all citizens without distinction of origin, race, or religion. It respects all beliefs."
Certain Roman Church leaders in France oppose it contains no mention of God.—**Christian Heritage**.
- **U.S.A.:** Streetcars and buses in Baltimore, Md., are now carrying posters advertising the Roman periodical, **Catholic Review**. In its stepped-up campaign for circulation, the Roman Catholic newspaper is also using taxicabs in the area to publicize its message, the first time that the Roman press has utilized this type of advertising.—**Christian Heritage**.
- **GERMANY:** The Roman Catholic cathedral at Trier, Germany, and the Parish church at Argenteuil, France, each claim to be in possession of the authentic seamless robe of Christ for which the soldiers at the Crucifixion cast lots. Both traditions acknowledge the authenticity of the other's claim to possess a robe of Christ, but each insists that its own robe is the one mentioned in the Gospel according to John.—**Christian Heritage**.
- **SOUTH AMERICA:** Over Thirty Students are now enrolled in the only Russian Bible training school in the world. Operated by the Slavic Gospel Association, the Russian Bible School is located in Buenos Aires, Argentina.—**Missionary News Service**.
- **THE WORLD:** Only 9 per cent of the world's population are Protestants. The population of the world is increasing 15 times as fast as the Protestant population.—**Gospel Banner**.
- **ETHIOPEA:** Workers at one mission station in Ethiopia who were visited recently by Mr. Stuart King and Mr. Steve Stevens of the Missionary Aviation Fellowship had not seen any white people other than themselves for ten months.—**Sel**.
- **U.S.A.:** Influential Daily Newspapers which refuse all liquor advertising include the Kansas City Star and Times, The Des Moines Register, The Des Moines Evening Tribune and The Minneapolis Tribune and Star. — **Gospel Herald**.
- **THE WORLD:** Goodwill Industries, the Methodist originated program for employment of the handicapped, has extended to Hawaii and Australia. A Goodwill Industries program is being developed in Sydney, Australia and a building is being constructed there.—**News in the World of Religion**.
- **U.S.A.:** 250,000 portions of the Bible, translated into six languages are being carried into Russia and its satellite countries by hydrogen-gas-filled balloons. This is the sixth launching made by the Christian Echoes National Ministry which has sent more than a million and a quarter portions of the Bible into Communist-dominated territories in the past five years.—**Advocate**.
- **TEL AVIV:** It is reported from Cairo that Col. Nasser has issued a new decree forbidding any Egyptian, whether private citizen or government official, to travel abroad without his personal permission. He said that foreign travel by Egyptians was straining Egypt's hard currency resources, and funds must be conserved.—**S. African Jewish Times**.
- **AUSTRALIA:** Many thousand of Australians are praying daily for the ministry of **Billy Graham**. Protestant churches in Sydney observed a night of prayer September 21 to coincide with the opening of Graham's crusade in Charlotte, North Carolina. Prayer programs are scheduled to continue through the spring of 1959, when the evangelist visits Australia and New Zealand for campaigns in number of cities. Australasia has never a religious revival. But neither has there ever been such a prayer offensive as is now going on "down under". There are signs of awakening spiritual interest. Meanwhile, Christians in the Carolinas fixed eyes on Charlotte, where a fully-integrated crusade was launched amidst a school integration crisis.—**Christianity Today**.
- **PARIS:** Billy Graham's visit to Paris in 1955 supplied opportunity for congenial co-operation. Liberals and Barthians mostly opposed. But under the leadership of the Evangelical Alliance, with chairman **Jean-Paul Benoit**, people ranging from the "incomplete evangelicals" among the Lutherans and Reformed to the Closed Plymouth Brethren and some moderate Pentecostals joined for prayer and work. Since then, similar campaigns have been launched, always with a strictly evangelical basis.
The most important one in recent months was the **Eugene Boyer** campaign in Paris last spring. The largest auditorium in Paris, the **Velodrome D'Hiver** (where Graham had spoken), was used for 16 days. Night after night audiences of 1,200 to 3,500 attended the services. A total 600 decisions for Christ were registered. Boyer speaks French fluently and knows how to bring home the eternal Gospel to the French mind.
- Contemporary reviews of the trend of modern thinking in France often ignore Protestantism, numbering 800 thousand out of 45 million people. But Protestantism is intellectually much stronger and more influential than its numerical weight would indicate.
Whether political changes will affect French Protestantism remains a relevant question. J. M. N.—**Christianity Today**.
- **U.S.A.:** It is calculated that there are more than 70,000,000 members of Christian churches in the U.S.A. Were Christ's faith and His way of life a vital force in that number of our people, the conditions of our country would be very different.—**General Baptist Messenger**.
- **EASTERN BERLIN:** An emergency meeting of Soviet-bloc physicians and intellectuals has just been held in East Berlin. Behind this is East Germany's desperate need to fill the shortage of doctors and teachers caused by recent mass defections to the West. But with shortages of their own, most of the other satellite delegations could offer little help. The results: Promises of only 150 doctors and teachers, less than 10% of the number needed.—**Newsweek**.
- **SUDAN:** Despite the recent Arab move for peaceful co-existence, Cairo has revived her dispute with the Sudan over the use of the Nile waters, it was disclosed. The Sudanese charge that Egypt has no right to dictate their country's plans for irrigation projects involving the channeling of water from the Sennar Dam to a new irrigation site. Cairo's claims are based upon an old 1929 Anglo-Egyptian Sudan agreement which is considered null and void in Khartoum today —**B'nai B'rith Messenger**.
- **U.N.O.:** Atom tests could go on for 100 years at the present rate without coming close to the radiation danger from natural sources. So says a report issued August 10 by a United Nations scientific committee. The report also found that radiation from medical and other man-made sources is many times that from fall-out.—**Wesleyan Methodist**.
- **JORDAN:** King Hussein declared he intends to keep British forces in his country as long as he has no proof that Nasser has abandoned his aggressive aims.—**Calif. Jewish Voice**.
- **MOSCOW:** Moscow Metropolitan Nikolai has said he would recommend that the Russian Orthodox Church join the World Council of Churches. The Church refused to join the council in 1948. — **Hawaii Star-Bulletin**.

THE MAN WITHOUT A SOUL

By

Mrs. LAURA C. EVANS

In the early part of the winter of 1913 a young man by the name of Henry Spencer was arrested in Chicago for the murder of Mrs. Mildred Allison-Rexroat, a Chicago dancing teacher. This man was believed to be the vilest, most daring and profane man that had ever been in a court room. The newspapers called him "THE MAN WITHOUT A SOUL". So ungovernable was he that, when he was placed in the county jail at Wheaton, Illinois, it was necessary to have several guards watching him. The police were particularly proud of so great a capture. The deeds and daring and desperation of this man formed the news of the day.

During the progress of this man's trial in the court house at Wheaton, some of my relatives and friends, who attended the sessions, were greatly impressed with the utter depravity and desperation of this noted prisoner. They frequently spoke to me about him until I began to think of the awful condition this man was in, and wondered if there would be any use in telling such a one of God's love. The thought came to me: "What an awful condition this man must be in and what an awful life he must have lived in order to get the name, 'The man without a Soul'. What a terribly hopeless life that title represented, and how great must be his need of God and salvation."

My husband and son were in the court room on the last day of the trial, when Spencer was sentenced to be hanged on December 19, 1913. As we sat around the supper table that night, my oldest boy, who had been with his father at the trial, said to me, "Mamma, I believe that something could be done for that man."

I said, "Why do you think so, my son?"

He replied, "I saw him smile when he was called so many vile names, and that smile showed me that the man had a heart. I wish you would go and speak to him." I

then told my husband again that I felt I must go and speak to Spencer.

"Very well," he said, "I believe the Lord has called you. I would go in His name and speak to Henry Spencer about Christ."

On December 10th I went to the jail. On my arrival the sheriff went up to Spencer's cell and said to him, "There is a lady here from Wheaton who wants to speak to you. Will you treat her right and not abuse her?" Spencer replied, "All right, send her up."

The sheriff then took me upstairs and introduced me to Spencer. I took a chair and sat down outside his cell. I wish I could describe to you what I saw — a man beaten, driven, haunted by the devil. If ever there was a man who looked as if he needs God's love, it was this poor condemned man.

I began by saying "You may wonder why I came to see you. I came because I had to come. I am a mother of three boys and when I think of all the love I bestow upon them and the care and guidance they receive, and then read in the newspapers that you have never known what it was to have a mother's love or a father's care, I felt that you had been denied the greatest blessing that anyone can be denied, and that is a mother's love and care. I came because I know that for you to get the name 'a man without a soul' must have meant a hopeless and desperate life. I came because I know that your heart must be bleeding, torn, hungry and broken. Is not this so?" Spencer replied, "Yes, it is."

I then continued, "You have missed a mother's love, but I have come to tell you about a love that far exceeds a mother's love, and if you will listen to what I have to tell you, and accept what I am going to offer you, you can be the happiest man in Wheaton, even though you are in jail and have but nine days to live."

Spencer was interested. He gave his attention to the message while I told him the way of salvation, asking the Holy Spirit

every moment to guide me that I would not make one mistake. I did not have to tell him he was a sinner; he knew that already. I told him about the prodigal son and the thief of the cross and how Christ saved that thief. Spencer made the remark that he had never hear of anyone's having a kind word for a thief.

After fully explaining to him the way of life and feeling that I had made the plan of Salvation as clear as I could, I told him I was going to ask him to do the hardest thing a man could be asked to do. I said, "You have always loved to do hard things, so I am told. You have been a staunch soldier for the devil. You have been fearless in his service. Now I am going to ask you to do this—to give your heart, with all its ambitions, its sins, its hatred and wilfulness, over to God, and ask Him to take you as you are, and to cleanse you from all your sin. I want you to promise that from now on you will live for Him and serve Him as fearlessly as you have the devil. Will you do that, Spencer?"

He answered, "I WILL". I said, "Shall we pray?" He said, "Yes." We knelt down, he in his cell, and I on the outside. I offered a prayer to God, and after that I asked him to follow me in simple prayer, which he did. After the prayer was finished, he said, "While you were saying that prayer, all I could say to God was 'God, help a crook like me, as You helped the thief on the cross.'" I felt forty pounds lighter after I had offered that prayer."

I then said, "Now, Spencer, you are a child of God, and I am going to show you by what authority I dare say this to you." I took from my muff a New Testament and asked him if he would like to see in print just what I had been telling him. He said very eagerly, "Oh, yes; I would. Have you got it? Can you show it to me?" I said, "Yes", and opening my testament, read John 1:12, John 1:9, and John 3:16. After I had read John 3:16, he said, "Oh, I have seen that passage on a sign some place. Let me read it for myself."

I handed him the testament and as he read it, I told him to make the promise of the verse his own. Before leaving him, I said "I am going to give you this Testament. I want you to read the gospel of John, especially," and then asked if I might come again and speak to him. He said, "Yes, please do, come tomorrow; come about the same hour."

I went to the jail the next day rather anxious to know how I would find Spencer. But as I came up to his cell he greeted me with these words: "Good morning, I am twenty-four hours old. I read in the third chapter of John about the new birth, about Nicodemus coming to Jesus—and I was born again yesterday morning. Until then I had been dead; now I AM ALIVE, and am twenty-four hours old."

Then he said, "Oh, Mrs. Evans, I have tried so hard to memorize John 3:16, and at last I have it." And with the joy of a little child, he handed me the Testament for

fear that I would not know whether he quoted it right or not, and said, "Here is the testament. You see if I am repeating it right." He quoted John 3:16, hesitatingly, but joyously and correctly.

It was really wonderful to note from day to day, the marvelous growth in grace this man made and his literally devouring passion for the study of the Bible.

Spencer had given up smoking because he did not think it consistent with a Christian life.

On December 8, 1913, Henry Spencer was granted a reprieve until January 16, 1914. Another stay was granted until July 1, 1914. It was really amazing to hear him talk about his departure the day preceding December 19th—the day set for his execution, also between those days and January 16, 1914, the day set a second time for his hanging. Strange to say he seemed keenly disappointed when he was informed of these reprieves. His lot in the world had been so hard and his life so void of happiness that this world seemed to hold nothing worth while for him; whereas the new found faith that had become his during the past few weeks had brought such peace to him that but one thought possessed him, and that was to leave this world and enter into the future life of blessedness, which he believed he would do. Never once did he show any interest at all in the efforts of his attorneys to secure a new trial or to reprieve him.

Spencer was never so happy as when he was near the date of his hanging. If there was ever the slightest shadow of disappointment on his face it was when he got his reprieves. When I used to ask him, "Do you really mean to say that you are anxious

to go and leave this world?" He would say, "Yes, mother, this life is nothing to me. It has meant nothing but sin and shame. I never had a friend nor any one to take an interest in me or to say a kind word to me until you came to this prison to talk to me."

I have seen people make preparations to go on a pleasure trip. I have seen the joy of anticipation on the part of those going to visit their homestead. But I have never seen a joy such as this man had in the anticipation of leaving this world. As he would look over the things that he would wear on the scaffold, he would smooth them out and look at them as a bride would look at her outfit.

When they were putting up the scaffold and the sound of the hammer would be so loud that we could scarcely hear ourselves read and pray, he would say at my remark about the awfulness of the noise: "Why, mother, do not worry. They never did a greater thing for me than putting up that scaffold. It will only be a moment. Think what this means to me to be able to leave this world that has meant nothing but sin and shame and hard fighting, to be with God. You ought to be thankful all your life that you made the biggest crook that ever lived, love Jesus."

The last night of Spencer's life on earth, the night when condemned prisoners are permitted to have practically whatever they wish, and which they generally spend in playing cards, Spencer's only request was that Dr. and Mrs. Evans and their son Louis stay with him part of the night, spending the time in the singing of hymns, the reading of the Bible and prayer.

This request was granted. While this service was going on, the court yard was

filled with hundreds of people trying to get a glimpse of the man who was to hang in the morning. Clear and happy, the voice of the condemned prisoner could be heard throughout the whole court yard singing. We left Spencer at midnight to go home and get rest. He, too, said he was going to sleep as sound as a child. The guard confirmed this statement the next morning.

At five o'clock in the morning he was awakened by a chorus of young ladies from the nearby churches, who had come to sing hymns for him. He immediately arose and joined in the singing. He was very happy. Dr. Evans and I went down to the jail at 7.30 that morning.

Spencer had asked to be given communion and to have his last words with us. The quiet scene upstairs during that hour will never be forgotten. To sit and speak to a man who is in the prime of life, healthy and strong, and with the apparent prospect of many years of life—to speak to him of those things, knowing that in an hour or two he would realize them, is an experience which cannot very well be put on paper. I said, "You seem so wonderfully happy and so strange this morning."

He replied, "That is because I am so near to God. You may have to live years, battling and struggling down here, and it could not be expected but what I would seem in-different."

At nine o'clock I left my husband, after Spencer had given the little things that were in his cell, he tried to thank me for what I had done for him, and his last words to

(Continued on page 11).

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— These Give Us Hope —

Dear Editor,

Thank you very much for the Africa's Hope, which comes to me every month. I am very glad to learn more about my Lord Jesus Christ. Through Africa's Hope I have been made to understand the love of God which came from heaven through Jesus Christ. I also understand that whosoever shall not receive the Kingdom of God as a little child, shall not enter therein.

Now, Mr. Editor, remember me in your prayers. May God help you in your work.

EDDISON JANUARY.

Umvukwes,
Southern Rhodesia.

Dear Editor,

It is with a grateful heart that since I accepted Christ as my personal Saviour, through Africa's Hope. I am greatly helped through the continual guidance of the Editor's Christian literature. I feel I am a different person in thought and deeds. No matter where I am or what I am doing, I am always conscious of God's omnipresence, and lovingly I labour everyday in peace and harmony without cause to worry, for I also belong to God.

A. S. NETSHITSENZHE.

Sibasa,
Transvaal.

Dear Mr. Editor,

I am not a regular reader of this Magazine, but I would like to thank our Editorial Staff who sent me the October issue of the blessed and inspired Magazine, Africa's Hope.

It is of great and vital importance to me to note that the holy Gospel of redemption, according to the Eternal counsel of the Trinity, comes from our vast Continent, Africa, to Africans. May God, the Almighty, bless the message brought through Africa's Hope, that it might turn millions of hearts to Jesus Christ, our only Redeemer, to the glory and praise of our God and Father.

(Rev.) S. S. SESENG.

Hoopstad. O.F.S.

THE BIBLE AND ARCHAEOLOGY

For the last two centuries many people have been specially interested in archaeology, the study of places, people and things belonging to the distant past. They have spent large sums of money and much labour digging the ground in suitable places to examine graves and ruins. They have dug up large quantities of clay tablets, carved stones and other records bearing inscriptions in long forgotten languages. Only after years of study were archaeologists able to read the strange writing. But clever men in many countries have worked hard, and, bit by bit, the history of thousands of years is being revealed.

Many archaeologists have worked in Egypt and the countries of the Middle East. As they have dug up the ruins of vanished cities, they have frequently made interesting discoveries about places mentioned in the Bible.

They have, for instance, discovered the birthplace of Abraham. "Ur of the Chaldees." (Genesis 11 verse 28). For many centuries the site of that city was unknown. In 1854 Mr. J. E. Taylor was sent to be the British Consul at Basra near the River Euphrates, in the country now called Iraq. A few miles away he saw a hillock which local Arabs called "The Mound of Pitch". Digging there, he soon unearthed some inscriptions which showed he had discovered the ancient city of Ur.

Little more was learnt then, but in 1922 Sir Leonard Woolley led an expedition to Ur. He discovered much about the long history of that city and showed that Abraham, Founder of the Jewish nation,

By

GRACE GARTON

was not a simple, ignorant tent dweller. His people could read, write and keep accounts, using clay tablets. In his early days, he probably lived in a two storey house built round a courtyard, with kitchen, reception rooms and lavatory on the ground floor and steps leading to the balcony and bedrooms up above. Many such houses had little chapels, each with an altar and little clay figures of their gods. There were a number of temples in Ur and, towering over all, was the shrine of the moon goddess—a blue building on top of an enormous brick structure, up which the priests led processions of worshippers. In such a city, it would not be easy to worship the one true God, and the reason Abraham was told to leave it becomes clear.

Archaeologists have also discovered the history of the nations and great empires of Bible times. For example, little was known about the Assyrians except what was told in the Books of Kings and Chronicles; but in the last hundred years men have learnt the names and dates of their kings, and much more about those powerful, warlike people, who fought and finally destroyed the Northern Kingdom of Israel.

Sometimes archaeologists have even learned about actual people mentioned in the Bible. In 1845 an Englishman named Layard discovered a black stone column, or stele, which records the victories of Shalmaneser III, king of Assyria from 858 to 824 B.C. It shows Jehu, king of Israel (II Kings 9 and 10), bowing to the ground before the proud Assyrian. Behind him are his servants bringing tribute—rich gifts of gold and silver. This ancient stele gives the only picture of an Old Testament king known to exist, and it tells us something about Jehu that the Bible does not record.

Many events in the history of the Jews have been shown to be true, because records made by other ancient peoples have been found. Here only one can be mentioned. A Frenchman named Botta unearthed a stone carving which showed Sargon II, king of Assyria from 721—705 B.C. After all the other cities of the Kingdom of Israel had fallen, he captured their last stronghold—Samaria. The Bible says he "captured Samaria and he carried the Israelites away to Assyria" (II Kings 17 verse 6). The inscription on the carving records the same events and adds that Sargon took 27,290 prisoners with fifty chariots.

Archaeology has added much to our knowledge of the cities, empires and people of both the Old, and the New, Testament. But though its discoveries are interesting and valuable, they must not make us think of the Bible as nothing more than an ancient history book. It is precious to millions, because it reveals so much spiritual truth that they call it—"The Word of God."



SUGGESTIONS FOR THE DAY SCHOOL

The morning assembly

THE FIFTH COMMANDMENT

"CHILDREN OBEY YOUR PARENTS AND HONOUR THEM"

By

JOSEPHINE NDLOVU

Happy Christmas to you all! By the way, how many Christmas Days have you seen? How many have Mom, Daddy and Granny seen? Facial looks, as a rule, betray the number of Christmas Days we have seen. The older the face, the more Christmas Days it has seen.

Perhaps your mother's face has lost its freshness and youthful beauty. The tendency of some children is to despise their old folks and forget that the wrinkled faces are evidences of self-denying toil and sacrificial suffering for their sakes. You should not be like those children. You should remember that beneath those weary eyes, deep wrinkles and grey hair, there was once fresh beauty, and that you too, someday, will be like that. You should keep in mind

that Mummy's scars of time and toil and pain are the seals of her devotion to you.

Look at your father too! He may not be as fresh and youthful as he once was. Perhaps he does not dress so finely as some of the young bloods you see about you, or as some of their fathers dress. There are marks of sustained exertion upon him; marks of strain and anxiety that seem to have disfigured his youthful appearance. It might be that you blush a little sometimes when your young pals meet you walking with him or when he comes into the room where you have company, and wish he were more presentable. Do not forget that he is toiling these days for you and that his callous hands and his bronzed face are really token of his love for you.

If he does not appear quite so fresh and handsome as some other men, very likely

it is because he has to work harder to give you a pleasant home, good clothes, daily food, good education and other comforts.

When you look at him and feel tempted to be ashamed of his appearance, just remember this, although he is now an old man with a half-bent body, white hair, slow step, deformed hand, wrinkled face, and feeble voice, he has sacrificed much for you. His soul has written its story on his body.

The soldier's scars tell of bravery, heroism and sacrifice. The same story is told by the wrinkles of your parents. And for the struggles and conflicts they have passed through for your sakes, you should obey them and honour them. Their wrinkles are the jewels in the crown of love. If you obey your parents, the Lord will bless you and you will also live long on earth.



CORRECTORS IN ACTION

Back row standing: Messrs. S. M. Molotsane (Supervisor), P. A. P. Mampie (Supervisor). Middle row sitting: P. R. Mohlabi (Supervisor) and L. Molehe. Front row sitting (left to right): Messrs. C. M. Ramanamane, J. Ramathe, A. Letlho, S. Leeuw, Rev. R. Mthuping.



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-- SOCIAL PAGE --



THE COMMITTEE THAT MARKED STD. VI EXAMS IN BLOEMFONTEIN
 Sitting: (L. to R.): Mr. C. M. Rmanamane, S. M. Moletsane (Sup.), S. A. Molotsane (Sub-Inspector), F. R. Mohlabi (Sup.), D. Tshagare, I. Moreng, J. Ramathe.
 Second row: R. Nihuping, L. Molehe, Thakung Kgoare, A. Letlho, Chobokoane, J. Lekeba, Ramabenyane, Molokwane, Motoeli, J. Moeketse.
 Third row: Matob'ako, M. Matob'ako, Ntsie, Hlatshwayo, Ranabele, Kabi, Matsha, J. Tyu.



The Rev. and Mrs. Jim Sefale of the Bantu Evangelical Church, Thabong, Welkom after their grand Wedding in Thabong recently.



Left: Mr. M. Mochochoko, Principal of Mangaung Community School. Right: S. C. Pamla of Phahamisang Community School. He conducts the Bicentenary Methodist Choir which has on several occasions won in the Johannesburg Bantu Music Festival. They were the two adjudicators in the Bloemfontein and District Schools Musical Competition.



Left to right: Nurses N. Chabalala and Albertine Segojane taken in an X-Ray Department in the National Hospital of Bloemfontein.



The Thabong Methodist Church Choir, Welkom, with the conductor Mr. Garrett Mafale. The choir hopes to tour the Western Free State early in 1959.

(Photo by J. D. Mosiako Thabong, Welkom).



Mr. D. Molotsi, Conductor of Morafe Lower Primary School Junior Choir. He won the musical competition trophy.



This is the Loram Sec. Girl's Choir which won a trophy in the recent N.A.T.U. Music Competition at the Y.M.C.A. in Durban. They won the First Prize in High Schools Girl's Choir. Their Conductor is Mr. W. O. Dubazana who teaches at Loram Secondary, Durban. Mr. Dubazana says, "Music for me is the art of arts and sacred in that it is the tongue by which we beseech the Almighty to listen to our needs and by which we exalt the hearts of Men for the Heavenly Dwellings."



HOME SWEET HOME

READ THROUGH THE BIBLE IN 1959

Did you know that you could read the whole Bible in 1959? Do I hear you say you have no time? Well, let it be one of your resolutions to make time for reading the Bible through this year. Yes, it might bore you if you do not follow a definite system. The following issues will provide you with a guide arranged by Rev. D. W. Whittle. Try your best efforts to follow it. You will find a wealth of spiritual blessing.

Date JANUARY

Morning		Evening	
1. Gen. 1, 2, 3.	Matt. 1.	8. Gen. 20, 21, 22.	Matt. 6:19—34.
2. Gen. 4, 5, 6.	Matt. 2.	9. Gen. 23, 24.	Matt. 7.
3. Gen. 7, 8, 9.	Matt. 3.	10. Gen. 25, 26.	Matt. 8: 1—17.
4. Gen. 10, 11, 12.	Matt. 4.	11. Gen. 27, 28.	Matt. 8:18—34.
5. Gen. 13, 14, 15.	Matt. 5: 1—26.	12. Gen. 29, 30.	Matt. 9: 1—17.
6. Gen. 16, 17.	Matt. 5:27—48.	13. Gen. 31, 32.	Matt. 9:18—38.
7. Gen. 18, 19.	Matt. 6: 1—18.	14. Gen. 33, 34, 35.	Matt. 10: 1—20.
		15. Gen. 36, 37, 38.	Matt. 10:21—42.
		16. Gen. 39, 40.	Matt. 11.
		17. Gen. 41, 42.	Matt. 12: 1—22.
		18. Gen. 43, 44, 45.	Matt. 12:23—50.
		19. Gen. 46, 47, 48.	Matt. 13: 1—30.
		20. Gen. 49, 50.	Matt. 13:31—58.
		21. Ex. 1, 2, 3.	Matt. 14: 1—21.
		22. Ex. 4, 5, 6.	Matt. 14:22—36.
		23. Ex. 7, 8.	Matt. 15: 1—20.
		24. Ex. 9, 10, 11.	Matt. 15:21—39.
		25. Ex. 12, 13.	Matt. 16.
		26. Ex. 14, 15.	Matt. 17.
		27. Ex. 16, 17, 18.	Matt. 18: 1—20.
		28. Ex. 19, 20.	Matt. 18:21—35.
		29. Ex. 21, 22.	Matt. 19.
		30. Ex. 23, 24.	Matt. 20: 1—16.
		31. Ex. 25, 26.	Matt. 20:17—34.



Good Friday or Wednesday?

● **U.S.A.:** Bible Scholars are not in agreement as to when our Lord was crucified — Wednesday, Thursday or Friday. Dr. Barnhouse in Eternity gives light from the Dead Sea Scrolls that would substantiate the day as having been Wednesday. We quote from his article: "In the Qumran document 4Q is a calendar which clearly places the paschal meal on Tuesday evening of Holy week. This means, of course, that Christ was crucified on Wednesday and that

he rose after sunset on Saturday evening, a full three nights and three days in the heart of the earth

"1. The Qumran MSS have revealed the existence of a very ancient calendar other than the official calendar.

"2. An ancient Christian tradition, attested to by the Didascalia Apostolorum as well as by Epiphanius and Victorinus of Pettau (died 304), gives Tuesday evening as the date of the Last Supper

and prescribes a fast for Wednesday to commemorate the Capture of Christ.

"The Gospel accounts of the Passion are reconciled (Delorme concludes) if we admit that John follows the legal calendar attested by the Qumran MSS. Among the difficulties thus resolved are the date or the anointing in Bethany, the requirements of the Mishna in legal matters and the schedule of the narratives which seemingly crowd too many events into too little time.

(from page 5)

me were: "God bless you, mother." My husband remained, as he was to go with Spencer to the scaffold. The last glimpse I got of this man whom the world called "The Man Without a Soul" will remain as the vision of one who, though he had been a great sinner, had found a great Saviour and was rejoicing in a great and blessed hope.

The execution of Henry Spencer can be best described by my husband, who went with the condemned man to the scaffold:

"I was alone with Spencer from nine o'clock on the morning of his execution until his death at 10.22. He narrated to me the story of his life from its beginning until that hour. Among other things he said: 'It is true, Doctor, that I have been a crook, a thief, and a bad man. I have hated everybody until I found Christ as my Saviour. Now I am going into the presence of my King and my judge, but I can say to God that my hands have not been stained with the blood of anyone. I am not a murderer, and the only time I ever saw Mrs. Rextroat for whose murder I am now to be hanged, was the hour I danced with her that night. Who killed her, I do not know, but I am satisfied to die, because I am ready. It may be that the man who really murdered her is not prepared to meet his God. I am sure that God has forgiven my sins and that I shall see the King. I am innocent of this crime.'

"The sheriff then came to the cell to read the death warrant to Spencer. It was really wonderful to see the calmness of the prisoner as contrasted with the nervous condition of the sheriff, and also to see how Spencer tried to comfort and encourage the sheriff by telling him he must not feel badly; that he was only doing his duty; that this

was the happiest hour of his life. Spencer was then led out of the cell, his hands tied behind, accompanied by the sheriff, two deputies and myself. As we came to the foot of the scaffold, Spencer ran ahead of me and bounded up the stairway two steps at a time and took his place on the trap door.

Those who witnessed the execution will never forget the scene nor will they ever forget the look on the face of the condemned man and the expression of confidence, hope and joy, which was born of faith in Christ.

"He told me that he wanted to quote some of his favourite psalms and also to give his testimony on the scaffold before he died. To this the sheriff consented. So when everything was quiet, Spencer began to quote some of his favourite psalms—the twenty-third and two others.

He said: "My friends, I am glad to have this opportunity to tell you that I have found peace and joy at last. I have found a mother in Mrs. Evans, who brought into my miserable life a trust in God, which is in my heart now. She showed me the way of salvation, even through the trap of the scaffold. The seven months and twenty-one days that are ending now, have been the happiest ones in my life, and that alone, whether guilty or not, is worth going to the gallows for. I have found peace, joy and happiness in believing in Jesus Christ."

"Spencer then made a declaration of his innocence. He said, 'You are doubtless interested in knowing whether I am innocent or guilty of this crime for which I am being hanged. My friends, I am innocent of the crime for which I am being hanged.' He then said, 'I am ready now, sheriff.'

"His arms and legs were then pinioned, the white shroud was put over his body;

his glasses were taken off and given to me; the rope was adjusted around his neck; the cap placed over his head; and in the midst of prayer, his body shot to its death.

"The impression made upon those who witnessed the execution is beyond pen to describe. Men who were skeptical and unbelieving with reference to this man's conversion, had their belief changed to faith. They had never expected to see such confidence and hope in the face of death. Some of the people, I am told, left the enclosure after the confession, before the hanging took place. Many went away saying that they had never seen the power of God so real as they had seen it that day."

The body of Spencer was placed in a casket on which were placed two simple bouquets of flowers, one from Dr. and Mrs. Evans, and the other from Judge McKinzie Cleland of Chicago. At the Christian burial service Judge Cleland spoke.

That's the story of the wonderful conversion of a great sinner. And there are thousands like him in and out of prison who could be saved and made useful citizens if only they had a real chance to make good, and if in their sin and desperation some Christian man or woman would take them to the Gospel of the Loving and Powerful Son of God, who came into the world to save such sinners."

Are we His followers? "As the Father has sent me, so have I sent you." "I was in prison and ye came unto me." "Inasmuch as ye did it to one of the least (and shall we say, most unworthy) of these, ye did it unto me."—Jesus.

(This is one of 1,000 different Gospel tracts published by the Osterhus Pub. House, 4500 W. Bdwy., Minneapolis, 22, Minn., U.S.A.)

I AM SAVED ARE YOU? ?

by

S. STASHE

In the first place I want to thank God for my religious parents and their Christian parental teachings to me in my youth. I grew up in a religious home although I cannot clearly state my parents' relations with God. My father and Evangelist of a certain Church was a total abstainer from liquor, disbelieved the spirit of the Ancestors and at contrast with all witch doctors and superstitious activities. He was very strict, free-

quently punished all the members of the family who would seem to live loose moral lives. In my home evening and morning prayers were a living routine as long as my dear parents were alive.

It was wonderful to sit around the fire almost every night after supper with my mother. She wouldn't tell us fables only, no not her, but many Bible stories and the

"Pilgrims Progress" by John Bunyan. She prayed always, even my father wouldn't understand her when she broke the stillness of the night with prayer, often in tears. Her favourite hymn was "Guide me of Jehova." I don't remember my mother speaking about "being saved" to me but strongly and continually instructed us by sin and its consequences. She often told us the crucifixion story.

Despite all that religious privilege I was enjoying, I was not saved. Nevertheless mother's religious teachings remained in my mind as head knowledge all through my un-saved life. Before the turning point in my life I was always conscious of the fact that I was a sinner — a fact that gave me no peace of mind. After every sinful act my conscience troubled me.

Then Mother Died

After the death of my mother in 1949, I found freedom to join the company of mischievous street boys. The boys taught me to smoke cigarettes, to gamble and to perform other numerous sins. My elder brother was displeased by my new life, and I was also prejudiced against him interfering with my freedom.

Then I left home for Johannesburg where I later became a helpless drunkard. One day my dear brother in Johannesburg wanted to crash me with a fist behind the prison bars of Germiston, because of bringing disgrace to the family. None of these threats would change my life instead I became worse.

My soul longed for peace and satisfaction in life. The worldly amusements and pleasures gave me a passing happiness and never quenched my spiritual thirst, never filled my hungering spirit. I tried morning prayers but they couldn't help me. One day a preacher of the Church asked me if I wouldn't attend the Church with him one morning. I refused because I knew he was not free himself, as I used to buy him liquor from the shebeen queens.

The crisis in my life was in the Easter of 1954, when I was back home in East London.

On a Saturday afternoon, as I sat half-drunk in a row of drinkers, the shebeen queen often pestered me with demands for her money I owed. So, at my own time I reluctantly arose, crossed the street to my home to steal some money for paying my bill. Fortunately, at the door, I met two Christian workers who spoke to me about my soul.

"Are you saved friend?" they asked me. "O yes, I belong to the famous Church," I replied. "Are your sins forgiven?" "Yes, I confess them every night," I said with confidence hoping to satisfy them. "Are you delivered from your sins friend?" "I don't know Sir." I now answered with a stammer, because I knew that I was still bound. They explained the way of salvation to me and left me with verses such as these: "Verily, I say unto you, every one that committeth sin is the bondservant of sin. If therefore the Son shall make you free, ye shall be free indeed." (John 8:34, 36 (R.V)). They invited me to attend the service that night. When they left I was deeply convicted of my sins. Sin became sin in my mind, and I knew that if I died at that time I was going to hell.

I sent a child to pay the shebeen queen because I was afraid to go outside the house. I was arrested by a terrible conviction of sin that afternoon. I tried in vain to read the Bible and to pray. In the evening I heard the service starting through a loudspeaker and hurried to the tent. That night I decided for Christ and trusted in His precious Blood for my forgiveness and cleansing. God accepted me and satisfied the need of my soul. His Peace flooded my soul; my spiritual

thirst was quenched. 2 Cor. 5:17. In Christ I trust for the present and the future. It is my greatest joy to be in His Service, and to strive to do His will.

I am saved! Are you?



S. STASHE

THE RIDDLE

This is a story of different people who think in different ways. Sometimes you feel that they are thinking your way — but that is always because you think of yourself first and you always compare their ideas with your own country and your own ideas.

There is a tribe in Iran in a region known as Luristan. It is located in Khoramabad. The tribe's name is Lur.

Twenty-five or thirty years ago, there was a one-eyed Englishman visiting Iran. He was well-known among famous men and leaders in Iran. When they gathered together he always told them: "To any of you who can solve my riddle I shall give £100." But no one could solve his riddle. The whole city knew of the riddle, but no one could solve it.

At last a Lur came one day and said to the Englishman: "Tell me your riddle. I have come to solve it".

The Englishman drew a circle on the ground and the Lur put a line through the circle. The Englishman took an egg from his pocket and placed it in the circle. The Lur took an onion from his pocket and placed it in the circle. The Englishman then held up two fingers. The Lur showed one finger. The Englishman again held up two fingers. Again, the Lur held up one finger. Whereupon, the Englishman gave the Lur £100.

Well, there were several rich and educated men around them who were surprised because the Lur had solved the riddle without even speaking. At last, one of them asked: "What was your problem? Tell me."

The Englishman said: "This was my riddle. I drew a circle on the ground because the world is round at the equator. The Lur drew a line through it which meant that the world also has a diameter and he was right. I took an egg out of my pocket and placed it in the circle because I meant that the earth looked like an egg. But he took an onion from his pocket because he knew that the earth looked more like an

onion. He was right again. I showed him two fingers to tell him that we have two gods. The Lur held up one finger — meaning we have only one God and he was right. Again I held up two fingers to say that I have two eyes. But the Lur held up one finger to say that I have only one eye. He was right again."

This was the Englishman's riddle, and the Lur had solved it for him.

Then someone asked the Lur how he had answered the riddle. And he said: "He drew a circle on the ground and I thought he meant a loaf of bread. And I said: 'Of course,' and I drew a line across the middle to mean that half of it was mine."

"Then he put an egg in the middle meaning that I eat my bread with an egg. But I said: 'No, I eat my bread with onions,' and I put an onion in the circle. Then he showed me two fingers. At first, I thought he meant that both halves of the bread and the onion belonged to him. So I said 'No, one half of it belongs to me.' When he tried to tell me again that both halves belonged to him, I told him: 'If you still think you are going to take both halves, I am going to take out your other eye.'" So they each had an answer to the riddle. — "Unesco Features."



Young Africa

All about Study

Everybody talks about study, but who does anything about it?

The other day, my wife and my two children and I were putting the finishing touches on an afternoon tour of a museum of natural history. We were making our exit when my wife saw a little alcove just off the entrance to the building.

"Books" she exclaimed, and headed toward the place as though those binderies outranked in importance all animal, vegetable and mineral specimens in the entire museum. For my wife is a lover of books.

Somewhat less interested, I sauntered over to look at some of the titles. Meanwhile, one of our youngsters succeeded in getting lost while the other struggled to achieve "Turkey in the Straw" on a wooden flute from Yugoslavia which he had just purchased with one of his precious dollars.

I remember **All About Rocks** was one of the titles. Another was **All About Stars**. Another, **All About Animals**. There were more, but one curious thing was that many of them were written by one man.

"How wonderful," I thought, as I went out to search for my little girl, "not only to put such an immense sum of knowledge in the compass of a book 12 inches long, 8½ inches wide and a quarter of an inch thick, but to have them all written by one person."

Of course, none of the books there actually contained all there is to know about stars or rocks or what have you. And so with this article. If anyone thinks he is going to learn all about study in fourteen

By

ALFRED CAMPBELL

hundred words or more, he is greatly mistaken, for it can't be done. The dreadful facts, is, no article and no one can ever teach anybody to study at all. Oh, they may tell you how to go about it, explain some principles, and even inspire you to do something about it. But the rest is up to you.

☆ Now, two more things before we get to the main point. I must explain that I am one of those people who thinks that an education is more valuable than academic recognition, whether the latter comes in grades or degrees. Not that the two cannot be synonymous — but they don't have to be, and to my mind the first far outweighs the second.

The reason I am telling you this is that you may **not** get the highest grades in school by doing all the things I am going to tell you, and I don't want you to be disappointed. "Wisdom is the principal thing," a wise man once said, "therefore, get wisdom; and with all thy getting, get understanding."

The other thing I wanted to say is in the nature of a confession. When the **Phi Beta Kappa** keys were passed out I was among the missing, and the only reason I am writing this article is because a very gracious lady asked me — your YS editor.

Having gotten these things off my chest and cleared my overwrought conscience, let us now proceed with the main business and set down a few suggestions on how to study — or, to use a better term, how to learn.

1. **Learn for a lifetime.** You may study for an exam tomorrow (and do pretty well at it, too), then forget what you studied forever afterward. That jolly little man who pulls the drawers in and out in your mind takes his tip from you, and whatever you say — a day, a week, a month, a year, a lifetime — goes.

2. **Try to see your subject as a whole,** not just as parts that are somehow or somewhat related. You'll see better and faster

where you're going. Not only that, you'll see where you are now, and that's important. And you'll be less apt to be like the man who couldn't see the woods for the trees.

3. **Look for relationships,** not only within the subject itself, but with other subjects. They are there, you know, and if you want it that way, each course can be a voyage of discovery for you.

4. **Keep a separate notebook for each subject.** It lends dignity to the course, helps keep your notes integrated properly, and gives a big healthy boost to your own morale.

5. **Keep a dictionary alongside you, and use it.** You can't have a language without words, and you can't know the language without knowing the words. And to know the words you must have a dictionary!

6. **Learn the vocabulary.** Every subject has its own vocabulary. Therefore, if you would go places, learn that specialized vocabulary as soon as you can, and learn it well. It'll stand you in good stead when you need it.

7. **Read ideas, not words.** Those hen-tracks on the page don't mean a thing. It is the ideas they convey that move worlds. Lookthrough the words and lay hold on the ideas behind them.

8. **Read by phrases, not by lines.** Don't be caught by the marks a printer makes on a page; it's the idea, however complex or compound, that is ready to leap from the author's mind to yours, that is really going to count in your education.

9. **Try to capture the major thought.** If the author is a good writer, he will make sure that there is one sentence at least within each paragraph that will convey his most important idea. After you have found that idea, **underline it** (if the book belongs to you, of course), so you will have no trouble finding it again. Don't be afraid of marking up your book; only mark it intelligently.

10. **Ask questions of the author.** These are not throw doubt on the author's assertions, but to understand clearly what he is driving at. Feel free, not to question his knowledge of the subject — after all, to have written an accepted textbook he must have done a great deal of scholarly research in the field — but to ask for your own information, questions like **why, when, where, how, who, what**, and so on. Do not be satisfied until you get an answer. One history professor I know once said that his education began when he began asking the question, "Why?" So far as I know, he's still asking — and getting answers.

11. **Make a brief summary of the day's lesson.** The "boiling down" will have a unifying and cohering effect that will help to fix it in your mind.

12. **Rephrase the material** in your own words, in either oral or written speech. You may do this a paragraph at a time, or in larger subdivisions. I recall a teacher of mine who used to rephrase Scripture in her own words as she began each lesson. As she would tell it, the old King James seemed to take on new and relevant meaning and meanwhile lose little or none of its beauty or dignity. I have no doubt her own heart and mind were exceedingly enriched by that transference. So you may be enriched as you rephrase in your own words what some scholar has written out of his experience.

13. **Put the book down and go over the whole lesson in your mind.** Here the "vacancies" will show up most clearly, and

you will realize what specific areas need the most strengthening.

14. **Outline each day's material.** This will help you see the material as a whole, and give you a grasp of the relative importance of all its parts.

15. **Get a study buddy.** At a camp I attended this summer, one of the rules at the water front was: "Always have a swimming buddy." Why? Because in that way there would be someone to encourage, to help, to haul out, or even to cry "Help!" in case of trouble. Thus the weakness of one would be counteracted by the strength of the other, and both would survive. The same rule holds in learning. The boy who eats up English will always be glad for a helping hand from a science shark — and vice versa!

16. Finally, I would say, **be interested not only in the subject, or in that particular area of the subject, that comes easy, but in everything.** Just as our bodies are "fearfully and wonderfully made," as the Scripture says, so with the universe and all other things. Nothing should fall outside the orbit of fascinated investigation of the fellow or girl who really wants to learn. Somewhere up ahead all lines meet. It is our privilege to follow them, to observe their relationships, and to see them at last converge. Meantime, we can bless the glorious God who has so endowed us that we can exult in the endeavour.

READING FOR RESULTS

"I don't get anything out of my Bible reading," said a Christian friend. This is a common problem. What can be done? How can we read for results?

First, know what you are looking for. Is it knowledge, inspiration or a principle to apply for today? It will make much difference to define your aim. Personally, I read my Bible with a view to knowing my Lord. Critical problems, difficult verses, obscure passages are prayer over but never allowed to become a stumbling block.

Be sure to have a plan. One of the simplest is to take a piece of note paper and divide it down the centre. On the right hand column write the heading "My Lord"; on the left the title "My Life". Then as you read, jot down any truths you discover in the passage that reveal the Lord and that can be applied to your life. This plan makes your Bible reading personal and intensely practical.

And then, assure carry-over. When the Holy Spirit has guided you in seeking truth, concentrate on a heart reaction. To do this, I find it helpful to write out sentence prayers. When your Bible reading and your praying are related, you have a consciousness of communion with Christ. Avoid generalities such as "O God, bless me today". It is much better to pray, "O Lord, Thy word makes it clear that I should control my tongue. Make me conscious of my need to do this at the office today and give me grace to think more and to talk less." — **High Park Herald.**

IT WAS A GRAND DAY

I have attended church ever since I was a baby. As I grew bigger, I discovered that church was a place where people go once a week to have their actions criticised by their preacher, in the light of the Bible. I learned that they were not supposed to answer back. The most important thing I learnt at church was that good people go to heaven and bad people go to hell. As I did not want to go to hell, I developed more interest in church-going with a hope that church would change my sinful life. But to my amazement, I discovered that church did not change my life. I then began to lose interest. During the sermon, I would either go to sleep or allow my thoughts to entertain "nice times" with my buddies who never attended church at all. I would think of what I would be doing with my pals if I had not come to church. I would brood over what I would do with my friends



By

FLORENCE BHEMBA

after church. I attended church with my body and with my lips, but my heart and mind were far away from church and from God.

One day our minister preached about something that brought me to my senses. He preached about the sins of young people, such as stealing, lying, fighting, laziness, drunkenness, immorality and envy. He also pointed out some questionable amusements that lead to these sins, such as gambling,

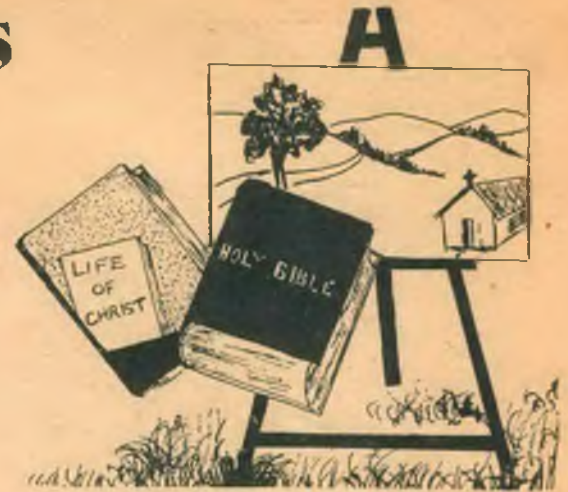
rock-'n-roll, "kiss-me-quick" and "trigger-happy" bioscope shows. Within me I answered him back thus: "Didn't he have nice times when he was still young? Why, he is saying all that because he is old, slow of speech and action! We are agile, virile and full of vim and vitality. This old timer is crazy! I will not waste my time listening to such primitive ideas." I almost left church that morning, but somehow I managed to stay on.

The minister then went to quote John 3 verse sixteen as follows: "For God so loved the world that He gave His only Begotten Son, that whoever believes in Him should not perish but have eternal life." He continued to explain how a sinner could be saved from his sins and live a holy life in this present world. After that explanation I noted that my anger turned into conviction. I realized that I was a sinner all-right, but it sounded rather too farfetched to suggest that even a young blood like me could live a life of freedom from sin through the blood of Jesus Christ. As the minister continued to explain the way of salvation, I felt deeply convicted within me by the Holy Spirit. When the minister proclaimed an invitation to accept Christ as Saviour and Lord, I wholeheartedly responded.

(Continued on back cover).

THE METHODS PRINCIPLES AND AIMS OF SCRIPTURE

TEACHING IN SECONDARY SCHOOLS AND TEACHING AIDS



1. The **immediate** aims of Scripture in the Secondary School are summarised in the **themes** of the syllabus for J.C. I, II and III namely:—

J.C. I (a) To give the pupils a brief survey of the work done in the Primary School.

(b) To teach the principles of the Hebrew and Christian faith as revealed in the character of the leading personalities of the Bible.

J.C. II and J.C. III: The mighty acts of God as the basis of the Christian faith and action.

2. But above all, the aim of Religious Instruction is to **lead** and **guide** the pupils to a true, sincere and **personal knowledge** of Jesus Christ as their Saviour through the study of the word of God.

In order to attain this goal the responsible **teacher** must need be **equipped** with the following:—

(a) First of all he must be a **sincere** student and disciple of the Great **Teacher** himself — “a sinner saved by grace”. In this way such a teacher will be the right instrument in **leading** his pupils to accept the lord Jesus Christ as a living Saviour. Not his words only, but his life also must convince the people of his community.

(b) He must be a **man of prayer**. Only when the teacher prepares his Scripture Lesson prayerfully will his teaching ring true and be fruitful. “Work and Pray!”

(c) It naturally follows that he must be a **keen Bible student**. “Search the Scriptures”, said Jesus in John 5 verse 39. Only in this way will he be able to kindle enthusiasm for the Bible in his pupils. The Bible loving teacher will also promote youthful Bible lovers among his pupils.

It is therefore necessary that such a teacher must strive to have a fine selection of religious books for background and more inspiration.

3. In the light of the above mentioned aims, **special attention** must be given to the particular methods used. The wrong method may produce just the opposite effect of what we are aiming at.

(a) Whatever method is used, the teacher must strive to prepare his lesson to the

best of his ability. Only then will he succeed in carrying it across—making it live. The more prayerfully and carefully it is worked out, the more fruitful will the results be.

(b) It goes without saying that the medium of instruction must be in the mother tongue at least as far as possible.

(c) The Bible must have the **centre** place in the Scripture lesson, and must be treated with due respect. The teacher must, as far as possible, encourage the pupils to study the Bible on their own by setting the right example. The ideal is that every pupil must be the proud possessor of his own Bible, using it and referring to it constantly in the Scripture Class.

(d) The constant use of the Bible in class should naturally lead to the **memorisation** of choice passages. A good idea is to select outstanding Bible verses dealing with the way of Salvation, such as John 3:16, Is. 1:18, John 1:7 and 9, Rev. 3:20, etc. This may then lead to longer carefully selected passages, such as Philippians 4, Ecclesiastes 12, I Cor. 13. Certain Psalms like the 24th lend themselves beautifully to Choral Speaking.

(e) Provision must also be made in the Scripture lesson for the **singing** of **Hymns** and **choruses**. Singing is the life of a child. There is hardly anything more inspiring than the singing of such choruses before opening the Scripture lesson with a prayer. This also creates the right atmosphere and encourage **active** co-operation of the pupils.

(f) Special care must be taken in the giving of notes on the lesson just discussed. Only the main ideas must be accentuated, given in short systematised and clear notes.

Here I would suggest that the Scripture Notebook of the pupil be named **A Bible Anthology**. It has proved to be very helpful and successful to divide the Anthology into four divisions, namely:—

(i) **Bible Notes** — used for Scripture Notes.

(ii) **Golden Thoughts** — containing well-known selected religious sayings, poems, etc., e.g. Prayer of St. Francis of Assisi.

(iii) **Outstanding Bible verses** — containing selected passages and verses discussed and memorised in class. The greater the amount of verses memorised, the richer is the pupil!

(iv) **Hymns and Choruses** — containing those that have been learnt in class.

A good idea is to have an envelope attached to the back cover for containing tracts, etc. The older the pupil becomes the more will he treasure this Anthology.

4. The **general teaching methods** used in the other school subjects are here also applicable. These methods together with the discreet use of the **teaching aid** or **apparatus** should just be the channel through which His Spirit can work more effectively.

(a) **Dramatisation** or **acting** methods.

This is one of the best methods the teacher can use. After the lesson has been discussed, certain outstanding events may then be dramatised. Encourage the pupils to write their own Bible plays or sketches. It is in doing that the pupil will really remember it. This method also encourages self activity. The story of Ruth and Naomi or the Parable of the Five Wise and Five Foolish Virgins is suggested.

(b) **Questionnaires** or **Study Guides**.

Instead of the usual story method, this method will stimulate the interest of the pupils too. Suitable leading questions are asked, based on the lessons. The pupils are then expected to find the answers by consulting their own Bibles in the class. E.g., with the life of Samuel, Saul or David, this will prove very successful. Care must be taken not to ask too many questions, as it might spoil the pupils' enjoyment.

(c) **Projects** or tasks may be given to the pupils. The class may be divided into

various groups and each group held responsible for working out a certain part or section of the lesson.

E.g., **David**:—

Group A — His outstanding characteristics.

Group B — His early life.

Group C — His service under Saul.

Group D — David as fugitive.

Group E — David as King.

After the groups have been working this out, they are given opportunity to put it orally before the class after which the teacher briefly summarises the main ideas. This will prevent the pupils from being "spoonfed" and will encourage them in their Bible Study, to seek and to sort out the facts for themselves.

(d) When the story method is used, Bible pictures are invaluable. Care must be taken that the coloured pictures are well chosen—that they are true to Bible characters and facts. Such pictures used as the basis of a lesson should be put up on the walls for a short period, otherwise children may later lose all interest in it.

Another valuable and popular aid is the **Flannelgraph**. Apart from obtaining colourful flannelgraph pictures from booksellers, the pupils should be encouraged to draw their own scenes and objects for a special lesson. This will promote interest. It is a very good visual aid in making the lesson more lively. In this way pupils are encouraged to come forward during the lesson to contribute their drawings by placing them

personally on the flannelgraph. This also stimulates self activity and co-operation.

Maps are a "must" in Scripture Teaching, and should be introduced wherever possible.

If one is fortunate in obtaining suitable records to make the lesson more colourful, it will heighten the interest even more.

The more the teacher varies the above-methods the better. So we see finally that to a Bible class Teacher, Bible teaching is truly a privilege and a challenge with immense responsibility. Not only has he to obey the Bible himself, but also has to carry its message to his pupils so that they also may ultimately accept Jesus Christ as their personal saviour. "I can do all things through Christ who strengthens me" (Philippians 4:13). Let this be our motto.



BETWEEN US WOMEN

By MRS. NINA GAMEDE

LOOK YOUNGER AND FEEL HEALTHIER

That slender people are sickly is not true. On the contrary, fat people have a very weak resistance to many diseases. Unnecessary fat gives the heart unnecessary strain thereby shortening one's life's span. So if you are wise, you would try to control your figure.

First and foremost, to have a good figure and confidence, one has to have a correct poise and balance. How ugly some girls walk with their "backs" protruding, shoulders bent in. To develop good poise and balance, do the following exercise five times every day:

Stand upright with your arms carried at shoulder level and your legs close together. Raise to your toes and count "one". Lower to squatting position and count "two". Pull yourself straight up from your midriff to raised-toe position with your "tail" tucked in and your abdomen pulled in and count "three."

Don't be lazy. Do this exercise five times a day, and you will achieve your goal.

Do you have bulgy hips and wish you could cut some pounds off your steak? What about your "public-opinion?" See more exercises on this page next month.

COOL DRINKS FOR HOT SUMMER DAYS

For hot, sultry days like these, home-made fruit cool drinks are the answer. Any fruit combination will make a delicious drink provided, of course, the desired sweet-acid taste is obtained by the addition of lemon juice, orange juice or another acid, and sugar. In order to have a professionally prepared juice, sugar syrup should be used instead of crystal sugar, as it yields a clearer product, mixes more readily and does not settle at the bottom of the glass.

SUGAR SYRUP

4 cups sugar 4 cups water

Boil sugar and water together, strain and boil for another 10 minutes. Pour into clean jars and screw down tightly. Use when required.

LEMONADE FOUNDATION

Juice of 6 lemons
3 cups water
1-1½ cups sugar syrup

Garnish with thin slices of lemon, coloured ice cubes and a sprig of mint just before serving.

Grape drink: To the above add 1 cup orange juice and 2 cups grape pulp, granadilla pulp or apple pulp as the case may be.

PEACH PUNCH

2 cups peach pulp (from canned or stewed)
¼ cup sugar syrup
2 cups orange juice
2 cups strong tea
1 gallon home made ginger beer

Pass peaches through a sieve. Mix with the remaining ingredients, adding the ginger beer just before serving. Serve ice-cold.

BANANA MILK SHAKE

To 1 mashed banana add 1 cup of ice-cold milk. Beat well with an egg beater until frothy. Serve immediately.

FROTHY MILK SHAKE

½ cup fruit, chopped
½ cup fruit juice
2 tablespoons honey/syrup
2 egg whites
4 cups milk

Beat the egg white until stiff. Add the syrup fruit juice and milk. Whisk until frothy. Arrange fruit at the bottom of the glass and pour milk over. Serve immediately.

Mash 1 banana. Add 1 teaspoon of orange juice, 1½ teaspoons of honey. Add 1 cup of ice-cold milk. Beat well with an egg beater. Sprinkle some dessicated coconut on top. Serve.

Oh, what a grand day it was when Jesus entered into my heart and life! With His Blood which He shed on Calvary's Cross He washed away all my sins and cleansed my conscience from all stains of guilt. He flooded my soul with real peace and joy for the first time in my life. I felt wonderfully "clean within" within. Jesus gave me loathsomeness for sin and desire for holiness. He gave me love for Christians and for other people who did not love me. Jesus made me a new creation, as He said through Paul, "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come." (2 Cor. 5:17 R.S.V.) Today I do not struggle to be a Christian; it is Christ who lives His life in me. I find joy and satisfaction living a victorious Christian life. Indeed, it is the most wonderful thing to be a "saved" Christian.

RUSSIAN PLAN

By BOB PIERCE

"My visit to the Protestant churches in Russia was the most wonderful, but frightening experience of my ministry," said Dr. Bob Pierce, president of World Vision, Inc., who recently returned from a seven-week tour of Europe and the Soviet Union.

"The hunger for the Word of God is so great that the Baptist Church in Moscow (only one in the city of five million) holds three two hours services each Sunday, with over 2,000 present at each. Three week-night services are also jammed. I wept as I heard the Christians in Kiev sing 'Revive Us Again!'

"The apparent religious freedom was marvelous . . . but frightening answers came when I asked questions and probed

beneath the surface. The Communist rulers have in progress an ingenious, diabolical plan that is killing the Christian church at its roots.

"The church must not baptize anyone under 18. There are no Sunday schools. From the age of seven, every boy and girl is pressured to join the Communist-sponsored Young Octobrists and then the Young Pioneers. But a child of Christian parents cannot belong to these organizations unless he renounces the faith of his fathers and swears allegiance to the 'glorious' Communist party. That is why the vast majority of Protestant churches in Russia are filled with persons of middle-age and beyond.

"The last Protestant seminary closed in 1930. The Kremlin says the church is free to have a seminary, but there is no building available. Some aging pastors do their best to train young men by private lessons.

"I was frightened by the lack of Bibles. Russia, by far the world's largest publisher of books, has printed only 45,000 Bibles in over 30 years. It was heartbreaking to see Christians trying to keep the decaying leaves of their Bibles together with strings. What could not be held with strings, they carried in bags.

"The Communist plan is clever. It goes beyond Russia and includes the whole world. It is working. The church in Russia could be destroyed in another generation.

"But I don't believe it will happen. The Kremlin masters reckon without Almighty God. He is still in control and can destroy the best of man-made plans. But the Russian plan may be successful unless Christians in America care enough to pray, sacrifice, and live for Christ."

THE SUNDAY SCHOOL TIMES 100th ANNIVERSARY

Not many living papers in the United States can lay claim to 100 years of continuous publication. Among the many thousands listed in the 1958 edition of "N. W. Ayer & Son's Directory of Newspapers and Periodicals", only 46 religious periodicals and newspapers are shown as having been established as long as The Sunday School Times, a weekly paper published in Philadelphia.

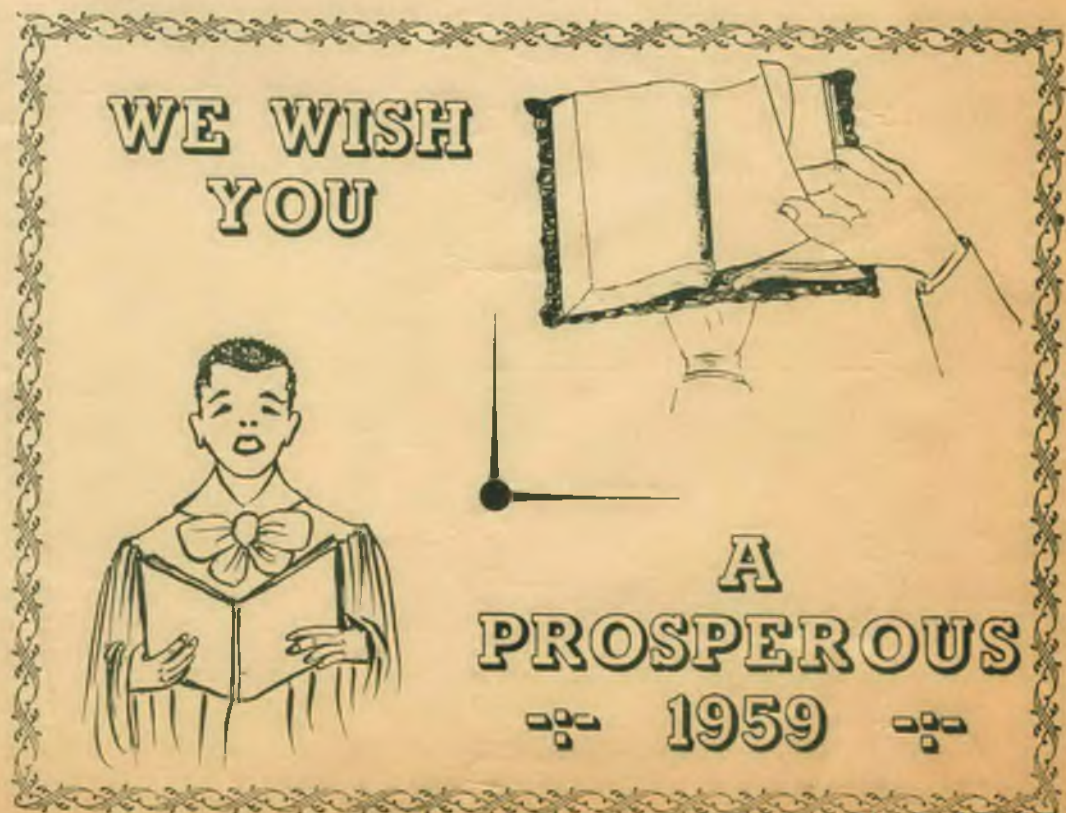
The first issue of the Times was dated January 1, 1859, and it is planned to make the January 3, 1959 a special Centenary Number. In this issue there will be pictures of some of the early publishers and editors, of the present directors and executives, of the present staff of office workers, and of the Sunday school lesson writers. A specially prepared article will outline the principal events in the paper's past, and an announcement will tell of some of the new features that are planned for the days ahead.

In addition to the regular features, writers of the Sunday school lesson helps and of other special departments will tell in this Centenary Number what it has meant to have had a part in the long ministry of the paper. There will also be a photographic reproduction of the first page of the first issue of the Times and a description of the contents of this first issue.

Although The Sunday School Times began as, and still is, peculiarly a Sunday school periodical, its ministry has always been much broader than its name might suggest. It touches almost every phase of Christian work and Bible study, and it is relied upon by its constituency for its conservative stand, its articles on Bible study, for authoritative information on difficult Bible passages, appraisals of the latest books of interest to church and Sunday school

workers, Christian news around the world, and the latest in Sunday school methods.

As might be expected, this Centenary Number will be printed on special paper and will have an extra circulation that, with its regular circulation, will reach a total of at least 72,000 copies. Specimen copies of this unusual 100th Anniversary issue of the Times may be had for the asking. Just address The Sunday School Times Company, 325 North 13th Street, Philadelphia 5.





Students of the Decoligny Mission Bible School of the D.R.C. at Umtata, Transkei; are here seen working on some lovely basketry to the Glory of God. The money that is obtained by selling the completed articles is chiefly donated to Evangelical Campaigns run by the Mission.



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- THE MESSAGE OF EASTER
- WHAT RESURRECTION PROVES
- IS SMOKING A SIN?
- COMPELLED TO THINK AT LAST



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.

APRIL
1959

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

NUMBER 14
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ARTICLES	THE MESSAGE OF EASTER — By A. Bekithemba Gamede 10	10
	WHAT THE RESURRECTION PROVES — By Dr. Arthur Petrie 14	14
	IS SMOKING A SIN? — By Rev. F. W. Schwarz 16	16
	AFRICAN SUNDAY SCHOOL — By S. A. Mahono iii	iii
	THE BOOK THAT WROUGHT WONDERS — By W. E. M. Chucu iv	iv
FICTION	COMPELLED TO THINK AT LAST — By V. T. E. Ngwenya 4	4
REGULAR FEATURES	EDITORIAL 2	2
	NEWS AROUND THE WORLD 3	3
	BETWEEN US WOMEN — By Mrs. Nina Gamede 7	7
	THESE GIVE US HOPE 15	15
	HOME SWEET HOME 15	15
PICTORIAL FEATURE	AFRICA ON THE MARCH 1	1
	SOCIAL PAGE 8,9	8,9

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AFRICA ON THE MARCH



Mr. Sam Shabalala and Mr. Bali of the Roodepoort Mission Press working on the Press machines. They are here shown blazing a new trail in African Education: Technology for Production.

-- OUR COVER PICTURE --

The youngest couple in the world! They did not say their vows. And they were happily separated immediately after the wedding ceremony. For further particulars, see the centre page.



— SUBSCRIPTION FORM —

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EDITORIAL

EASTER...

Easter will soon be here. Christendom will be turning her eyes upon the Crucifix — the most puzzling symbol of Christianity. The crucifix is a puzzle because the Christian world attaches numerous interpretations to it. The truth is that not all interpretations are true. Perhaps it will help us to celebrate Easter in a God-honouring way if we analyze what Easter is not.

EASTER IS NOT A COMMEMORATION OF A MARTYR

Some people will be commemorating the most gruesome death of a **Martyr** who was ruthlessly crucified for His **principles**. Sermons and pictures will magnify His physical suffering for His **exemplary life**. The pathetic scene thus vividly depicted may, in some cases, succeed to draw tears from the eyes of certain hyper-sensitive personalities. Usually such people never succeed to make the connection between the death of Jesus Christ and their sins. Consequently, they never actually repent from their sins. And because they never repent from their sins, they never experience a dynamic change in their lives. If they had been drunkards, they continue to be drunkards; if they had been hateful, they continue to be hateful; if they had been full of pride, they continue to be proud; if they had been selfish, they continue to be selfish; if they had been immoral, they continue to be immoral. The only conclusion one might draw out of this theory, is that it is erroneous, because it relegates Christ to a Martyr who is impotent in changing sinners to saints. No, Jesus did not die for **His principles**; He died for the salvation of all people who receive Him as their personal Saviour from their sins and Lord of their lives.

EASTER IS NOT A COMMEMORATION OF A PHILOSOPHER

There will be some people who will be commemorating the death of a Great Teacher and Philosopher who taught the highest principles to follow. According to this school of thought, Jesus was a Great Philosopher, ranking very well with Paul, Moses, Plato, Aristotle, Buddha, Mohammed, Confucius, etc. For such people, it is difficult to accept Jesus as God the Son, Christ the Saviour, King of kings and Lord of lords. As long as they regard Christ as a Great Philosopher, they can never be saved from their sins. **The principles Christ taught can only guide us in living a Christian life; they cannot save us from sin.** It takes the Christ of Calvary to save sinners from their sins and to give them life eternal. No, Jesus was not just a Philosopher; He was the Saviour.

EASTER IS NOT THE COMMEMORATION OF THE FOUNDER OF CHRISTIANITY

Jesus Christ was not the **founder** of the Christian religion in the same way that Buddha was the founder of Buddhism or Mohammed of Mohammedanism. Jesus Christ came not to found **another** religion but save people from their sins — including Mohammed himself! Jesus came to do what man could not do; He came to save man who could not save himself. Strictly speaking, **Christ—ian—ity** is not just another religion. As the name suggests, Christianity is Christ, and Christ is Eternal Life. That is why the Bible says in many ways that "He that **hath** the Son **hath** life. . . ." It is man who has turned Christianity to a "religion" or a system of worshipping God. Mankind has a tendency of overshadowing Christ with **religious formalism** which consists of styles of worship, denominationalism, uniforms, religious titles, and inter-church competitions for supremacy and power. People who take Christ to be a Hero of Christianity only usually make heroes out of the founders of their various denominations at the expense of Christ. It is clear that this interpretation of the Christ of Easter does not give glory to God. "And ye **know** that He (Christ) was manifested to **take away sins**; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither knoweth Him" (I Joh. 3:5, 6). Yes, Christ came to give Life to a sin-sick world, not to give it another "religion". No amount or system of religion can save a person from his sins.

EASTER IS NOT A COMMEMORATION OF MAMMON

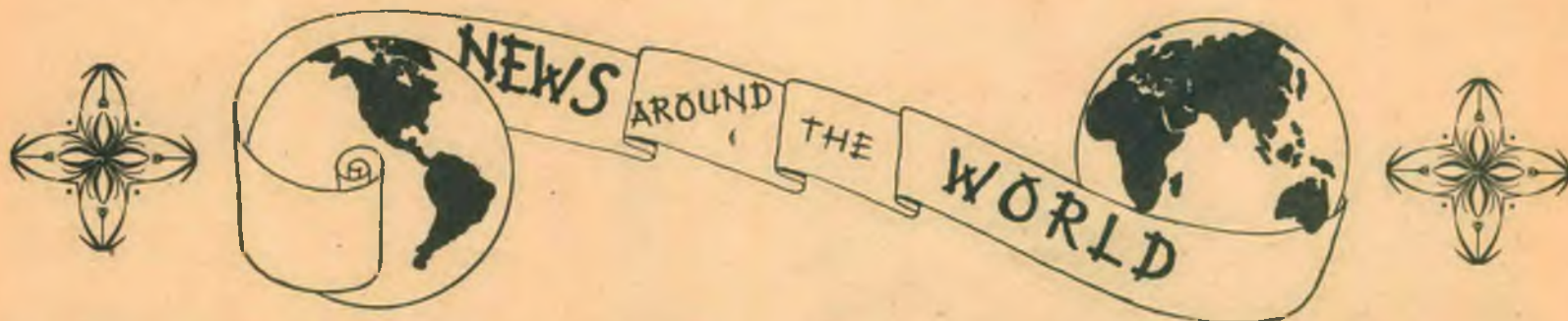
There will be businessmen who will think of Easter in terms of how many "rabbit eggs", Easter Cards, Easter Clothing Styles they will sell during the season. Christ will be merged with the Easter legends for commercial expediency. Oh, may God save us from this commercial crime.

EASTER IS NOT A SEASON FOR FRIVOLITY

Thousands of people will be finding the Easter season a good time for sports and Easter festivals. Sports grounds, beerhalls, bioscope halls and dance halls will be filled to capacity. Such people might have easily joined the mobs that shouted to Pilate, "**CRUCIFY HIM! CRUCIFY HIM!**" Some of them could have easily participated in the mocking, thrashing and spitting of our Blessed Redeemer. These people will find fun in dethroning Christ and enthroning King Alcohol and Queen Vanity at Easter time. It will be a terrible scene for our Lord, His Angels and His Saints to watch.

EASTER SHOULD CENTRE AROUND CHRIST CRUCIFIED, RISEN AND COMING AGAIN

It is through the death and resurrection of Jesus Christ that Satan, Sin and Death were defeated. Easter is the time of drawing closer to God — to thank Him for what He did for us through Jesus Christ. Easter should be a time for pondering over the message of the Cross and the empty tomb. It is time to hear once more Jesus cry, "Father, Father, why hast Thou forsaken me?" (during those dark hours when "God was in Christ reconciling the world unto Himself", and when God was making "Him who knew no sin to be sin on our behalf; that we might become the righteousness of God in Him." II Cor. 5:20, 21). Easter is the time to highlight the importance of Christ's resurrection from the dead. "If Christ hath not been raised, then is our preaching in vain, your faith also in vain . . . ye are yet in your sins" (I Cor. 15:13, 17). Easter should be a time of gathering more souls into the Kingdom of Jesus Christ. It is a time for a fresh "Looking for the blessed Hope and appearing of the glory of the great God and our Saviour Jesus Christ" (Tit. 2:13) when **all the dead in Christ** "shall all be changed, in a moment, in the twinkling of an eye . . . and . . . shall be raised incorruptible" (I Cor. 5:51—58); "then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:17).



- **CHINA:** Youths in Communist China, formerly prohibited from leaving because their labour was needed, now may buy their way out of Red China for about 200 dollars, according to a News Agency in Hong Kong. — **Sel.**
- **U.S.A.:** An Official Publication of the Committee on Un-American Activities of the House of Representatives points out that if Communism should come to the United States it would mean that:
 1. If you belong to a church you must prepare for persecution.
 2. The Communists would destroy every copy of the Bible they could find.
 3. It would be illegal for your children to attend Sunday School.
 4. The Communists would indoctrinate your children in atheism.
 5. Church weddings, funerals and baptisms would be illegal.
 6. Missionary work would be absolutely forbidden. — **United Evangelical Action.**
- **ENGLAND:** When a 50-a-day Chain Smoker died recently in England, the doctor wrote on his death certificate, "Carcinoma (cancer) of bronchus due to excessive smoking." The registrar refused to accept the certificate but the newspaper play on the incident gave wide publicity to medical recognition of the relation of smoking to cancer. — **Gospel Herald.**
- **UNO:** A United Nations estimate reports a net gain in the world population of 129,600 during every 24-hour period. 47,304,000 per year.—**Gospel Message.**
- **LATIN AMERICA:** That 780,000 teachers are needed on the American continent is the conclusion of a study presented in the Inter-American Seminary on the perfection of Teaching, which has just ended in Montevideo, Uruguay. According to the same report published by UNESCO, Argentina and Cuba, which occupy an advantageous place in the teaching picture, have a greater scarcity of teachers than some of the more backward countries. Argentina needs 28,000 teachers and Cuba, 25,000. Brazil should have 420,000 teachers but has only 171,822. — **Missionary News Service.**
- **INDIA:** The number of foreign Christian missionaries in India has been declining in the last two years. According to a statement presented to Parliament on September 15, there were 5,691 missionaries in India in 1956. The figure dropped to 5,521 in 1957 and 4,844 at the beginning of this year (1958). Missionaries from the United States constituted the largest number—1,821 at the start of 1958. Italians were next with 643.

The statement did not give any reason for the decline, but an official spokesman said one factor was that more and more Indian Christians were taking up duties previously performed by foreign missionaries.

It is the Indian Government's declared policy that foreign missionaries coming to India in the future should possess special qualifications for jobs for which Indians are not available. — **New York Times.**
- **ITALY:** The highest tribunal in Italy has gone on record as upholding the right of all religious communities to open and operate houses of worship without police authorization.

The decision was made after an elder in a Pentecostal Assemblies of God church was accused of acting as minister of a cult and operating a church without a proper permit.

The tribunal quashed the charges against the elder concerning opening and operating a house of worship on the ground that the legislation on which they were based was unconstitutional. (Many such laws date back to the fascist regime.) However, it was ruled that state authorization is still required for a person to act as a minister.

Protestant leaders consider this an important victory in their fight for religious freedom in that predominantly Roman Catholic country. Approximately 150,000 of Italy's nearly 50 million people are Protestants. — **The Missionary Broadcaster.**
- **THE WORLD:** The population of the World will pass 2,800,000,000 within the next few months. This is about ten times the population of the earth at the time of Christ. — **The Gospel Message.**
- **WEST GERMANY:** Soviet Zone authorities in West Germany have been removing religious magazines from gift parcels and notifying the recipients that "for the protection of youth, the importation of trashy and dirty literature is not permitted". — **Gospel Herald.**

COMPELLED TO THINK AT LAST

by V. T. E. NGWENYA

This thrilling fiction story, continued from our last issue, ends up in the most dramatic climax in the whole universe — the only one that shakes heaven itself, the only one that brings joy to God and to His Angels. Read the story for yourself.



Bernard: Until that night, I thought so too, Isaac. I did not realize that there is all the difference in the world between "knowing about Christ" and "knowing Christ." As you say, I have always known about Christ, but I did not know Him until the night that is the subject of our discussion tonight.

Isaac: But that's the same thing. You were taught about Him both at church and at school. And, as you know, your parents took you to church to be baptised as soon as you were born, and that wiped out your sinful nature. When you grew bigger, you were again confirmed — you ought to remember that very well because the three of us went together for confirmation. Thirdly, as you know, the three of us have always gone to Father Graham to make our confessions for all the wrong things we have done from time to time, and he has always forgiven us. Lastly, as you know, we three have always partaken of the holy communion. So how, tell me how, in view of these Christian fortresses, could you stoop so shamefully low as to imagine you were a lost sinner when you have always had Christ in you?

Bernard: Your arguments may be logical enough, and you are certainly a faithful exponent of what we have always been taught and made to believe, but it is going to startle you to hear that none of the so-called fortresses you have mentioned has anything to do with the salvation of a single soul. If you believe that the Bible is the Word of God, I am going to show you from the Bible that all the plausible assurances we have always been given, and which you have just mentioned, are at variance with what the Bible actually says. So, before we go any further, I make bold to say either what we have been taught, which you have just repeated, is false or the Bible is false, but the two claims cannot be both true any more than the arguments that the earth is round, on the one hand, and that it is flat, on the other hand, can both be true. You have reminded me of what we have always been taught, but I am going to show you what the Bible says, and leave it to you to

choose whether to believe what men have concocted or what God actually says in His Word — the Bible. As for myself, I have chosen to believe what the Word of God says rather than what some of my fellow-men have devised.

Firstly, the Bible puts it in plain words that all people have sinned (Romans 3:23), and that means every human being, without any distinction whatsoever. No one is exempt from this generalisation, not even Father Graham. **Secondly**, there is not a single verse in the Bible that says baptism or the sprinkling of an infant or an adult is a means of bringing about the restoration of a sinner to God. It is only regeneration or rebirth that restores a sinner to God. That is why Christ said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God (John 3:3), and gave the injunction, "Ye must be born again" (John 3:7). If we believe the Bible to be the Word of God, it ought to be clear to every intelligent person that baptism or sprinkling cannot be synonymous with rebirth or regeneration, because baptism is a ceremony whereas regeneration is an experience. The difference between what you tell me and what happened to me the other night is that in the case of what you tell me about, my parents took me to the minister as an infant, to be sprinkled with water — which was a ceremony — but on the night that is the subject of this discussion, I brought myself to Christ as a lost sinner, and he regenerated me — which was an experience. That night I experienced my own rebirth and that is why I know I am saved. It was a personal, practical experience. I went to Him lost but penitent. He received and regenerated me, and I returned saved and rejoicing, my sins having been forgiven. The condition in which I was when I went to Christ is as different from the condition in which I was when I returned from Him as night is different from day.

Thirdly, there is nowhere in the Bible where it says regeneration comes about through confirmation. Here again, what is said to be confirmation is a ceremony not unlike baptism or sprinkling. The Word of God does not call on us to be "confirmed" but rather it calls on us to be "transformed by the renewing of our mind" (Rom. 12:2). Transformation, you will agree, is an experience, but confirmation, such as we three underwent, of which you have just reminded me, Isaac, was a ceremony. We experienced nothing when we were confirmed — we merely went through a ceremony. So, what the Bible says, is altogether different from what we underwent.

Fourthly, there is nothing in the Bible to suggest that there is anyone, other than Christ, who has the power or the authority to forgive sins. The Word of God states clearly, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The long and short of it is that we all, Father Graham included, are lost sinners until we come to Christ for

salvation. Also, when we get saved we do not get power or authority to forgive other people's sins. At best we can show them how to come to Christ for salvation and forgiveness of sins, but we can neither forgive them their sins against God nor save them from their sins. In other words, all the sins we have continually confessed to Father Graham have never been forgiven by God. However, when I came to Christ that night, He forgave me all of my sins (Rom. 3:24—26).

Fifthly, the holy communion is an observance, commemorating the sacrifice which Christ made when He died for our sins. It is partaken of "in remembrance" of Christ (1 Cor. 11:24—26). There is nothing about the holy communion that has anything to do with the salvation of a lost soul. So, you see, that in spite of all the knowledge we have always had about Christ; in spite of all the ceremonies we have gone through from time to time, and in spite of all the observances we have always kept, we have never been anything but lost sinners before God.

John: I want to tell you frankly, Bernard, you do not know what you are talking about, and you do not even deserve to be listened to.

Bernard: Not only do I know what I'm talking about, but I now know Him of whom I speak — Christ. I had always known about Him, but now I know Him, and the two things are as different as night is different from day.

Isaac: Do you mean to say baptism, confirmation, confessions, the holy communion and the clergy, are all unnecessary and useless?

Bernard: Not exactly. Most of those things have their proper places in God's order of things. What I do say is that none of them can do anything with the rebirth or salvation of any individual. You can observe all those ceremonies and keep all those observances and still be lost.

Isaac: If they do not count towards making one acceptable to God, exactly what purpose do they serve according to your new theory?

Bernard: Call it a new theory if you like, but if you accept that the Bible is the Word of God, it will convince you that what we have always done is at variance with what God demands of us. In the first place, you will observe that according to the Word of God, repentance and belief in God precedes baptism (Mark 16:16; Acts 2:38). It is believers, who have repented, that must be baptised, according to the Word of God. Consequently, the fact that our parents presented us for baptism as infants was to no avail, as we had neither believed nor repented. An infant does not have the understanding or intelligence to believe, so it can't qualify for baptism, for the simple reason that it can neither repent or believe. Factually, all we know about our own baptism is what we have been told by our parents. Our parents and the minister acted for us. If that were salvation, then salvation would be by proxy, and all scripture saying

"he that believeth and is baptised . . ." (Mark 16:16) and "repent and be baptised . . ." (Acts 2:38) would be meaningless. And, if people could be saved by proxy, it would not have been necessary for Christ to experience death in paying the penalty for the sins of mankind. He could have devised some way of paying the penalty by proxy, and not actually experiencing death, if it were not necessary for us to actually experience the rebirth.

With reference to "confirmation", I have no comment to make on that, save to point out that there is nothing about "confirmation" in the Bible. If it is not in the Bible, then it stands to reason that we cannot be saved by it. We cannot be saved by what God has not advocated.

As regards confessions, you ought to be intelligent enough to realise that if one makes any valid confession at all, one must make it to the one wronged or aggrieved. If we have sinned against God it is the height of folly to confess to a clergyman or anyone else. If we have sinned against the clergyman then it is only proper to confess



or make restitution to the clergyman. The Bible says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Joh. 1:9). Neither the confessing nor the forgiving is done by proxy. God expects the sinner himself to confess, and He Himself does the forgiving.

What is usually referred to as the holy communion is, as I have pointed out already, a commemoration of the Lord's death for us, but regeneration is an experience, not a commemoration. The holy communion is not a cleansing of sin, but a reminder to those who are already born again that their sins were paid for by the body and blood of Christ, and believers partake of the communion "in remembrance of Christ" (1 Cor. 11:23—25).

As I have shown you from God's own Word, what we three and many others have always thought was that the Christian way was both unscriptural and to no avail for our souls. We were as lost as those we always referred to as barbarians or heathens. Actually, although this is unpopular to say, we were intellectual pagans. The trouble has always been that we accepted what we were told without question. We took what fellow-men told us for granted, without finding out what the Bible said. We did not think, but acted like parrots and simpletons. If that is what we mean by "civilised" or "intelligent" then, our civilization and intelligence needs re-examination. How can we claim to be intelligent and different from the so-called heathens when all we do is follow blindly what men tell us without examining the Bible for ourselves to find out what it actually says about these things?

* * *

The discussion had gone far into the night. Isaac and John wondered if Bernard was trying to unleash a vendetta against established norms of christianity as they knew it. Whatever the pros and cons of Bernard's new-found faith, however, Isaac and John realised, although pride prevented them from admitting it, that Bernard had a formidable defence, based on the Bible which, although they had read, they had read only as history book.

Isaac and John decided they were going to see Father Graham the next day and ask for his comments on Bernard's arguments. John asked curtly, "Bernard, do you also argue that ministers are unnecessary?" to which Bernard replied, "No, I do not say so. Ministers are very necessary. All I say is that ministers cannot save you. If they themselves are saved, the best they can do is to show you the way of salvation by pointing to Christ Who died for you. But for you to confess your sins to them, and hope they can forgive you, is a waste of both time and energy, because such sins are never forgiven by God, against whom you have sinned, and to whom you are answerable in the end."

Rising up, John said to Isaac, "Isaac, if you should die before me, please ask St. Peter to open the gates for me when I die. Let's leave Bernard alone. It is clear he has made up his mind about his new belief. As

far as we are concerned, we'll see when we die what happens to us." Bernard was quick to reply, and said, "It is not far to seek what will happen to you when you die, you needn't wait until you die to know, because the Bible explains all that in detail. It says clearly: It is appointed unto men once to die, but after this the judgment (Heb. 9:27), so, in as much as you know you have an appointment with death, which you can't avoid or dodge, you must know, too, that you have an appointment with judgment, which you equally cannot avoid or dodge. St. Peter cannot do anything for you in this matter."

At this, Isaac became visibly restless, and John pretended he did not care, but Bernard continued, "Thank God, however, He has provided a way of escape for those who are prepared to believe and accept His Word instead of their fellow-men's fabrications, for Christ says: 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). That brought to an end the nocturnal conference.

Isaac and John avoided Bernard as much as they could thereafter. His "madness", as they privately referred to his new belief, made him spend most of his leisure time reading his Bible and praying, both of which things were frowned upon by his equals.

One day, Mr. Mthiyane was to conduct a funeral service for one of the younger members of his congregation, Albert, who had died and who was also known to have claimed publicly, like Bernard, on numerous occasions, in his lifetime, that he was "saved" and that he "knew his sins were forgiven." Out of curiosity, Isaac and John decided to attend the funeral service. In conducting the service, Mr. Mthiyane had said they who believed on the Lord Jesus, and knew they were saved, were not sorry but happy at the passing away of that young man who, in his young life, had come to accept the Lord Jesus as his personal Saviour. He added, they were happy because they "knew" without the slightest doubt that he had passed on to glory. Mr. Mthiyane emphasized that one had to be saved or born again during one's lifetime, because nothing could be done for one's soul, by any living being, after one's death. "Not even the combined prayers of all the clergymen and bishops in the world, for the salvation of a dead person's soul, can avail anything," declared Mr. Mthiyane. Reading from the Bible, Mr. Mthiyane said, addressing the people present at the graveside, "Behold, now is the accepted time; behold, now is the day of salvation," and explained that one had to accept Christ as Saviour during one's lifetime or to be lost eternally, as there was no salvation after death.

It was not long thereafter when John, who had not been very healthy, suddenly took violently ill. The family doctor was called, and after examining him, he told John's parents privately, that there was no hope of John pulling through that time.

Father Graham was notified at once, and he hurried to give John the last sacraments. John fought desperately for life, but it soon became apparent to everyone that he was fast heading for the end of his life's journey. Isaac, his friend, was one of those who were at his bedside when John was in the last moments of his life. Death was coming in fearful fury, and there was no doubt that John was afraid while his young life ebbed slowly away. Fear was written prominently on his face. One fleeting glance at his mother, and another at Isaac, and John breathed his last.

John was gone, that was a fact, but where to? . . . that was speculation as far as Isaac was concerned. Where, oh where, was John exactly? The question was haunting, and Isaac was beginning to think rather than take things for granted. The death of John was a reality, but the destiny of John . . . well, Isaac had no way of saying with certainty. Nor had Father Graham's oration at John's funeral been reassuring, for, had Father Graham not said he "hoped" John's soul would rest in peace? What a contrast between the "hoping" Father Graham and the "knowing" Mr. Mthiyane, Isaac thought! Was it a fact that Mr. Mthiyane really knew where Albert, whom he had been burying, was? John wondered. For Isaac it was time to think seriously and not to take things for granted as most "intellectuals" did.

As a last resort, Isaac confided his worries to Bernard, who reiterated that the Bible was very clear and explicit about the destiny of any human being's soul. There were two places only, Bernard said, which were prepared for the only two categories of mankind — the saved and the lost. The Bible said, "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" (John. 3:36). Bernard concluded by saying, "Stop worrying about John now. You should know where he is now, because you know he believed theories of men rather than the reality of the Word of God. He has kept his appointment with death now, and you should know that he has no way of avoiding the only other appointment there is for him. You can't help him now. You can only help yourself by accepting the Lord Jesus Christ as your Saviour now, and you will know, as well as I do, what will happen to you when you die, because the Word of God says: 'He that hath the Son hath life; and he that hath not the Son of God hath not life. These things I have written unto you that believe on the name of the Son of God that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God' (1 John 5:12, 13). At this point Bernard put the question direct to Isaac and said, "What are you going to do about this — are you going to go on hoping or will you accept the Lord Jesus here and now and know you are saved?"

Said Isaac, kneeling down, "I believe the Lord Jesus Christ died for my sins and I accept Him as my Saviour and Lord of my life."

BETWEEN US WOMEN AT EASTER TIME



IN CHRIST WE HAVE

A love that can never be fathomed
 A life that can never die
 A righteousness that can never be tarnished
 A peace that cannot be understood
 A rest that can never be disturbed
 A joy that can never be diminished
 A hope that can never be disappointed
 A glory that can never be clouded
 A light that can never be darkened
 A happiness that can never be interrupted
 A strength that can never be enfeebled
 A purity that can never be defiled
 A beauty that can never be marred
 A wisdom that can never be barred
 Resources that can never be exhausted.

—Selected.

By
Mrs. NINA GAMEDE

Let's talk Heart to Heart

Dear Nina,

I wish to congratulate you on the recipes that you are always publishing in the Africa's Hope, and on the other home and health hints.

We pray that all the readers should repent when reading the magazine because really, we are enjoying it everytime we read it. It is like a mirror, it is never compromising with sin.

I am finding I am finding great difficulty in getting some utensils for cake decorating and icing bags in my area. Could you please tell me how much they cost in your area? I may have to place an order through you.

Mrs. M.E.N.
 Hectorspruit.

Dear Mrs. N.,

Thank you for your encouraging letter. You will receive a personal letter from me soon.

Yes, I wish all the readers of the Hope would realise that the solution of all our problems is in Jesus Christ, the Hope of Africa, and the Hope of the world.

Sincerely,
 Nina.

Dear Nina,

I have a young girl of 16 years of age who has started to give me quite a heart-ache and a headache. I do not know what

has grown wrong with her. She also has friends of whom I disapprove greatly. When I talk to her about these friends, I seem to be making her adore them even the more. Truly speaking, this is the period I had always anticipated with misgivings. She disapproves of every dress I buy her. Can you suggest the solution to this problem?

Mrs. E.M.K.
 Kroonstad.

Dear Mrs K.,

Manifold thanks for your enquiry. Owing to shortage of space in this issue, your question will receive my full attention in the following issue.

Sincerely,
 Nina.

AND NOW TRY THESE:

HOT CROSS BUNS

2 cups flour
 2 teaspoons baking powder
 1/2 teaspoon salt
 3 ozs. vegetable shortening
 1/4 cup sugar
 1 level teaspoon mixed spice
 1 tablespoon mixed peel
 1 egg
 1/2 cup milk
 1/2 cup currants

Sift baking powder, flour and salt together, then rub in shortening thoroughly. Add sugar and spice and blend well. Add currants and peel and mix altogether. Beat

egg and mix with milk setting aside a little beaten egg about a dessertspoon for brushing tops of buns. Add beaten egg and milk to the dry ingredients. Blend into a soft dough of a right consistency for rolling. You may add more milk if necessary. Knead lightly to smooth. Take small pieces and roll, molding with hands into buns. Place on a greased baking-sheet and flatten slightly.

Crosses

Mix 1/2 cup flour with 1/4 teaspoon baking powder. Rub in 1 spoon shortening. Blend with a little cold water, into a firm dough. Roll out to 1/4 inch thick. Cut into strips. Form these strips into crosses on top of each bun, moistening slightly with cold water to stick. Brush with the beaten egg, and bake in a hot oven 400 degrees for about 15 minutes. Serve warm.

ORANGE BREAD

2/3 cup orange peel, chopped
 2/3 cup water
 1 1/4 cups sugar
 2 cups milk
 4 cups flour
 6 teaspoons baking powder
 3 eggs, beaten
 1/2 teaspoon salt
 6 tablespoons melted fat or oil

Mix the peel, water and half of the sugar and boil slowly for about 30 minutes. Cool. Sift together flour, baking powder, salt and the remainder of the sugar. To the dry ingredients add the eggs, milk and fat. Add this to the cooked mixture and mix. Place dough into greased 2 loaf pans. Bake for 1 hour at 350 degrees.

"I say bake 2 loaves because your husband will taste one slice with or without butter and keep on 'tasting' before you even serve the warm bread. So you'll show him and the kids one loaf and reserve the other for a surprise."

THE SOCIAL PAGE

There she is! She is Gloria Goodness Mokhabi Seipobi, 11 months. She was taken during her visit at her grandfather's home in Basutoland. During her Daddy's absence, she felt rather lonely, and to fill the vacuum of loneliness, she decided to listen to some music from the radiogram. When Daddy came in, Gloria had gone as far as the stage you see in the picture.



The Day they will always remember! 14th March, 1959. On that day Mr. Benedict Matete Lebakeng of Makhalanyaane Thaba-Bosiu, Basutoland, was happily married to Miss Francina Soola of Lower Game, Basutoland. We wish them well.



On the 7th March, 1959, Morafe Community School was alive with excitement. It was a school picnic with a difference in that its climax was one of the most dramatic mock marriage ceremonies ever to be staged in a Lower Primary School. At the "Reception", there was a cake to be cut, a toast to be proposed, eats and drinks to be enjoyed.

Left to right: Mr. J. B. Moeketsi — Rt. Rev. and Minister-in-charge, **Bridegroom:** W. P. Malotle; **Bride:** P. P. Pheyan; **Master of Ceremonies:** Miss Baile V. Tsoeu; **Bride's father:** Mr. S. M. Musa; **Bridegroom's father:** Mr. A. L. Botlhoko (Principal).

Why so much fuss about something kids know nothing about? They may not know the implications of marriage, but they are able to appreciate the beauty and the glory of it. The aim of course is to instill a high standard of morality in the minds of the children, and to glorify marriage as a sacred ceremony instituted by God Himself. The purpose is to enable the children to develop the high ambition of starting their families properly — by going through a marriage ceremony.

The "bride" and the "bridegroom" pictured here were born of properly married couples. They were not born outside of the wedlock. Other things being equal, and under proper parental care, these children will not develop to be "Tsotals".

Statistics of illegitimacy in some of the African "Locations" or Townships is as high as 80 per cent.! Moral standards are at their lowest there. And immorality is not a sure foundation upon which we can build an African Nation. If the Roman Empire and other preceding civilizations collapsed through immorality, Africans will be no exception to the rule.

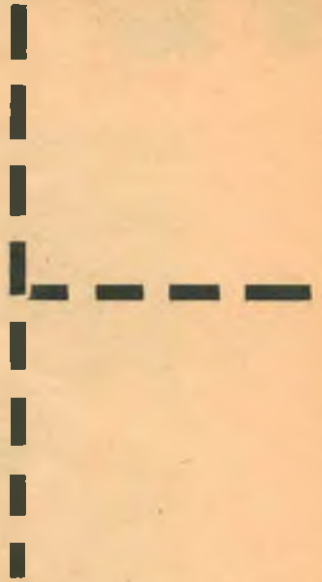
Let every home, church and school promote a high standard of morality in the lives of our children. We should show the social maladies of illegitimacy and the filthiness in the sight of God (I Cor. 6:9; Gal. 5:19-21; etc.) and lead them to Christ who is able to save them and to keep them pure by His Blood He shed on Calvary's Cross.



Pausing for a picture is Mr. Andrew Mogotši of Bloemfontein. He is a Clerk of the South African Railways, serving under the catering department. With a "pause that refreshes" in his hand, he reminds us of Jesus who said, "If any man thirst, let him come unto me, and drink . . . Whosoever drinketh of 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."



“When I survey the Wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all MY PRIDE.”



JOHN 3:16

God The Greatest Lover
So loved The Greatest Degree
The World The Greatest Number
That He gave The Greatest Act
His Only Begotten Son . . . The Greatest Gift
That whosoever The Greatest Invitation
Believeth The Greatest Simplicity
In Him The Greatest Person
Should not Perish The Greatest Deliverance
But The Greatest Difference
Have The Greatest Certainty
Everlasting. Life The Greatest Possession

I. WHAT JESUS DID ON FRIDAY

A. HE TASTED HELL FOR US ALL.

“And it was about the sixth hour (12 noon), and there was darkness over all the earth until the ninth hour (3 p.m.). And the sun was darkened” (Luk. 23:44, 45). This phenomenon was a miracle. It could not have been an eclipse of the sun because the time was at full moon.

During those three hours, God was paying the heaviest price for the sins of the world. On the Cross of Calvary God was making Christ “to be sin for us, who knew no sin, that we might be made the righteousness of God in Him” (II Cor. 5:21). So sinful did Jesus become that, for the first and last time in the history of the Godhead, God left His Son to bear our sins — all by Himself. Physical pain Christ

sustained on the Cross is nothing as compared to the pain He suffered as a result of being left alone by His Father. He who used to say, “I and My Father are one . . . The Father that dwelleth in me, He doeth the works; Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake,” was now alone. So painful was the experience that Jesus cried aloud, “My God, my God, why hast thou forsaken me?” It was during those three dark hours that Christ was **tasting** “death for every man” (Heb.2:9), for death is separation from God. Even His words, “I thirst”, were a picture of what He was going through. They remind us of the thirst of the rich man. As the flames of hell burned into his immortal throat, he cried, “Father Abraham, have mercy on me, and

send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame” (Luk. 16:24). Yes, during those tense hours, “God was in Christ, reconciling the world unto Himself” (II Cor. 5:19). Christ was paying the full price of our sins. Technically, in Christ we were being punished by death for God’s broken law. Christ’s sacrifice means that all the sins a person commits from the time of his birth until he dies were paid for at Calvary. It also means that the Blood of Jesus is able to cleanse all sins. The only sin that is beyond His redemptive power and work is that of **UNBELIEF**. That is why He said to Nicodemus, “He that believeth not is condemned **already**, because he hath not believed on the name of the only begotten Son of God” (Joh. 3:18).

THE MESSAGE OF EASTER

by

A. BEKITHEMBA
GAMEDE

B. HE BECAME OUR HIGH PRIEST.

"And behold the veil of the temple was rent in twain from top to the bottom" (Matt. 27:51). This event was also a miracle in that it was occasioned by the last cry of Jesus; it was accompanied with a violent earthquake whose convulsion rent the rocks and opened the tombs. The vibrations shook Calvary, but they did not displace the cross; they rent the veil, but they did not break the walls of the temple.

The rending of the veil itself, which was almost as thick as the average hand, was also a miracle. To prove that it was God who did the rending, the veil was rent not from the bottom but from above.

The function of the veil mentioned in this passage was that it separated the holy place from the Holy of Holies or the Most Holy Place, which was God's special room in the earthly tabernacle. Prior to its rending, the high priest only had the authority of going through the veil into the Holy of Holies. Even then he was authorised to go in there once a year, carrying with him the blood of the animals which were sacrificed for the sins of the people. The high priest was a mediator between man and God.

With the rending of the veil it meant that there was no more barrier between man and God. The miracle marked the end of the Old Testament and the beginning of the New Testament. It ended the function of the earthly priesthood of the Old Testament. According to the New Testament procedure, man can approach God directly without the priest as his mediator. **Our High Priest and Mediator before God in the heavenly Holy of Holies is Jesus Christ Himself** (Heb. 3:1; 4:14, 15; 7:26). The elevation of Jesus Christ to a position of High Priesthood elevated us all "born-again" Christians also to a position of priesthood in that we can now talk to God directly, anywhere and anytime (I Pet. 2:5, 9) through Jesus Christ, our High Priest.

The rent veil symbolised the rent flesh of Jesus Christ (Heb. 10:19, 20). It is through His wounds that we enter by faith into Christ or are baptised into Christ (Gal. 3:27) who is in God (Col. 3:3).

The beauty of the veil of "fine-twined linen" as displayed and interwoven in colours of blue, purple and scarlet — a "cunning work" of God whose pattern was "showed to Moses on the mount" — symbolised the beauty of Jesus Christ, the Rose of Sharon, the Lily of the Valley. His beauty is reflected in the lives of the redeemed. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" II Cor. 3:18.

C. HE REPLACED THE PAIN OF SINAI WITH THE JOY OF CALVARY.

Nature's response to God at Sinai and Calvary was by earthquake.

The Ten Commandments given at Sinai by God highlighted the exceeding sinfulness of sin. "There were thunders and lightnings, and a thick cloud upon the Mount, and the voice of the trumpet, exceeding loud; so that all the people in the camp trembled. And Mount Sinai was altogether a smoke, because Jehovah descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace and the whole Mount quaked greatly (Ex. 19:16—18). It is such manifestations of God's destructive power that caused Prophet Nahum to say: "Who can stand before His indignation and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him" (Nah. 1:6). The earthquake at Sinai was the earth's expression of painful trembling and painful fears before the Holy Creator, for the earth also shares man's curse of sin (Gen. 3:17), in that after the fall, it was cursed to produce thorns, suffer soil erosion,

harbour disease germs, breed mosquitoes, bed bugs, fleas, wasps, scorpions, snakes, vegetable and fruit pests, and every living thing that gives man a hard time in this world.

The Sinai's earthquake was not final but prophetic of Calvary's earthquake. The Sinaitic terrors were meant for the sinner's instruction, for his warning concerning the consequences of sin and for kindling in the deepest recesses of his heart a longing to be saved.

"When the fullness of the time was come", God spoke again to the sinful man over the hill of Calvary. This time He spoke by a deed of infinite Love which He expressed through His Son on Calvary's Cross. When Jesus cried with a loud voice, "**the earth did quake and the rocks rent**" (Matt. 27:51). Unlike the earthquake of Sinai, the earthquake of Calvary was one of joy instead of pain. The Calvary's earthquake was an expression of joy because the curse of sin, which the earth was sharing, was being lifted by the death of Christ. The earth was vibrating with joy too because the day of its recreation into a **new earth** was drawing near (II Pet. 3:10—13; Rev. 21:1) and because Christ was conquering sin and death on Calvary's Cross. Even St. Paul attributes to nature the feeling of **Hope** for its ultimate salvation when he speaks of "the whole creation groaning and travailing in pain together until now" (Rom. 8:22). In prophesying about the millennial blessedness, Prophet Isaiah describes how "the trees of the field shall clap their hands" (55:12). The earthquake of Calvary was expressing the "Joy unspeakable and full of glory" and the "peace that passeth all understanding" that were to be ours through the death and resurrection of our Blessed Redeemer, Jesus Christ. "Christ hath redeemed us from the the curse of the law (of Sinai), being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree" (Gal. 3:13).

D. HE CONQUERED DEATH FOR US.

Christ's sacrifice of Himself upon the Cross was a full payment of man's sin which is the cause of the physical and spiritual deaths. The removal of the penalty of sin by the death of Christ meant victory over death itself because "the sting of death is sin".

In addition to the earthquake and the rending of rocks, as an effect of Christ's last cry, "the graves were opened" (Matt. 27:52). The rending of rocks was a manifestation of tremendous force, but the opening of the graves occurred according to plan. The opening of the graves was an immediate answer to Christ's shout. It was an evidence that Christ had conquered the power of death.

The opened graves were those of the Saints only. They were exposed before thousands of spectators from Friday afternoon to Sunday morning. The miracle of opened graves was according to divine programme because it occurred on the Sabbath when no one was permitted to close them. God intended the open graves to be an exhibition of His Son's victory. The strict Sabbath laws enabled as many people as possible to see the miracle.

The Saints in those opened tombs remained dead therein until Sunday morning. They came out of their graves after Christ's resurrection.

E. HE TOOK THE REPENTING THIEF WITH HIM TO PARADISE.

In response to the thief's requests, "Lord remember me when thou comest into thy kingdom". Jesus said, "Verily I say unto thee, today shalt thou be with me in paradise" (Luke 23:42, 43).

The greatest problem before all sinners is spiritual blindness to their sinful condition. They cannot see the awfulness of sin as God sees it. If they would see the ugliness of sin, they would call upon the Lord for deliverance and He would deliver them from their sins. In that deliverance they would know what it is to be saved or "born again"; how it feels to know that all their sins are under the blood of Jesus Christ, that they are at peace with God, that they have eternal life here and now. They would experience for themselves the joy of salvation, the life of victory over sin, the glory of fellowshiping with the Lord in prayer, the loathsomeness for sin, the ever-growing desire to be like Jesus and the daily hunger for God's Word.

II. WHAT CHRIST DID ON SATURDAY

Even after death Christ did not go to "rest"; in His Spirit He went to preach to the lost "spirits in prison". Most likely, Christ started His preaching ministry to the dead on Friday and continued on through Saturday.

About this ministry, St. Peter says, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but

quicken by the Spirit; by which also He went and preached unto the spirits in prison; which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water" (I Pet. 3:18—20).

From this passage we learn that after Jesus had cried, "Father, into Thy hands I commend my spirit", He went to paradise and then proceeded to preach to those lost souls who disobeyed the messages of Noah. He went there to reveal Himself as the "Spiritual Ark" before those imprisoned spirits and to preach to them about a greater condemnation that is yet to come. He pleaded with them to "get into Him" or to believe in Him so that they might be safe from the inevitable eternal hell that was prepared for the Devil and his angels (Matt. 2:41).

III. WHAT CHRIST DID ON SUNDAY

Christ rose from the dead first, to "become the firstfruits of them that slept" (I Cor. 15:20). After Him, the Saints from the opened tombs also rose and walked once again on the streets of Jerusalem. God revived a few Saints as a sample to prove to us that Jesus Christ had conquered death, and that we would rise also.

The resurrection of these Saints was not like the resurrection of Jesus Christ. Their resurrection was actually a revival of their old mortal bodies. They were revived to vindicate still further the words of Jesus Christ: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die" (Joh. 11:25, 26).

These Saints were merely brought back to life exactly like the son of the widow of Serepta (I Kings 17), the Shunammite woman's son (II Kings 4); the revival caused by the bones of Elisha (II Kings 13), the daughter of Jairus (Matt. 9), the son of the widow of Nain (Luke 7), Lazarus (Joh. 11) — three in the Old Testament and three in the New Testament. These "revived" people became subject to all physical disabilities and died again like all other human beings.

The resurrection of Lazarus, for example, differed from that of Christ in that Christ said: "Take away the stone! . . . Lazarus come forth! . . . Loose him and let him go!" In the case of Jesus, God raised Him and sent angels to roll away the stone after His resurrection, as proof that He had risen. When Lazarus came forth, his graveclothes were wrapped around him; the graveclothes of Jesus were left in the grave in their original wrapped positions around the mortal body, but only collapsed because the mortal body had been changed to a spiritual body. The graveclothes were not unfolded. No folds were disturbed, no fastenings were loosed, no bandage undone, no change in position; but only shrunken.

This resurrection is a true picture of the resurrection still awaiting us. Because Christ rose thus from the dead, so shall we all who have been redeemed by the precious Blood of Jesus Christ rise from the dead — clothed with the bodies similar to that of Christ's resurrected body. St. Paul describes our resurrection and rapture as follows: "Behold, I shew you a mystery, we shall not all sleep but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . 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" (I Cor. 15:51—52; I Thess. 4:17). By rising from the dead, Christ conquered sin and death for us, so that with Paul we might say, "All of us who were baptized into Jesus Christ were, by that very action, sharing in His death. We were dead and buried with Him in baptism, so that just as He was raised from the dead by that splendid revelation of the Father's power, so we too might rise to life on a new plane altogether. If we have, as it were, shared His death, let us rise and live our new lives with Him! Let us never forget that our old selves died with Him on the Cross that the tyranny of sin over us might be broken — for a dead man can safely be said to be immune to the power of sin. And if we were dead men with Him, we can believe that we shall also be men newly alive with Him" (Rom. 6:3—8; Phil. Tr.).

IV. WHAT CHRIST CAN DO FOR YOU NOW

Are there any sins that seem to have a grip over your life? Meditate on this statement. If you find that you have one or more, let that be the signal to you that you need a Saviour from your sins. The Word of God says, "The man who lives 'in Christ' does not habitually sin. The regular sinner has never seen or known Him" (Phil. Trans.). The problem may be that you did not start your Christian life right. In other words, you were not "born again", because "Whatsoever is born of God overcometh the world" (I Joh. 5:4).

Before Christ can do anything for you now, it will be necessary for you to know the following facts:—

1. God wants 100 per cent. fulfilment of His law from you. If you want to choose to go to heaven on your merits, then you must fulfil perfectly all of God's laws.

2. If you break **one** of His laws, you have broken them all and, therefore, at the present moment, you have 0 per cent. of the righteousness that is acceptable to God. James 2:10; Galatians 3:10.

3. Your good works, before you are "born again", add nothing to the 0 per cent. of your fulfilled law. Water baptism, church membership, payment of church dues, regular church attendance, giving alms to the

poor, your position in church and society, your bank account, etc. are not substitutes for the crisis experience of spiritual regeneration or "rebirth". Jesus said very emphatically that, to inherit eternal life, "Ye **must** be born again" — not "ye **may** be born again, if ye do such and such good works". Anything you **do** adds nothing to your 0 per cent. because 0 per cent. plus 0 per cent. plus 0 per cent. plus 0 per cent. equals 0 per cent. **Answer.** Christ **did** everything for you on the Cross of Calvary. Even His last words were, "It is finished". hat is why all you may **do** to earn salvation is tantamount to 0 per cent.

4. Only Christ's earthly life was 100 per cent. perfect before God. Christ is willing and is able to give His 100 per cent. righteousness to those who realise that they only have 0 per cent. righteousness that is acceptable to God.

5. The only way to be 100 per cent. righteous before God is to admit that you have 0 per cent. righteousness that is acceptable before God, and that therefore, that amount means that you are definitely going to perish eternally. The way to have 100 per cent. of Christ's righteousness is to come to God with the 0 per cent. of your righteousness and admit your uttermost poverty. If you bring some 1 per cent. or 99 per cent. of what you think you have done and think you are worth, you will get nothing from God. The best thing to do is to go to God with nothing but your ugly sins. With a repenting heart, enumerate them all one by one, as the Holy Spirit brings them to your conscious mind. Ask Jesus to come into your heart to wash you clean with His precious Blood, to save you from all your sins and to dwell in you as your Lord. Believe that He has come into your heart that very moment. Believe that at that very moment you have passed from eternal death to eternal life. Believe that all your sins are forgiven and that they are far from you as the East is from the West— forever buried in the eternal oblivion of God's forgetfulness. Believe that before God you become 100 per cent. righteous because you have accepted into your heart His Son who is 100 per cent. righteous. Believe that God can accept you only through the merits of the Blood of His only Begotten Son which is able to cleanse you from all sin.

6. As soon as you become a Child of God, Jesus Christ will become your High Priest who will pray for you day and night. You will have a full guarantee that all your prayers that are in accordance with God's pleasure will be answered.

7. If you continue to abide in Christ, day and night, by prayer, by reading His Word daily, by fellowshiping with other Children of God, by witnessing for Him in word and deed, Christ will give you grace over trials and tribulations, strength to live a victorious Christian life and power to witness for Him. Should you fall into sin, confess **immediately** to Jesus, who is your Advocate with the Father. "If we confess our sins, He is faithful and just to forgive



us our sins, and to cleanse us from all unrighteousness" (I Joh. 1:9). Have a clear conscience always before God. The Holy Spirit will help you to keep pure before God and men.

8. Christ will guide you every day into His perfect will for your life.

9. Christ will come to rapture you to be with Himself forever and ever.

10. Christ will make you a joint-heir together with Him in glory. In addition to the eternal life and the rewards for the good works you did in His Name for His honour and glory, Christ has reserved for you untold glory that cannot be comprehended by the finite mind. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. 2:9).

YOUR DECISION FOR CHRIST

(You may fill in this form, cut it out and send it to your Editor.)

Dear Mr. Editor,

I realise that in spite of all my efforts to be good, I still have 0 per cent. of Christ's goodness in me, and that therefore, I shall perish eternally. I now accept Jesus Christ as my personal Saviour and Lord of my life. I believe that by this acceptance, all my sins are forgiven; that I have eternal life from now on; that I have 100 per cent. of Christ's righteousness in the sight of God; that all the blessings mentioned above will be mine by faith through Christ's finished work on Calvary's Cross.

Enclosed herewith is my testimony, and my 2/9 for the Christian literature to help me grow in grace and in the knowledge of my Lord and Saviour, Jesus Christ. Please pray for me.

Signed
 Date
 Address



WHAT THE RESURRECTION PROVES

By

Dr. ARTHUR PETRIE

1. The Resurrection of Jesus Christ proves the **divine inspiration of the Old Testament Scriptures**. Those Scriptures proclaimed the resurrection of the Messiah long, long before He came. "The scripture (said) that he must rise again from the dead" (John 20:9). "Christ . . . rose again . . . according to the scriptures" (I Cor. 15:3, 4). Only God knows and can proclaim future events. To know it and show it is a proof of being God. "Shew the things that are to come hereafter, that we may know that ye are gods (Elohim)" (Isa. 44:23). Prescience is for Scripture — "the scripture, foreseeing" — therefore the resurrection of Christ, being foreseen, proclaimed and fulfilled, proves the divine inspiration of the Old Testament Scriptures.

2. The Resurrection proves the **prophecies of the Bible true, trustworthy, and reliable**. The Lord Jesus proved His resurrection to the two disciples going to Emmaus by citing to them the prophecies of it. "O fools, and slow of heart to believe all that the prophets have spoken . . . And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:25, 27). He showed them that His resurrection was a subject of the Scriptures of the prophets and a fulfillment of them. And therefore His resurrection proves those prophecies true, trustworthy, and reliable on all other matters of which they speak! The Apostle Paul taught that the resurrection of Christ proves the prophecies trustworthy. He says that he preached "none other things than those which the prophets and Moses did say should come: that Christ . . . should rise from the dead" (Acts 26:22, 23). Paul followed up his teaching on the Resurrection by the appeal, "King Agrippa, believest thou the prophets?" (Acts 26:27). The resurrection of Christ compels belief and trust in them in everything.

3. The Resurrection proves that **the faith of the Old Testament saints was the true faith and well founded**, and that it was not in vain. The promise of Genesis 3:15 requires the resurrection of Christ. The "elders" of Hebrews 11 believed it. Abraham had faith for the resurrection of Christ. When Jesus said, "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56), He proved that Abraham had faith in the Resurrection. There would have been no gladness and joy in a dead and defeated Messiah. Job expressed his faith in the resurrection of Christ when he said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25). The Hebrew word for "stand" (kum) means "to rise up", "to arise", and certainly refers to Christ in resurrection. Therefore the Resurrection proves that the faith of Old Testament saints was the true faith, and well founded, and that all other religions were "lies". Such is the teaching of Jeremiah 16:19.

4. The resurrection of Christ **proves His virgin birth**. The two go together. To deny one is to deny the other; to prove one is to prove the other. A Modernist says, "The virgin birth is not to be accepted as an historical fact". The same man wrote, "I do not believe in the resurrection of the flesh". A minister told me he met with a judge who had difficulty in accepting the virgin birth. He closeted himself with the judge and convinced him of the resurrection of Christ; thereupon the judge accepted the fact of the virgin birth! Robert Hall says, "His resurrection goes to establish everything, however mysterious and beyond the sphere of reason". William Milligan says, "For all ages a personal incarnate Lord is the only 'way' to the Father; and for us an **incarnate Lord must be a risen Lord**". Canon Liddon in his masterful book, "Our Lord's Divinity", shows that the Resurrection proves the

virgin birth in this brilliant statement. "To have admitted the stupendous truth that Jesus, after predicting that He would be put to a violent death, and then rise from the dead, was actually so killed, and then did actually rise, **must incapacitate any thoughtful man for objecting to the supernatural conception.**" The Resurrection was Christ's own miraculous act. He said, "I will raise it up" (John 2:19); "I have power to take it again" (John 10:18). The virgin birth, wonder of wonders, was also the Lord's own miraculous act. "The word became flesh" (John 10:18). He "emptied himself, taking the form of a servant" (Phil. 2:7, A.S.V.). "He voluntarily assumed human nature; it was **His own act**" (Matthew Henry). The Resurrection proves the virgin birth.

5. The resurrection of Jesus Christ proves **He was and is a true Prophet and Teacher**. He repeatedly prophesied. His own resurrection. See Matt. 16:21; 17:9, 22, 23; 20:18, 19; John 2:19—22. "Our Lord's honour and credit were entirely staked upon the issue, since He had foretold His resurrection as the 'sign' which would justify His claims." We can therefore accept His teaching on all subjects and absolutely rely on them. His resurrection proves Him an **infallible Teacher** and altogether worthy of our trust and confidence.

6. The resurrection of Jesus of Nazareth proves that **He is in a unique way the Son of God**. Rom. 1:4 states that by His resurrection Jesus Christ was "declared — determined — the Son of God". The Greek word means "designated", "proved to be", "marked out as being", the Son of God. The Resurrection proves the "essential and uncreated Sonship" of Jesus Christ. You will treasure this that Charles Hodge, one of the mightiest among theologians, says of the resurrection of Christ: "It may be safely asserted that the resurrection of Christ is at once the most important, and the **best authenticated fact in the history of the**

world. . . . If He rose, He is the Son of God, equal with the Father, God manifest in the flesh. . . . The Messiah predicted by the prophets. . . . **Therefore the Bible is true from Genesis to Revelation . . . the triumph of truth over error, of good over evil, of happiness over misery, is forever secured.**" Praise God!

7. The Resurrection proves **the truth and truths of Christianity.** That is the meaning of I Corinthians 5:14, 17. "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . And if Christ not be raised, your faith is vain." The apostles were "enabled to go abroad, and establish Christianity on the basis of the resurrection of Jesus Christ: for the divine Father has consulted the nature of His creatures by establishing His revelation on a basis of facts, and not merely of speculative arguments" (Robert Hall). "A denial, let us mark it well, of the literal resurrection of the human body of Jesus involves nothing less than an absolute and total rejection of Christianity" (Canon Liddon). His resurrection therefore proves Christianity to be true and established by God.

8. The resurrection of Christ proves **the certainty of the resurrection of His believing people at His coming again.**

It is the guarantee of their own resurrection and their assurance of receiving the blessings consequent upon their resurrection. Scripture teaches it. "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus" (2 Cor. 4:14). His resurrection is the hope of ours. Neither the philosopher nor the poet can give us hope, but the resurrection of Jesus Christ was a source of gladness to His friends, as it was a **proof** of their participation in the blessings which He has procured **beyond the present state**; a pledge of their entrance into Heaven." He will "change our vile body, that it may be like his glorious body". We shall to all eternity partake of His glory. Christ's resurrection proves it.

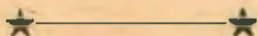
9. The resurrection of Jesus Christ **proves the certainty of His coming Kingdom and Kingship.** That is the crystal clear teaching of Scripture. Peter expressed it in his sermon recorded in Acts 2: "Therefore (David) being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ" (30, 31). The angel Gabriel, "sent from God" (Luke 1:26), told

the Virgin Mary that "the Lord God shall give unto him (Jesus) 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" (Luke 1:32, 33). The resurrection of Jesus was necessary to His entering into His Kingship and Kingdom. His accomplished resurrection proves that He will be a real King over "the house of Jacob", and have a real Kingdom on earth. "The millennial Kingdom is based entirely on the resurrection of the Lord Jesus." As a matter of fact, the resurrection of the Lord Jesus **proves everything forward** from that time on! "The resurrection of the Heir of all things is the guarantee of figuration of heaven and the new earth. From that time all transfiguration of heaven and earth rests on the resurrection of the body of the Redeemer; and after the great white throne the living activity of the risen One will be displayed in the most universal manner. Therefore the final and most inclusive import of the Resurrection is this: 'Behold, I create a new heaven and a new earth'" (Erich Sauer, in "The Triumph of the Crucified".) Yes, indeed; the resurrection of Jesus Christ proves everything backward and everything forward. Hallelujah!

— As in Prophecy Monthly.



THESE GIVE US



HOPE

Dear Mr. Editor,

I must confess that your journal is certainly the only one of its kind in Africa that serves a unique purpose, and is most timely for its campaign among the African people for, according to Scriptural prophecy, the world is now on the verge of its evening. Needless to say the masses are in dire ignorance of this startling fact!

P. F. Makhwenke Ntloa.

547 Block "B",
P.O. Vlakfontein Location,
Pretoria.



Dear Sir,

Having been shown by a friend of mine a copy of "Africa's Hope", I read it with great interest and made up my mind to have a copy from you every month. Sending my subscription soon.

Edwin G. Masunda.

Fort Victoria,
S. Rhodesia.

Dear Sirs,

A few odd copies of your fine publication have fallen into our hands in the past few months, and we want to tell you we think it a fine paper — one that more people ought to be reading, black and white and coloured. The enclosed subscriptions and personal cheque speaks for itself. These copies will be distributed in the wards of our busy, busy hospital, and hostels.

May God bless and continue to make this paper a telling influence for good — and to the saving of souls. **Being a housewife myself, I think that Mrs. Nina Gamede's articles for the woman are excellent. Keep it up, Nina. I especially appreciate the one on the mother's part in the upbringing of her children and the one on the problem of dress.**

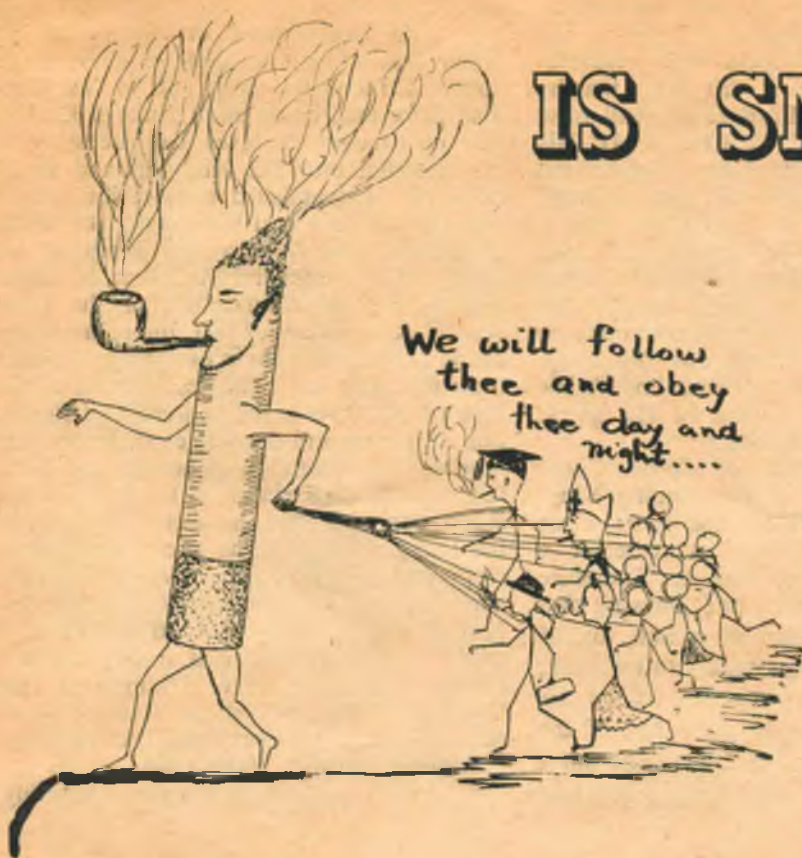
Dr. and Mrs. K. A. Stark.

R.F.M. Hospital,
Bremersdorp,
Swaziland.

HOME SWEET HOME

SCRIPTURE READING GUIDE FOR APRIL

Date	Morning	Evening
1.	Judg. 13, 14, 15	Luke 6:27—49
2.	Judg. 16, 17, 18	Luke 7:1—30
3.	Judg. 19, 20, 21	Luke 7:31—50
4.	Ruth 1, 2, 3, 4	Luke 8:1—25
5.	I Sam. 1, 2, 3	Luke 8:26—56
6.	I Sam. 4, 5, 6	Luke 9:1—17
7.	I Sam. 7, 8, 9	Luke 9:18—36
8.	I Sam. 10, 11, 12	Luke 9:37—92
9.	I Sam. 13, 14	Luke 10:1—24
10.	I Sam. 15, 16	Luke 10:25—42
11.	I Sam. 17, 18	Luke 11:1—28
12.	I Sam. 19, 20, 21	Luke 11:29—54
13.	I Sam. 22, 23, 24	Luke 12:1—31
14.	I Sam. 25, 26	Luke 12:32—59
15.	I Sam. 27, 28, 29	Luke 13:1—22
16.	I Sam. 30, 31	Luke 13:23—35
17.	II Sam. 1, 2	Luke 14:1—24
18.	II Sam. 3, 4, 5	Luke 14:25—35
19.	II Sam. 6, 7, 8	Luke 15:1—10
20.	II Sam. 9, 10, 11	Luke 15:11—32
21.	II Sam. 12, 13	Luke 16
22.	II Sam. 14, 15	Luke 17:1—19
23.	II Sam. 16, 17, 18	Luke 17:20—37
24.	II Sam. 19, 20	Luke 18:1—23
25.	II Sam. 21, 22	Luke 18:24—43
26.	II Sam. 23, 24	Luke 19:1—27
27.	I Kings 1, 2	Luke 19:28—48
28.	I Kings 3, 4, 5	Luke 20:1—26
29.	I Kings 6, 7	Luke 20:27—47
30.	I Kings 8, 9	Luke 21:1—19



IS SMOKING

A SIN

By

Rev. F. W. SCHWARZ



If there is such a thing as an adiaphoron in Christian ethics which in the opinion of the carnal multitude is a nonessential but above which the Holy Spirit worries us, then the decisive criterion about committing or omitting it is not what another carnal or spiritual Christian thinks nor even a minister or a Church meeting, but what the inner voice of the third person of the Godhead says, for according to the plain words of Jesus: "He will guide you into all truth."

In the realm of mortal authority no aspect of the believer's conduct is outside the range of the Holy Spirit's authority, and especially when He, the great Revealer of all Truth, has thrown light on the respective subject, it is no longer any more a debatable or adiaphorus issue. There remains just one directive: "Therefore to him who knows to do good and does it not, to him it is sin."

When visiting a young Christian lady in the Provincial Hospital at Port Elizabeth, I found her on the balcony of her ward in the company of three other Christian ladies. As she had persistently refrained from taking cigarettes and faithfully borne her witness against smoking, one of the three who were smoking asked me: "Is it a sin to smoke?"

In order to gain her confidence, and to get my point in more decisively I put some questions to her in a way that she had to answer them. Here are my questions and her short answers:

1. If you as a young mother smoke against medical advice and better knowledge so that the little one to be born will be detrimentally affected, is that right? She said, "Definitely not."

2. If your example causes your daughter to take up the habit of smoking early and she does it secretly during school hours, would that be right? She said, "Definitely not."

3. If you cannot afford financially to smoke and consequently your children and husband suffer in terms of food and clothing etc., is it right to go on smoking? Her answer was: "Definitely not."

4. If you know by medical statement and your own observations that smoking is furthering a certain bodily affliction of yours, like cancer, tuberculosis, etc., and you smoke wilfully, is that right? "Definitely not."

5. If your habit of smoking is forcing you into bondage to such an extent that you must smoke up to 50 cigarettes a day, is that right? "Definitely not."

6. If for some particular reason the Holy Spirit speaks to your conscience to abstain from smoking, and you continue to do so, is that right? "Definitely not."

7. If a person suffering from the bondage of smoking requests you to help him in ridding himself of such slavery and you, a Christian, tell him: "Do not worry about it, smoking is no sin. My minister smokes too." Is that right? "Definitely not."

All four then kindly permitted me to share a Word of God with them and offer up a prayer for them. My questions made them think and the consistent reply of one of the three tobacco indulger's "Definitely not" is not only self-explanatory and self-condemnatory but bound to lead to liberation.

It is so easy for the smoking believer to pass the buck, to evade responsibility by ignoring the opinion of some fellow Christian and then be disobedient to the Holy Spirit and stay in slavery of carnality. All these questions: "Is it a sin to smoke, play cards, or go to the movies" must be dealt with in self-judgment and not in the judgment of others, even that of a minister or a church. They are a matter between the individual soul and the Holy Spirit.

We non-smoking Christians might easily pass judgment and condemnation on the smokers, but unless the Holy Spirit convinces them of the wrongness of their attitude and action we shall not accomplish anything worthwhile. Sympathy, prayer and love will help those concerned tremendously and do immensely more good than the peremptory and condemnatory verdict from pulpit or platform that smoking is a sin.



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Not only will you swell your pocket money, but the Lord will also swell your heart with blessings manifold. Let's hear from you soon.

AFRICAN SUNDAY SCHOOL

By
S. A. MAHONO

Sunday School work in this country, among African churches, is very young. Since the beginning of the Christian missionary work, Sunday School work has been carried out along denominational lines. Each denomination combined the Sunday School work with general educational work. It is often regretted that such a combination never really proved successful. The church has been successful in producing more educated Africans than real Christians.

It is a known fact that Sunday School is a preparatory field for training and for service. Although Sunday School work should be the work of the church, experience has shown that, for fruitful results on a national scale, it is done more effectively along interdenominational than along denominational lines. It is very largely for this reason that Sunday School has developed to be an inter-denominational, inter-national and inter-racial organization.

Sunday School, as we know it, started in 1780 in Great Britain. Within a year of its starting, it was regarded in Great Britain as a denominational movement. By 1783 the London S.S. Society, an inter-denominational movement, was started. It grew rapidly to what is known as the National Sunday School Union, from which we have the World Council of Christian Education and National Sunday School Association (W.C.C.E.N.S.S.A.) with headquarters both in London and New York.

The W.C.C.E.N.S.S.A. works in close collaboration with the World Council of Churches, with headquarters in Geneva and New York. The South African National Sunday School Association is affiliated to the W.C.C.E.N.S.S.A., so are all the auxiliary unions found in all large centres in the Union. There are at the moment fourteen of them covering not less than thirty-six denominations. These Sunday School Unions are mainly concerned with the European work. It is however to be noted that two of them have been greatly concerned with the African and Coloured work.

The Unions that are interested in the Non-European work are engaged in a great field of missionary work. They are helping to promote a great revival of interest in Sunday School work in Non-European communities.

The East is now embracing Christianity and establishing the Eastern Christian Church. This development has been facilitated greatly by a general spiritual hunger in the many strong and old religions of the East which are, in the majority of cases, well organised units. In the face of all these strong religions of the East, the Gospel of Jesus Christ is making its impact upon the

minds and hearts of men and women. For the effective ministry of the Christian Church in the East, the West is considering interdenominationalism as the most logical method of evangelization. This new way of approach is being taught in the Bossey Ecumenical Institute of W.C.C. near Geneva, in Switzerland.

South Africa is not far behind in this new approach to Missions. Many Christian leaders are realizing the short-comings in the evangelization of youth through the ever-multiplying denominations. Many leaders are of the opinion that Young Africa should be evangelized through Sunday Schools along interdenominational lines.

AIMS

The aims of Sunday School Unions working through Sunday School Boards in South Africa are as follows:—

1. To promote the growth, efficiency and influence of all Sunday Schools in which the Gospel of the grace of God is taught in accordance with the Scriptures. To encourage and aid in the establishment of such Sunday Schools.
2. To promote and encourage fraternal intercourse, Christian fellowship and spiritual growth among its members holding meetings for prayer conference and study.
3. To promote and encourage better teaching, organization, and administration in the Sunday Schools.
4. To reach the young people who are looked upon as the great social misfits in many ways. To help in their training and teaching them to be useful citizens of their own land and country.
5. To reach the adult to help them take the full responsibility in the church and generally in the work of God. The time has come when the African church must send out missionaries and take the responsibility to maintain them in all that great work.

POSSIBILITIES

For a long time reports have been coming to the W.C.C.E.N.S.S.A. offices that the greatest problem in Christian education in Africa was the **curriculum**. It was therefore decided to send an expert to come and see what the possibilities of building indigenous curriculum were. Five regional conferences were held in 1955 and 1956. By August, 1956 a general conference combining the five regions covering the whole of Africa south of Sahara was held in Southern Rhodesia.

All areas were represented by the Christian Councils. In addition to the South



African Christian Council representatives, there was the **South African National Sunday School Association** in whose hands the initial stages of the plans of the curriculum were.

Through this association, South Africa stands a better chance of promoting the curriculum. In addition, we have another Sunday School organization; it is the newly-formed section of the Sunday School of the C.C. of C. in S.A.

We hope and pray that these two organizations will work together to build the **hope and faith** of Africa.

IN JOHANNESBURG

The African Sunday School Work covers the whole of the district of the Witwatersrand. It is divided into the **Area Committees** which are working with the main **Board**. The Board meets once every month to consider the progress and the welfare of the Sunday Schools. The Board consists of **Sub-committees** which do a great deal of organizational work.

DAY SCHOOLS

Religious education in the schools is now compulsory. In other words, it is a school subject. This step will open avenues of co-operation between the Day School and our Local School Boards and Committees.

CLUBS

There are many secular clubs all over the country. These clubs bring together hundreds of boys and girls — young people of all walks of life every day. Christian influence can be introduced into these clubs. We believe that it will be possible when Churches have realised that they should serve the whole community—not only those who are confessing Christians.

NEWSPAPERS

It is a pleasure to say that many newspapers are generally happy to say something about the Sunday School work. But it is a pride to say that we shall be appearing from month to month on the pages of this magazine, and we hope to give you articles of information and education where possible.

Direct questions will be dealt with if you will send them to us at Box 17, Port Elizabeth; or Box 779, Syfret House, Durban; or Box 3082, Johannesburg.



Vocal music is almost inborn with the Africans, but he needs more training in the instrumental music. One of the S.W. Africa's Teaching Training Colleges offers this training.



THE BOOK THAT WROUGHT WONDERS

By
W. E. M. CHUCU

I wish to present this article as a prelude to my future articles.

The vast humanity is often kept in bliss ignorance of what the infinite force of the "Book of Books" has wrought. The following will leave us with a true picture of the triumphs of the Bible.

With maximum force it strikes at the heart of every living soul of "every nation, kindred, tongue and people." Its appeal is forever universal and personal.

It is the Book of Books where we learn about God's character through His dealings with the sinful men. It is the Book of Books where we learn about the beginning and the end of the world, about God's purpose for the creation of the universe and of men, and about God's plan of salvation of man-

kind. The Bible has the highest moral and spiritual principles of all religious books in the world.

It is through reading the Bible that men of God like Martin Luther, John Calvin, John Wesley, William Booth etc. were saved.

The Book inspired missionaries to leave their mother countries to explore "worlds" unknown. Themselves, having read and steeped their thoughts in the Bible, could not turn a deaf ear to "Go ye to all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."

The type of missionaries I have in mind are missionaries like William Carey to India and Dr. Livingstone to the "Dark Conti-

ment". There are hundreds of such men and women of God.

It is the Book of Books that caused men like William Wilberforce and Abraham Lincoln to champion the cause of "The emancipation of slaves."

Robert Raikes, popularly regarded as a "big man with a big heart," struck by the lack of interest shown by the church in the young peoples of his day, opened in July 1780, a Sunday-School for them in Gloucester. What truly gave him "a big heart" was the "Book of Books."

George Müller, often referred to as the "Father of Orphanages", was inspired by the same "Book", to find a home for the homeless and to be a parent for the parentless children. His words to his friend were: "My friend, I have read the Book through one hundred times. I know the Book and I know the God of the Book."

Dr. Barnardo, shocked by the poverty-stricken juveniles who slept in the gutter beneath the open sky founded the famous Dr. Barnardo's Home. Amidst all the pomp and luxury of London, this scene of poverty amounted to an anomaly. His name had ever remained immortal in the Christian circles.

All due thanks to the "Book of Books" which is so unailing even up to eternity. It is true therefore that "heaven and earth shall pass" but this Holy Book shall not pass, and shall, instead, wrought wonders forever.

AFRICA'S



HOPE

JULY 10 1959



INSIDE:

- THE HOMESICK STRANGER.
- REFLECTIONS ON COMMUNIST.
- A TIMELY DISCOVERY.
- RELIGIOSITY.
- GOD'S PICTURE OF MAN.

JUNE, 1959



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.

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NUMBER 6
VOLUME 5

ARTICLES	REFLECTIONS ON COMMUNIST — By David V. Benson 6
	THE SUNDAY SCHOOL TEACHER — By T. J. Wosiyana 16
	SERMON IN SHOES iii
	GOD'S PICTURE OF MAN — By Pastor Onesimus J. Rundus iv
FICTION STORIES	THE HOMESICK STRANGER — By Edmund Chitha Khumalo 5
	EDITORIAL 2
REGULAR FEATURES	A TIMELY DISCOVERY — By V. T. E. Ngwenya 10
	NEWS AROUND THE WORLD 3
	HOME SWEET HOME 7
	MINISTERS' PAGE 11
	THESE GIVE US HOPE 11
	BETWEEN US WOMEN — By Mrs. Nina Gamede 15
	READERS' BULLETIN BOARD 4
THE VOICE CRYING IN THE WILDERNESS — By A. Bekithemba Gamede 12	
PICTORIAL FEATURE	NEWS IN PICTURES 1, 8, 9

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AFRICA ON THE MARCH



MISS IVY TULWANA AND MISS CONSTANCE MASSENKO ARE THE TELEPHONE OPERATORS AT THE ORLANDO AFRICAN POST OFFICE.

— SUBSCRIPTION FORM —

-- OUR COVER PICTURE --



PINKIE PIENAAR, student at the Bloemfontein Bantu High School, was photographed after the Red Cross Centenary celebrations.

For my enclosed Annual Subscription of 6/-. please send me one copy per month of AFRICA'S HOPE. (You may detach this form and send it together with the money to your Editor, Box 1624, Bloemfontein, South Africa).

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EDITORIAL



COMMUNISTIC

CHRISTIANS....

In view of the fact that a full-fledged communist must be an atheist, a Communistic Christian would be a paradox, a misnomer, a monstrosity. Although there is no sane Christian who would choose to be communistic, the truth is that there are many Christians who are communistic without their knowing it.

THEY ARE CHRISTIANS WHO DISBELIEVE SUPERNATURALISM

They believe in God, but not in His miracles. Theirs is a limited God. According to them, Jesus was not God the Son but, man the son of Joseph. His miraculous birth, death, resurrection and ascension are mere myths developed by His superstitious disciples. They are the Christians who have "a form of godliness, but denying the power thereof . . . Ever learning, and never able to come to the knowledge of the truth" (11 Tim. 3:5, 7). They are communistic in the sense that they fall short of atheism.

THEY ARE CHRISTIANS WHO ARE INDIFFERENT

In Russia, church-going is discouraged by the State, Sunday School is illegal, the Bible is a banned Book, missionary work is a crime against the State. Communistic Christians do not attend church regularly; they do not take their children to Sunday School; they do not read the Bible in their homes; they give pennies or nothing at all for missions. Brethren, there are communistic sympathisers in our church registers!

THEY ARE CHRISTIANS WHO TRAVESTY OUR CHRISTIAN FAITH

It is the ridiculousness of Greek Orthodoxy and Roman Catholicism that was very largely responsible for the birth of communism. What intelligent person can accept a God that has a "mother", the God that sends people into purgatory for a short season of roasting; the religion whose cement statues are said to weep tears. Nowadays there are churches whose rafters and tie beams are tied with a network of green ropes for catching "evil spirits". One rope that hangs over the pulpit is used as a telephone line for phoning God! It is almost impossible to recount all funny things that are done in the name of Christianity. Such Christians are communistic in that they promote the spread of communism by making Christianity ridiculous.

THEY ARE CHRISTIANS WHO PROMOTE DENOMINATIONAL DISUNITY

Christians who make a fuss about their particular denomination and hate other Christians who belong to other denominations tear the Body of Christ into bits and pieces and turn Him to an open shame. Communists started with 40,000 members in 1917; there are now 900,000,000 members, and there are no "denominations" of communism. They struggle for the same cause. They have one faith for which they sacrifice their time and money with great joy. Because these denominational Christians cause divisions (which is sin—Gal. 5:20) they cause weakness in the Body of Christ, and thereby prepare the ground for communism.

THEY ARE CHRISTIANS WHO PREACH SINCERITY AND PRACTISE HYPOCRISY

Such is the technique of the Communists. That is why they cannot be taken at their word. There are some Christians (yea, even ministers) who busy themselves with preaching "love thy neighbour as thyself" and practise shameful selfishness to their neighbours. Their practical Christian lives reflect the practical side of a child's prayer: "Bless me, bless Mom, bless Daddy and no more, Amen." Blessings according to these hypocritical Christians should flow to them, to their family, to their tribe, to their race, to their nation, to their church and no more, Amen. In His earthly life, Jesus hated hypocrisy; He still does. It is a tremendous strain upon the mind of a sincere Child of God to practise hypocrisy. The latest news from our psychiatrist is that the number of ministers in mental hospitals is increasing alarmingly. The cause? It is conflict between sincerity and hypocrisy. Oh, may God save us from Christian Communists!



- **ENGLAND:** The translation of the new Testament into "current English", a project undertaken with the authority of all major Protestant churches in Britain, has been completed. It is a new translation from the original Greek texts and will be revised and prepared for publication in about twelve months. — **News in the World of Religion.**
- **INDIA:** Dressed in yellow robes, the Sadhus, or "Holy Men", of India, land of Hindus, are looked upon as "the holders of divine power" by the illiterate and religious-minded people in the country's 500,000 villages. These "Holy Men" have become a law and order problem for the authorities. Recently, a Sadhu and his followers were suspected of keeping young girls for immoral practices. The police followed them, and the "Holy Man" and his friends used guns and spears to resist them. Subsequently, this Sadhu was imprisoned. Indian police have also arrested some Sadhus who were wearing garlands (large "necklaces") of human skulls. Police believe they kidnapped children and sacrificed them before the goddess Kali to "attain divine power". In spite of these incidents, a Sadhu still enjoys a special position in the villages. But the authorities consider many Sadhus to be criminals. — **African Challenge.**
- **ISRAEL:** During the period of January to September, 1958, a total of 59,218 tourists visited Israel as compared with 35,585 for the equivalent period in the year before. — **The Israel Digest.**
- **U.S.A.:** More than 7,000 Protestant Clergymen in the United States have signed a petition opposing United States recognition of Red China or its admission to the United Nations. This was the result of a poll of a cross-section of Protestant ministers who were asked to express their views on the question of United States relation with Communist China. — **Pilgrim Holiness Advocate.**
- **INDONESIA:** Giant Flower Found — The Indonesian Forestry Service has announced discovery of one of the world's largest flowers — a trumpet-like bloom 24 inches in diameter and 70 inches high. — **Indianapolis News.**
- **AUSTRALIA:** The Australian Inland Mission has urged Australians to pray for rain to relieve drought-stricken areas. In south-west Queensland alone over 200,000 sheep and cattle have perished in the 2½-year drought. — **E.P. Service.**
- **U.S. and CANADA** boards now support 25,058 missionaries outside the two countries. Foreign Missions is a 150,000,000-dollar (about £5,250,000) per annum enterprise. There are more North American mission boards (97) represented in Japan than in any other country. — **Alliance Weekly.**
- **AUSTRIA:** Austria leads the world in medical facilities, with one doctor to every 630 persons. In contrast, the Sudan has only one doctor to every 81,000 people. — **African Challenge.**
- **KOREA:** Last year more than seven million volumes of Scripture reached sixty countries through the American Bible Society. Scriptures were distributed around the world as free gifts, through direct sales, even by barter; for example, in Korea, beans, barley, rice and straw were exchanged for Bibles. — **Bible Society Record.**
- **RUSSIA:** Dr. Theodore F. Adams, president of the Baptist World Alliance, says that in Russia, Bibles are well worn and treasured highly by those fortunate enough to possess them. People copy Scriptures on scraps of paper in order to have in it in their homes. "It was with great appreciation that they accepted the few Bibles I was able to take with me on my trip," he said. "When I would present a Bible to a Russian pastor, I would hold his Russian Bible and my English Bible together and say, 'I can't read your Bible, nor you mine, but each has the same message.'" — **American Bible Society.**
- **CHINA:** Only about one fourth of the 20,000 Christians in the great city of Peiping, China, attend church services. The leaders of the country have repudiated the Christians' day of rest, and movies and theaters or political meetings. — **Sel.**
- **CHINA:** Rev. Chia Yu Ming, venerable 80-year-old Chinese pastor, has become a victim of Communist blackmail. Denounced by Communists, he was forbidden to preach, and the last report was that he was in a hospital with "a broken heart". — **Alliance Witness.**
- **BERLIN or the "Near East":** It is our belief that Russian Communists are using the present "Berlin" issue and crisis to draw world attention for the time being from their stealthily encroachments in the Near East. Until Russia gets its "prehensile claws" into the oil barrels of the Middle East, they dare not start a major war with the West — unless they plan to do both at the same time: that is, start a war in Europe and at the same time take over the Middle East. **Russia must have the oil of the Middle East to wage a successful modern war.** Things are gradually — perhaps all too rapidly — moving toward a climax from which the opposing camps simply cannot draw back. The U.S.A. and the Western powers know full well the importance of the oil in the Middle East, and they must go to war, if necessary, to keep it from Russia. Both sides know that who ever controls the Middle East, with its oil and strategic position, will be in an advantageous position to control the world. Further, it is our belief that a showdown will come soon — possibly in the next few years. **Days of agony are ahead for the world.** — **Christian Victory.**
- **LAPPA ISLAND, CHINA:** Communist Chinese are using poisonous serum to shorten the lives of aged Chinese whom they consider worthless in their peoples communes on this island. Particularly in those areas of the island where the people staged an anti-communist revolt a month ago, Chinese Reds are giving injections which they call "happy shots". People 60 or more years of age are made to live a communal life in the island's communist style "happy homes", and are told that these "happy shots" will bring them happiness and good health. Actually, the serum used in the injection is poisonous and will shorten the span of their lives, intelligence sources said. — **Christian Victory.**
- **VATICAN CITY:** Jan. 29 (AP) — Pope John XXIII said Thursday that the ecumenical (world-wide) council he is calling to work for Christian unity will not try to determine who erred when other churches broke away from the Roman Catholic Church. — **Christian Victory.**

- **ROME:** Pope John XXIII was crowned "His Holiness, the Pope; Bishop of Rome and the Vicar of Jesus Christ; Successor of St. Peter, Prince of the Apostles; Supreme Pontiff of the Universal Church; Patriarch of the West; Primate of Italy; Archbishop and Metropolitan of the Roman Province; Sovereign of the State of Vatican City."

It is claimed his realm will embrace 480,000,000 Catholics, nearly one-fifth the population of the world and almost half the population of Europe.

His power will flow to them through 380,000 regular and secular priests, 1,667 bishops, 350 archbishops and ten patriarchs.

The Pope maintains diplomatic relations with 42 nations—not including the United States—but his temporal realm extends only to the limits of Vatican City. In the Vatican, a staff of 882 titular bishops and archbishops will help him to conduct his foreign service. — **Christian Heritage.**

- **INDONESIA:** Moslems in Java, Indonesia, during Christmas time pay "high respect and honour" to Jesus Christ, in a purely Moslem version of worship. At this time they remember Christ as a "Prophet" of their faith. Indonesian evangelicals consider this season their golden opportunity for proclaiming Christ as Saviour and Lord and have an evangelistic drive in December. — **Christian Heritage.**

- **ASIA:** In Asia, according to a recent Associated Press survey, Christianity has been making creditable progress, even though its strength in numbers is comparatively small. Here is a country-by-country glance at the progress now being made on the Asian continent.

In India, where the majority of the population adheres to Hinduism or Islam Christians are now eight million strong—or 2.3 per cent. of the population. On the other hand, Buddhists claim their religion is making a strong comeback. They report six million members, a new high because of the more than 800,000 untouchables who were admitted to membership in 1956. The untouchables were India's lowest caste. It is believed that many of them turned to Buddhism because of its teaching of equality. The government of India welcomes missionaries who work as teachers or doctors or run hospitals. Official attitude is cool toward missionaries who have the winning of converts as their primary goal. As in all, Christianity is holding its own in India, but it is not keeping up with increases in population.

In Malaya, four per cent. of the population adheres to Christianity. Churches in Malaya and Singapore report a total membership of 240,000; 100,000 of these are Roman Catholic. Some Christian leaders in Malaya be-

lieve that co-operation between Christianity and Buddhism is possible. Here the Christian church leadership is being Malayanized, making it difficult for Buddhists to single out Christianity as a Western religion. On the whole, Christianity is making progress in Malaya. But Christian activity has spurred the Buddhists into greater activity, especially in fields of educational and social welfare.

In Viet Nam, Christianity has a strong hold. Of South Viet Nam's 11 million people, over one million are Roman Catholics and 60,000 are Protestants. Although Buddhists are the largest religious group numerically, a Buddhist revival is unlikely.

In Cambodia and Laos, Buddhism is the state religion, and only negligible. — **Moody Monthly.**

- **U.S.A.:** Wheaton College, observing its 100th anniversary, January 9, 1960, is making extensive plans for activities during the entire school year of 1959-60 beginning next September, according to Dr. V. Raymond Edman, president. Co-ordinating Wheaton's centennial programme is Richard Greig, recently named co-ordinator and chairman of the centennial steering committee which has released a calendar of major events expected to highlight the year's observance. Actual observance of the college's beginning will be held during Founder's Day, January 9 and 10, 1960, timed precisely 100 years from the day the school officially began operation as Wheaton College in 1860.

Highlight of the year is scheduled for September 27 to October 4, 1959 when Evangelist Billy Graham is to conduct a campus Wheaton Crusade. The crusade is scheduled in keeping with the college's tradition of beginning each semester with a week of evangelistic services. Graham is an alumnus of Wheaton's class of '43. — **Moody Monthly.**

- **ROME: Pope calls for "Ecumenical Council"** — Pope John XXIII has issued an historical call for an "Ecumenical Council". Some 2,500 cardinals, archbishops, bishops and other high Roman Catholic prelates will be invited. The date for the council has not been set. The purpose of the Council is "to seek the unity of the Christian Churches"—presumably, to seek to bring both the Eastern Orthodox churches and the Protestant churches back into the "Roman fold". There has been some speculation that possibly representatives of both the Eastern Orthodox churches and the Protestant churches would be invited to attend the Council. This word about the Council comes from Rome.

- **SDUAN:** The medical Missionary work of the Africa Inland Mission in the Sudan has been ordered to be closed by the Sudanese government. This is the first action against a medical mission. — **Sel.**

- **U.S.A.:** Gravette Holiness Bible School, Arkansas, has been having two days of chain prayer and a prayer meeting every evening, besides the group prayer every evening, besides the group prayer

BULLETIN BOARD FOR OUR READERS

— NOTICES —

Photographs:

All readers of the **Hope** are kindly invited to send us clear photographs for publication in their Social Page. We will pay anything between 7/6d. and £1 for each picture—depending upon the value of the picture to our magazine.

We desire to have the following types of pictures:—

- Weddings and Engagements.
- Important conferences of interdenominational nature, such as Y.W.C.A.; Ministers' Associations, Teachers' Associations, Interdenominational Fellowship gatherings, etc.
- Outstanding achievements of Africans in the fields of education, industry, business, music and sports.

Articles:

Our readers are also requested to write **original** articles for publication in the **Hope**. The following are the types of articles we would welcome:

- Fiction or True Stories.
- Personal Testimonies.
- Special News from your Home Town.
- Puzzles.
- Secular-but-educative articles of Special interest to our readers.
- Devotional Messages.
- Questions on Christianity.

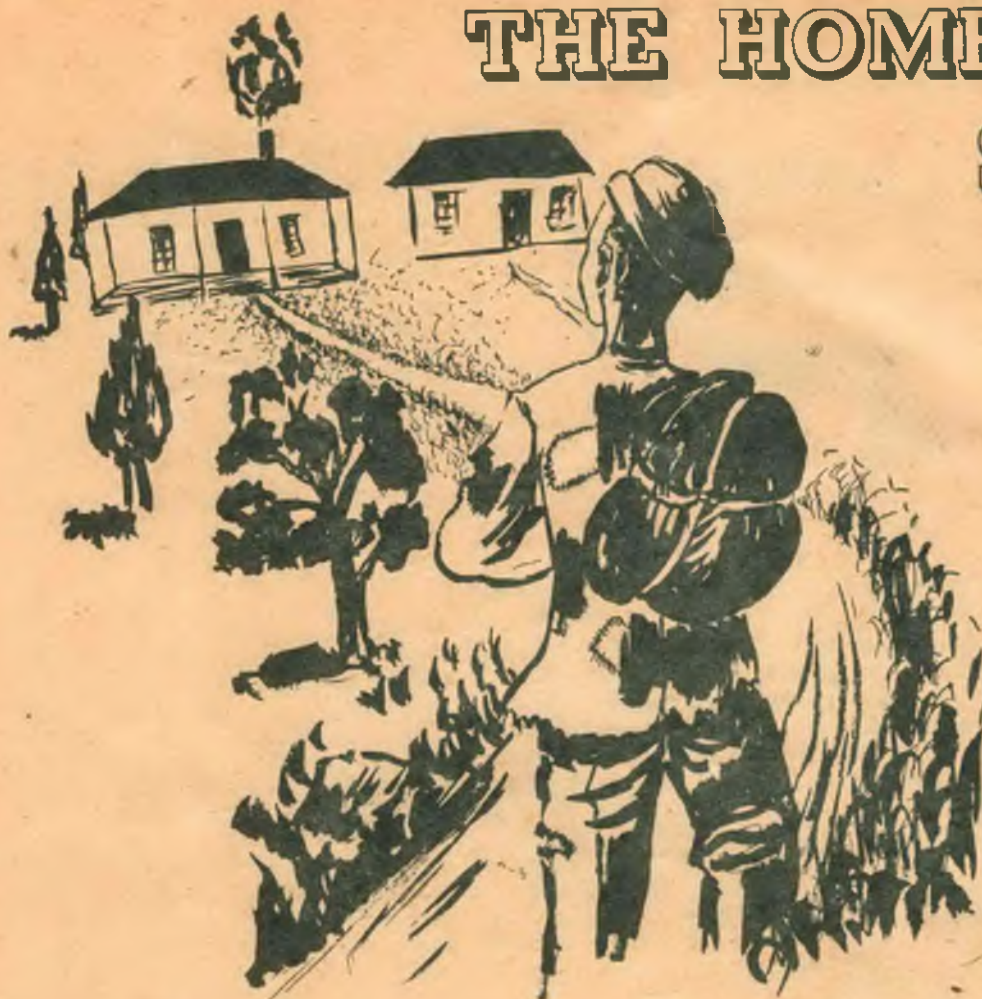
Benoni Agent:

A sum of 6/6d. in postal order has been sent to us from Benoni, but there was no letter inside to tell us who the sender was. Will the sender kindly write to us as soon as possible.

THE HOMESICK

STRANGER

EDMUND CHITHA KHUMALO



The stranger had travelled many miles through rough roads and through thickets and fields: his scraped old shoes showed this. His clothes were torn in tatters. His eyes were tired and weary. His face was young and old. It was a face that had seen too much at a tender age. It was the face of one who had faced life at its best and at its worst.

The room in which he sat was well arranged. Everything in it matched. Even the hostess sat just where she should have sat. The stranger was out of place in this house, and felt out of place. To make things worse, Mrs. Dube did not try to make him feel at home.

As the stranger ate the not-too-fresh bread that had been placed before him with a mug of hot tea to wash it down, Mrs. Dube wondered what had softened her to ask this stranger, this beggar, to enter her house. She wanted to get rid of him before Mr. Dube arrived in the coal truck.

The more she looked at him the more disgusted she felt. Drake, her son, would be shocked at her action. A tramp in the house, and she all alone in the house and so much money in the house. What had made him choose her house when there were so many shabby houses around?

* * *

'Heaven must be a wonderful place,' the stranger thought, as he sat and looked at a plaque which hung on the wall behind Mrs. Dube. On the plaque were these words:

'Likewise joy shall be in heaven over one sinner that repenteth than over ninety and nine just persons, which need no repentance.'

'Where will you be going to, when you leave this house?' Mrs. Dube asked this question, not with the motive of getting information, but in order to make the stranger more uncomfortable, so that he would hurry through his meal and leave.

The stranger munched slowly and meditatively. He had not eaten for days and his jaws ached after not chewing for so long. 'I do not know,' he managed to answer at long last. There were tears in his eyes, and his face looked pained as if he was suffering.

'Are you ill?' Mrs. Dube was alarmed. 'No, I am quite well.' The stranger's voice was soft and polite, even in its huskiness.

'It must be terrible to have no home and no place to go,' Mrs. Dube thought as she looked out of the window in a sad meditative mood. At that moment the roar of a big truck outside was heard. It was Mr. Dube, and Mrs. Dube felt safe.

* * *

It was night time, and the city lights blazed out in many colours. Troops of people hurried up and down the streets. It was becoming late.

Two men sat on a verandah and watched the people hurrying past. One was middle aged and the other was still very young. The older one was talking. 'No one really knows where Jimmy came from. He came

one night with some men and stayed behind. He was very rich. He lived like a millionaire. He had countless friends. Jim was known throughout Johannesburg. He had affairs with many women—both married and single. Jim was a sportsman; he was always sporting with beer and brandy.

'The police once pulled him in for questioning because they thought his money was illegally earned. Jim left the Police Station, and on the very same day, bought himself the most beautiful car in town. Many people were surprised at this, for everybody had thought that Jim was imprisoned for having stolen money. The police never made known their findings. The conclusion was that Jim must have come from a very rich family.

'It was a mystery how Jim missed being news in the papers. He lived recklessly every minute, every hour, every day. Yet Jim always remained a stranger even to his friends.

'What I remember most about Jim is his love with Grace, who was the sister to Obed, Jim's closest friend. Grace's father was very rich. He owned a number of shops in three different locations.

'Jim and Grace, it was said, were madly in love, and were soon to marry. Jim even went to live with Grace's people, and everything seemed well set for the greatest wedding ever. Then the fall came. Jim's car disappeared. He said it was stolen. No one believed him. Rumours spread that he was broke. Jim parted from Grace and her family. Jim said they had wasted his money. Grace's father said he would shoot Jim if he ever saw his foot on his door step.

'Jim went to live at Mahhala location. He was penniless. He was still given to strong drink. He could not find work, as he was not used to working. He stayed with a shebeen Queen, who soon turned him into a Simba-Mgodi (a digger of holes in which beer pots are buried).

The elder man of the two, who were discussing Jim looked far into the night. He seemed to be touched by what had happened to Jim. 'I wonder what happened to Grace,' said the younger man. 'Grace never came to see Jim,' continued the older man. 'She saw him once, when she was passing along the street, and Jim was digging a hole. When she saw Jim, she spat on the ground in scorn, and hurried away. Jim was very hurt. That night he disappeared. He just vanished. No one has heard of him ever since.'

The two men sat in silence. Far away the town clock chimed the hour of midnight. It was late, and the night was dark and cool. And the town had gone to sleep.

REFLECTIONS ON COMMUNIST

By
DAVID B. BENSON



Recently opened in Ashkhabad, the capital of Turkmenistan, near the U.S.S.R. Iranian border, is a *University of Atheism* now offering a six-month course to further the spread of scientific-atheistic knowledge. Graduates are expected to continue "the struggle against religion."

The teaching content of this university is undoubtedly structured by Marx-Lenin atheistic materialism. The article on "Atheism" in the *Great Soviet Encyclopedia* (second edition, 1950, Vol III, pp. 347-354) surveys this theory. We summarize it here and evaluate the ideas in its introductory paragraphs.

1. *Definition*: "Atheism — godlessness, that world-view which denies religion, faith in supernatural powers, in God or gods, in a world beyond, explaining all processes occurring in nature and society by natural regularity (conforming with law—tr.), and leading the struggle against religious outlooks."

This definition, it will be noted, reveals the basic philosophical assumption of communism.

The world of reality is equated with nature; beyond matter there is no reality. Therefore, man is a time-bound creature and has no eternal purpose; his soul is meshed to the material world.

All phenomena are to be explained exclusively from data gathered and classified from nature. To explain the processes of matter, no appeal to supernatural forces may be made. (An elemental trustworthiness of sense perception is assumed.)

Explanations of nature are founded on laws inherent in matter and discoverable by man. Phenomena are measured by natural laws. Thus the existence and validity of natural law are avowed. This in turn assumes either that natural laws are immutable, or that, if changing and merely descriptive, no ultimate unchanging principle of explanation exists. If, however, natural laws are immutable, from whence comes their immutability? What guarantees their changelessness? If natural laws are mutable, conditioned by the changing flux of sense of data (so that nothing is really

changeless), by what right does atheism claim to be absolute and final explanation of reality? So-called scientific atheism, whether affirming the mutability or immutability of natural law, must assume eternal fixed principles before it can speak confidently about itself. Communism has unconsciously borrowed certain "corrupted" notions of an absolute, despite its denial of dependency on absolute. Most notable is the very foundation dogma of Marxism: dialectic materialism. In belief, atheism must assume eternal principles in order to disprove them.

Atheism cannot be defined merely abstractly; it always includes active hatred for religion. Thus atheism, to be atheism, must lead "the struggle against religious outlooks." This discloses the "uneasy conscience" of the atheists. They lack calm confidence that their convictions will ultimately triumph through the sheer power of truth. Rather, atheism is always constrained to propagate its views by the sword. The initial arguments of Paul's Epistle to the Romans remind us, relevantly, that men in revolt are forced to wage constant warfare against the convicting knowledge of God that burns in their conscience.

2. *Atheism and society*: "The manifestation and development of atheism is bound with the development of class struggle and with the development of (our) knowledge concerning laws of nature and society."

Here again, we note, the atheists make certain assumptions. Atheism is not primarily a theoretical or logical deduction; rather, it is assertedly the product of social needs. This view fits the anti-intellectual atmosphere of Marx's times. The revolt against Hegelian rationalism led the founding fathers of communism not only into materialism, but into doubt concerning the very liability and competence of reason to exhibit an all-inclusive world view. Communist atheism is therefore not based on calculated philosophical speculation (which enters later only to support its conclusions); rather, it is existential: it breathes the air of social reform, hunger and poverty.

"The laws of nature and society" are in-

N.B.—David V. Benson is President of Russia for Christ, Inc., which broadcasts the Gospel weekly to Europe and Russia from *Voice of Tangier*. He holds the B.A. from University of California, and the B.D. from Fuller Theological Seminary. Translations from the *Great Soviet Encyclopedia* are by Mr. Benson, who took graduate work in Russian at Harvard.

compatible with religion, we are told. As comprehension of the processes of nature and society increases, man assertedly becomes aware that religion contradicts his findings. At the very best, religion is seen to be useless as an explanation of life. But these claims call for comment.

We note, first, that any philosophy hammered out in the flames of social upheaval is likely to bear the scars of passionate but careless reasoning. In the writings and actions of the Communists contradictions abound. This is no concern to them, since their revolt against Hegelian confidence in reason brought with it a lack of concern of philosophical consistency.

"Social consistency" is considered far more important: what advances the Communist social ideal is the "true." However, can that which is inconsistent philosophically prove itself consistent socially?

Moreover, communism's lack of primary concern to prove its atheism philosophically leads us to suspect that this is for them impossible. We have yet to be convinced that atheism is the basis of communism, as they claim, and not one of its many rationalizations.

Furthermore, if the laws of nature are relative and hypothetical, how can communism prove the absolute irrelevance of religion? How can it be shown that studies in natural law necessarily lead to atheism? Should not the atheist at least suspend judgment? Yet communism's existential social commitment will not allow it to suspend judgment.

3. *Atheism — the only road toward social reconstruction*. In developing this theme, the *Encyclopedia* views religion as a "brake" on society, holding back the powers of production, science, and culture by those "foremost social classes, striving to cast off the old, outlived . . . orders." "As far as religion justified the existing social order, so for each new class coming into power the battle was an inevitable one against religion as the ideological sanction of the old order. This struggle has been usually carried out under the slogan of a cleansing and a reformation of the old or-

der, but in a more revolutionary manification it grew into present-day militant atheism, into the complete disavowal of religion. Although the history of nations gives not a few clear examples of the struggle against the religious narcotic, consistent scientific atheism became possible only with the development of the proletariat, with the emergence of the Marxist-Leninist scientific theory: dialectical materialism."

Here again the atheists make sweeping assumptions. Religion assertedly justifies most of the ills of society. We must admit that, according to history, many social enormities were sanctioned or condoned in the name of religion.

However, let us note that to commit a crime in the name of religion does not necessarily make the religion itself guilty of the crime. Many of the crimes performed in the name of religion are actually condemned by religion; this is especially true of Christianity. Those who have sought to glorify the Cross by means of bribery, the sword, economic injustices, the suppression of learning, and the like, all stand condemned by Christ. It is wrong to judge Christ by the disfiguring portraits that have been sketched of Him; man must evaluate Him as He is and what He can do in society if man will but submit to Him. A religion must be evaluated in terms of its first principles, not according to perversions of its teachings in history.

To hold Christianity responsible for social sins of established churches is unjustified. Nowhere in Communist writings do we discover the pure and passionate sense of social justice that is found in the New Testament. Christ never sanctioned what communism calls the "religious narcotic in society." Who can read the Prophets, the Sermon on the Mount, or the Epistle of James and say this?

Nor are Christ's methods impotent for our time. He does not seek simply "to reformation of the old order"; rather, He re-more revolutionary than communism. Communism seeks to reform man from without, by changing his environment, his economic setting. Christ's revolution begins within, changing society by transforming the individual.

Christ proposes no mere "cleansing and feromation of the old order"; rather, He requires a rebirth of every man, a sweeping away of those prejudices and egocentric passions from which spring all social injustices, inaugurates a relationship with God that produces love and a new sense of justice and human value.

Should men accuse Christ's methods of social reconstruction as being too slow, we would remind them that if they are (slow insofar as men fail to apply them), they are as thorough as any that can be utilised in this corrupt world. Christ reconstructs the soul first. Then society's rebirth is given an imovable foundation. Communism seeks to renovate society superficially, and the individual is left bewildered and unconvinced.

By denying God, communism has fallen prey to the fluctuations of the material world. As such it lacks a well-reasoned

and consistent argument against religion. Moreover, because of a denial of God, its definition of man is superficial and unsatisfactory.

Communism's basic goal is the reconstruction of society. Yet, because of its weaknesses it is unable to rise above the vexing problems it seeks to resolve.

Christians should soberly judge themselves in the light of biblical standards. We have much for which to repent. But the Christian faith does what communism, no matter how hard it may try, can never do: Christ gives life eternal significance and a God-orientated purpose, and Christ alone can revolutionise man in society with a real fitness for eternity.

—With acknowledgement to *Eternity*.

THE HOMESICK STRANGER

(Continued from page 5).

The door opened and Mr. Dube came in. He looked at his wife who had risen to welcome him. 'Well? O, good afternoon,' said he, and then his eyes fell on the stranger. 'Why, Jim! My son!' Before speechless Mrs. Dube father and son embraced.

Mr. Dube was besides himself with joy. 'Jim, I want you to meet your step-mother. Mary, meet Jim!'

It was a moment tinged with remorseful pain when Mr. Dube had to explain to Jim how his mother had died because of the shock she got when Jim left home, and how he had married again.

Then Drake came in. 'Drake! Look who's here!' 'Well, who is it?' asked Drake scornfully. 'Don't be a fool. Do you mean to tell me that you do not recognise Jim?'

'He was cleaner when I last saw him. What happened to his money?' Drake had never been fond of his younger brother. Jim had never been fond of his elder brother either. Jim had always been wild, whereas his brother, Drake, was calm and collected. Drake shook hands with his brother, and then led his step-mother out of the room, because she was still unsettled.

'To think that I nearly drove him away. . . . He must think that I hate him.'

'No one could have blamed you. He looks like a tramp anyhow. How were you to know he was father's son?' asked Drake, as he comforted his step-mother.

Back in the room Jim was talking to his father. 'Yes it was foolish of me to leave home. I found this out when I used up all the money you gave me, and my friends turned to be my enemies. I've been afraid to come home, but I've made up my mind to be an ordinary servant here and work for you. I—I—I've missed the privilege of being your son,' he ended softly.

'What? Work as a servant? Never! No son of mine will be a servant to anybody.' Jim was in tears as he looked at the plaque on the wall.

"Likewise you shall be in Heaven over one sinner that repenteth than over ninety and nine just persons, which need no repentance."

Are you like Jim? Have you wandered away from home and now want to come back? If you want to repent from your sins and accept Jesus as your personal Saviour, sign the card below and mail it to your Editor.

Dear Mr. Editor,

I now realise I have wandered away from God and repent of my sins. I therefore accept Jesus Christ as my personal Saviour and Lord of my life. Pray for me and help me with Christian literature to enable me to grow in grace and love of my Saviour.

Signed:

Address:

Date:

HOME SWEET HOME

SCRIPTURE READING GUIDE FOR THE MONTH OF JUNE

Date	Evening	Evening
1.	II Chron. 15, 16	John 12:27-50
2.	II Chron. 17, 18	John 13: 1-20
3.	II Chron. 19, 20	John 13:21-38
4.	II Chron. 21, 22	John 14
5.	II Chron. 23, 24	John 15
6.	II Chron. 25, 26, 27	John 16
7.	II Chron. 28, 29	John 17
8.	II Chron. 30, 31	John 18: 1-18
9.	II Chron. 32, 33	John 18:19-40
10.	II Chron. 34, 35, 36	John 19: 1-22
11.	Ezra 1, 2	John 19:23-42
12.	Ezra 3, 4, 5	John 20
13.	Ezra 6, 7, 8	John 21
14.	Ezra 9, 10	Acts 1
15.	Neh. 1, 2, 3	Acts 2: 1-21
16.	Neh. 4, 5, 6	Acts 2:22-47
17.	Neh. 7, 8, 9	Acts 3
18.	Neh. 10, 11.	Acts 4: 1-22
19.	Neh. 12, 13	Acts 4:23-37
20.	Esther 1, 2	Acts 5: 1-21
21.	Esther 3, 4, 5	Acts 5:22-42
22.	Esther 6, 7, 8	Acts 6
23.	Esther 9, 10	Acts 7: 1-21
24.	Job 1, 2	Acts 7:22-43
25.	Job 3, 4	Acts 7:44-60
26.	Job 5, 6, 7.	Acts 8: 1-25
27.	Job 8, 9, 10	Acts 8:26-40
28.	Job 11, 12, 13	Acts 9: 1-21
29.	Job 14, 15, 16	Acts 9:22-43
30.	Job 17, 18, 19	Acts 10: 1-23

THE

The 17th May, 1959, was a red-letter day for the Red Cross Society and for the World. Coincidentally, on this day the Christian Church commemorated Pentecost (the advent of the Holy Spirit) and the Red Cross Society held its centenary celebrations in honour of Henri Durant who founded this world-wide organization now operating in 92 countries. Services of thanksgiving were held throughout the world. In Bloemfontein this special service was held at Paradise Hall, and was attended by many officials and members of the Red Cross Society of all races, as well as by many residents of Bloemfontein. Seated left to right are Mrs. J. Bennet, Lec./Demonstrator and Dist. Commandant, O.F.S. Region; Mrs. A. le Roux, Regional Commandant, O.F.S. Region; and Dr. R. Theron, Chairman, S.A. Red Cross Society. They were largely responsible for the success of this important celebration.



The Bloemfontein High School, Detachment VAD 89 of the Red Cross Society, won a trophy at the Annual Inspection. Miss Dereko, leader of the group, is here seen holding the trophy. It was the first trophy ever to be won by Non-Europeans in Bloemfontein. Congratulations!



The 4th of April 1959 was a red-letter day for Mr. Peter Mohlodi and Miss Typhina Khoza (picture above), both of Nelspruit. On that day their engagement party took place at Miss Khoza's home in Nelspruit Location and, in the presence of more than 80 well-wishers, Mr. Mohlodi slid a scintillating diamond ring on his fiancee's finger. Mr. Mohlodi is a Monotype Operator at the Emmanuel Mission Press, Nelspruit. They plan to marry shortly.

"Let the Red Cross against the white background remind us daily of the power of Calvary's Cross and the Blood of Jesus Christ to save and to cleanse from all sin; to keep the believer white within and victorious over sin; to satisfy our deepest spiritual longings. Let the Red Cross remind us of our cross we are called to bear daily — the cross of being at cross purposes with the Devil, with the flesh and with the world..." said Rev. A. B. Gamede in his sermon which was interpreted into Sesutho by Mr. S. Magoane, Supervisor of Schools.



SOCIAL

PAGE



The 4th April, 1959, will always be remembered by Mr. and Mrs. Moshodi. On this date, Mr. Philemon Moshodi exchanged marriage vows with Miss Jane Morogoa (both of Bloemfontein) before a big crowd of well-wishers. We also wish them a happy married life.



Mr. M. L. Mabule, School Board Secretary of Bloemfontein, gladly gave away his lovely daughter, Mavis, to Mr. Joseph Seutloali of Cape Town recently. The photo was taken at the reception which was rated as one of the best ever held in Bloemfontein. We wish them well.



One of the finest weddings ever held in Bloemfontein was that of Miss Elizabeth Mokgoro Moleme and Mr. Jacob Thabo Maruping. Happy landings!

A TIMELY DISCOVERY

A fiction story

By

V. T. E. NGWENYA



Mr. Mthembu was Latin Master at a reputable High School. It was largely due to the brilliant successes in Latin that the High School had become famous. For several Matric students of the school to gain distinctions every year in Latin had become routine. This was not surprising for, Mr. Mthembu, the Latin Master, could well be described as an authority on Latin. He was not only one of the ablest Latin Masters known but he loved the language dearly. To him, Latin was not a "dead language" but a virile language. He read Latin classics in the original and had a special interest in Latin poetry. Among Latin writers and poets his favourite was Ovid (Publius Ovidius Naso). He had read practically every thing available by such famous Latin writers as **Cicero, Horace, Virgil, Lucretius, Tacitus** and others, but, for some reason or other, he idolised Ovid. To him Ovid was what Shakespeare is to lovers of English literature.

The great discovery he made started with a tract which had been anonymously sent to Mr. Mthembu by a friend. It was through the post like a letter, so that when he opened the envelope he expected to find a letter. But to his surprise and utter disgust, he found a piece of paper printed on both sides. To say he was annoyed is to put it mildly.

"Who on earth could think of me as such an irreligious man as to send me a tract?" he asked himself.

Unfortunately he couldn't recognise the handwriting on the envelope or he would have given the impertinent fellow "a bit of his mind" without delay.

"Surely, this is a gross insult to my intelligence, a slur to my dignity," he told himself.

He was a "born" Christian; had been baptized at infancy, and confirmed at the age of fifteen. He had been admitted into "full membership" (don't ask us if some are admitted to "half membership" if you get what we mean) of the church. He was a regular church-goer and a "consistent" communicant. Who on earth dared to think of sending him little pieces of paper called tracts?

He was at the point of tearing the tract to pieces and throwing it away without even reading it when Mr. Mthembu's eyes saw the words: "YE MUST BE BORN AGAIN" standing out prominently from the rest of the written matter. This had a sobering effect on his fury. The sentence was a typical example of the Imperative Mood with which at least two of his students in the Matriculation class had such difficulty.

When he taught "The Conjugation of the Verb", he did not know what to do about those students. They never seemed to be able to distinguish between the Subjunctive Mood and the Imperative Mood. They were never certain, for example, when to say "audiatis" or when to say "audite". He had done everything possible to show them the difference to no avail. They were retarding the progress of the other students and he feared his results would be poor that year. For this reason he decided not to destroy the tract but to see if he might glean something from it that might help him make the two students sensible enough to know when a sentence was in the Imperative Mood and when it was not. So he folded the tract carefully, without reading the rest of it and put it in his pocket.

He kept repeating to himself, "Ye Must Be Born Again". He was not encountering

those words for the first time. He had heard the Minister, the Reverend Mr. Mathonsi use them time without number in his sermons. But he had never attached any particular meaning to them. Neither did the Right Rev. Mr. Mathonsi seem to know exactly what it was "to be born again". This time, Mr. Mthembu thought the words might be useful in his class.

The next day he was not going to teach grammar, but classical literature. As already stated, Ovid was his favourite Latin writer. Ovid was a genius, he often told his students, and his writings were a heritage. He sympathised with Ovid when he gave an account of his banishment from Rome. He often told his class that punishing a genius was not effective because no amount of punishment could succeed in robbing a genius of his intellect, neither could any form of humiliation succeed in wiping out the fame of a genius. In this regard he would quote from Ovid's "What Fortune Cannot Take Away From Us". The students would sit enraptured as Mr. Mthembu quoted Ovid word for word in reference to his banishment: "Lo! even I, bereft as I am of country, your companionship and home, with everything taken from me that could be taken, have still the companionship and enjoyment of my own mind, for in this

respect Caesar could have no jurisdiction. Anyone may end this life of mine with cruel sword, but my name shall survive even after my death . . ."

It was while he was eulogising Ovid that Mr. Mthembu remembered that somewhere in his writings Ovid had written of "The New Birth Of Man". He wondered if there was any connection between what Ovid, the genius wrote on "The New Birth Of Man" and what the tract which, unfortunately, he had not read yet, had to say about the words, "Ye Must Be Born Again". Up to then the words had interested him only as a possible means of bringing the Imperative Mood home to the stubborn minds of two of his students.

Several thoughts and questions darted through his mind. He remembered, also, that Ovid, the genius whom he adored, had written about "The Flood". And he remembered that the Bible, too, had something to say about "The Flood", but he was not as much acquainted with the Bible account of the flood as he was with Ovid's. As he was well versed in Ovid's writings he remembered that Ovid's "The New Birth Of Man" was a sequel to "The Flood". It was an account of how mankind came into being again after devastation of the flood.

He remembered vaguely that the Bible made mention of a certain Noah and family having survived the flood but could not say exactly how. But he remembered very well that Ovid's account was that after the flood mankind was renewed by Deucalion and Pyrrha throwing stones behind them which turned into human shape: "**Mox, ubi creverunt naturalque mitior illis cintigit, ut quadam, sic non manifesta, videri forma potest hominis . . .**"

This aroused curiosity in Mr. Mthembu, and an interest in the Bible. He decided to borrow the school Bible (for he had none of his own) and take it home with him to see exactly what the Bible had to say about the flood and whether or not there was some connection between the Bible's "Ye Must Be Born Again" and Ovid's "The New Birth of Man". He was determined he would find out.

This occupied his mind so much that after school, he even forgot to acknowledge Miss Nkosi's greeting who stood, as usual, by the door of her class-room to give him a smile of greeting. This had been the usual thing and he had always stood a minute or two to share a joke with Miss Nkosi until she turned to go back into the class-room. This day Mr. Mthembu was oblivious of all but the Bible versus Ovid.

On arriving home he first read the tract, then the Bible, at John Chapter 3. The tract laid special emphasis on verse 3 and 7. Soon it dawned on him that Ovid's "The New Birth of Man" was in no way connected with the Bible's "Ye Must Be Born Again".

Ovid speculated on how the earth was replenished after the flood and John Chapter three was the Bible's portrayal of rebirth as the prerequisite to "seeing the Kingdom of God".

The words "Ye Must Be Born Again" had such force that Mr. Mthembu could not dismiss them lightly. They had more in them than grammatical beauty. They had "punch" — they seemed more to carry an "imperative message" than they served as an illustration of the "Imperative Mood". They meant "transformation" and not "reformation". "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye Must Be Born Again" (Verses 6 and 7).

He tried to compare them with Ovid's mythological poem, the "Metamorphoses" where there were "transformations" like Narcissus being transformed into a flower, Baucis and Philemon into trees et cetera. But Mr. Mthembu reasoned that those "transformations" could never be carried beyond the realm of mythology even though written by a genius of Ovid's calibre.

Mr. Mthembu read the tract over and over again, and the more he read it the more convinced he became that some "transformations" as distinct from "reformation" or "confirmation" had to take place in him before he could ever "see the kingdom of God". He became convinced that this could not be a "ceremony" (like "confirmation") to be performed by the "Right Reverend Mr. Mathonsi". With baptism, confirmation, full membership and all he still remained a lost sinner. It must be the direct act of God, through Christ, His Son, transforming the sinner that he was into a saint (cleansed only by the blood of Christ). Fortunately Mr. Mthembu came face to face with the issue and experienced his own personal transformation — Salvation through Christ. He came to know Christ as his personal Saviour.

The following day he had the most pleasant story, nay, experience, to relate to Miss Nkosi and more than the "Imperative Mood" to teach his class, for he had come to grips with an Imperative Message.

THESE GIVE HOPE

Dear friend in Christ,

It affords me great joy to let you know that your magazine copies reached me in good condition. I am telling many people in our nation to subscribe for the **Africa's Hope** magazine, and I know that by God's grace it will soon spread throughout Nigeria.

May God help you to continue your profitable service to Africa's inhabitants.

N. D. Obinmah.

Olukuma-Ahoda,
Via Port Harcourt,
Nigeria.



The Ministers' Page

SERMON AND BIBLE STUDY OUTLINES

What to do with the Word.

1. Receive it with meekness, Jas. 1:21.
2. Accept it entirely, Deut. 4:2; 12:32.
3. Unite it with faith, Heb. 4:2.
4. Hide it in the heart, Psa. 119:9.
5. Treasure it above food, Job 24:12.
6. Meditate upon it daily, Psa. 119:148; Acts 17:11.
7. Apply it to your path, Psa. 119:9.

Make the Bible your guide book.

Its contents your FAITH.

Its promises your HOPE.

Its person your LOVE.

TRANSFORMED

Romans 12:2.

FROM WHAT — The world
BY WHAT — the renewing of the mind
FOR WHAT — to prove what is the will of God.

THREE ESSENTIALS FOR MENTAL HEALTH

1. Transformation — Romans 12:2.
2. Captivation — 2 Cor. 10:5.
3. Fixation — Colossians 3:2.

VICTORY.

—With acknowledgement to CHRISTIAN



THE VOICE CRYING IN THE WILDERNESS AGAINST...

BELIGIOSITY!

By

A. BEKITEMBA GAMEDE

Religiosity embraces all human efforts to reach God, to appease God, to please God. Religiosity is best explained by man's elaborate forms of worshipping God. Religiosity implies the insufficiency of Christ to save, to keep and to satisfy. Wherever we find much religiosity, Christ is either on the cross or in the grave while man is on the throne. The VOICE feels that such a situation cannot go on indefinitely. It is now crying in the wilderness against Religiosity!

I—AGAINST THE RELIGIOSITY OF THE DEVIL.

It may be very difficult for some people to believe that the Devil is the originator of religiosity. What makes it difficult is the fact that most "religious activities" appear very pious, whereas the Devil is represented in picture forms by all religions of the East (including Christianity) as a very ugly being. According to Roman Catholicism, the Devil is a very black human being with red eyes, black ears and legs of a goat, horns of a bull, a long tail with a hook, wings of a bat, fearful hands bearing a long fork with which he roasts sinners in hell. As a result of these legendary representations, many educated people have begun to doubt the existence of the Devil and hell. The truth is that the nature of the Devil and hell, as represented in picture forms, are just human imaginations, or human misrepresentations of reality. It does not mean that the Devil and hell do not exist! They certainly do, because the Word of God says so. It is their explanation to man that is difficult. Even the description of hell by our Lord, we must remember, was only in terms of human experience.

Common sense should enable any intelligent person to realize that, if the Devil were that ugly, he would not be having such a big following. No, the Devil is the most beautiful and most powerful created being in God's universe. Prior to his fall into the sin of pride and subsequent ejection from heaven with his angels (Rev. 12:9; II Pet. 2:4; Jude 6), Satan was called LUCIFER,

"the son of the morning" (Isa. 14:12-15). That is why he is able even today to transform himself "into an angel of light" (II Cor. 11:14). Much more could be said about the nature, the work of destiny of the Devil, but it would be irrelevant to our topic. Let it suffice to know that beautiful and powerful as the Devil is, he (and his angels) is limited, and operates by God's permission. At the end of time, God will destroy him together with his angels and his human followers (Matt. 25:41).

Before the fall of man into sin, man was in perfect fellowship with God. After the "fall", sin separated man from God, but the **capacity** and the deep **longing** for fellowship with God remained. It is man's effort to regain the lost fellowship that opened the **drama of religiosity**. The Devil then capitalized on the spiritual chaos and gave man all kinds of substitutes for God, such as images carved out of wood and stone, animals, ancestors, celestial bodies, living men, ideologies, etc. The Devil, who is the father of lies (Joh. 8:34), aided by his fallen angels (I Kings 23:21-23; II Thess. 2:2; I Tim. 4:1), helped man to organize lies into all kinds of religious systems. On the surface, these systems look like man's sincere efforts to seek God, to please God, to fellowship with God. In all these efforts, man reveals his concept of God's holiness on one hand, and his sinfulness on the other.

To solve his sin problem, and thereby make himself acceptable before God, man has been led of the Devil to perform all kinds of religious stunts, such as sacrificing

children on the altar, walking on fire, lying on boards of pin pricks, piercing the body with long pins, fasting for many weeks, living a life of celibacy and poverty, praying with the aid of wheels or rosaries to the ancestors or "Saints" or "holy men", or prophets, or mothers of gods, payment of monies for the forgiveness of sins, washing in certain "holy rivers" for the removal of sins, etc. All these stunts have been highly organized or systematized into religious systems of lamentable ignorance and zealously propagated throughout the world.

In addition to Africa's indigenous **animism** (embracing ancestor worship and fetishism), Eastern religions have also been imported into Africa. One important observation is that these religions have very fine principles and maxims which are very largely variations of the Ten Commandments — particularly those that have a bearing upon human relations. Even the Africans, before the missionaries came to Africa, had similar commandments which they passed on by tradition from generation to generation.

Man is able to formulate codes of laws similar to the Ten Commandments because he has a concept of right and wrong, good and bad. "For when the Gentiles, which have not the law (Ten Commandments) do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their **conscience** also bearing witness, and their thoughts the mean while **accusing** or also **excusing** one another" (Rom. 2:14, 15). In addition to this in-born knowledge of the law, there is

the Holy Spirit who operates in the world in the form of **Common Grace**. In that form He restrains evil in the world generally and promotes goodness through these religious systems, the governments and other organizations of goodwill. That general operation of the Holy Spirit explains why there are "splendid people" in all religions. It is the natural goodness in man cultivated by man's moral training and religiosity that makes man relatively "good", but natural goodness cannot reconcile man to God and create a dynamic fellowship with God — which is life eternal. The Word of God says, "But we **all** are an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6). "All have sinned and come short of the glory of God" (Rom. 3:23).

It is the confusion of religiosity that led God, "in the fullness of time" to reveal Himself out of His hiddenness, as it were. He revealed Himself to man in the Person of His Son, Jesus Christ. God sent Jesus Christ to the world not for promoting religiosity or for starting another religion, but to give it eternal life through the sacrifice of His Son on Calvary's Cross. God sent His Son because religiosity had failed and the law had failed to make man acceptable before God.

II—AGAINST THE RELIGIOSITY OF CHRISTIANITY IN AFRICA

The numerous interpretations of Christ have led to numerous organizations which have made Christianity appear like "another religious system". The situation has been aggravated by the amount of religiosity that has been introduced into Christianity.

Christianity started out with Christ as the central figure, the Bible as the textbook about Him and the hymnbook as wings of praise of Him who was crucified, who rose, who is coming again.

As the years went by, human beings, blinded by "the god of this world (Satan) . . . lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4), found Christ's finished work on Calvary's Cross to be unfinished. They found Christ insufficient. The Devil taught them that Christ was **not** the **only WAY**, the **only TRUTH**, and the **only LIFE** eternal. So they devised **other ways** to God; formulated **other truths** about God; originated **other philosophies about life**.

In their confusion, people started to incorporate some idolatry of the Eastern religions into Christianity, such as statues into the Churches, worshipping of the "Mother of God", praying with the aid of rosaries, dressing in "holy garments", Christianising Ancestor Worship by elevating the dead to "Saints", adoration of "holy men", etc. Christ was almost submerged into ritualism of the churches until the Reformation time, when tables turned.

Unfortunately, even the first Reformers did not succeed to free the Church completely from **formalism** or **religiosity**. The early Reformers were mostly concerned with the fundamental doctrines of our Christian

faith as revealed in the Word of God. They left the job of a "thorough clean-up" in the hands of those who came after them. The problem is that some of the modern Reformers, in stead of subtracting, have been adding more formalism or religiosity that has tended to becloud Christ from view of the lost world. Most Reformers, ancient and modern, were real men of God with a message for the world. Men like Luther, Calvin, Wesley, Booth and Finney come to my mind at this moment. It will help us to realise that truths about God were still being developed to a complete whole by these men of God. For the sake of illustrating this point, we shall think of the Gospel Truth as the most beautiful house in the whole universe. In the formative years of Protestantism then, Reformer number one saw the front view of the Gospel Truth; Reformer number two saw the Eastern side view of the Gospel Truth; Reformer number three saw the Western side view of the Gospel Truth; Reformer number four saw the back view of the Gospel Truth; Reformer number five saw the top view of the Gospel Truth; **et cetera**. The followers of these Reformers started what we call "denominations" whose party spirit has divided the Body of Christ. Apparently it never occurred in the minds of the followers of all the Reformers that unity was possible if only they could settle down and review the "findings" of their leaders. They would have found that God raised these Reformers with a view to perfecting rather than to dividing His Church.

The findings of these Reformers actually give us the complete picture of the House of the Gospel Truth. To stress one Reformer's findings and to despise the others is to be outside of God's will for His Church. If we would add all the findings of the Reformers, subtract all the "religiosity" of the denominations, (traditional forms of worship, uniforms, religious titles, etc.) other things being equal, we would remain with the pure Gospel Truth, as it should be preached. It would even be possible to create a super Evangelical Church by picking only the good from every Bible-believing denomination. Indeed every denomination has some good in which it excels. Experiential observation shows that where Denomination A is strong, Denomination B may be weak, or **vice versa**.

To illustrate my point, for example, we would copy from the Roman Catholics their zeal in the visible good works and discard their idolatry; from the Jehovah's witnesses we would copy their zeal in personal soul winning (to their cult) but leave out their diabolic doctrines; from the older Protestant Churches we would copy their efficiency in organization and leave alone their apostacy; from the Evangelical Pentecostal Churches we would envy certain gifts of the Spirit (which are regarded as lost to most old churches), such as the Spirit-motivated zeal in mass evangelism and instantaneous physical healings, but ignore their organization; from the Salvation Army we would copy their zeal in instrumental music and

their "good-samaritanism"; from the Evangelical Foreign Missions we would copy their love for the Bible, their evangelistic literature programme and their consistency in the defence of evangelical Christianity, but overlook their practical approach to indigenous missionary work. All these efforts would have to be exerted by all the Protestant churches for the perfection of the Church of Christ.

When God raised Reformers to emphasise certain aspects of Bible truth, He did not intend to start divisions that would be warring against each other. His intention was to perfect the Church. History bears us out that most early reformers had no intention of starting denominations particularly; their desire was to reform the existing conditions in their churches. For example, when the Church began to stress salvation by good works, God raised a Reformer to show that salvation was by grace through faith in the finished work of Christ; when the Church began to value church buildings more than the lost souls, God raised a Reformer to stress the passion for souls through mass evangelism; when the Church began to stress intellectual faith, God raised a Reformer (with a "Pentecostal touch") to stress the importance of the Holy Spirit in the conviction of sin, regeneration, victorious Christian life, fellowship meetings and all Christian services; when the Church became negligent in Her responsibility to the poor and needy, God raised a Reformer to stress that aspect of Christian stewardship; when the Church started to emphasise traditional formalism more than the Biblical truth and the centrality of the person of Christ, God raised a Reformer to make the Church Bible-centered and Christ-centered; when the Church began to believe that man's birth, actions and destiny are all predestinated, God raised another Reformer to show that through His infinite Foreknowledge, God predestinates those He foreknows will exercise their freewill to accept His Son for salvation and that through the exercise of God's infinite Sovereignty or through answer to prayer, He may also predestinate for service — irrespective of the human freewill. In stead of the Christians obeying "what the Spirit saith unto the Churches", through these men of God, they found occasions for starting denominations. In most cases divisions were occasioned by the non-essentials. It is now time to review seriously, prayerfully, scholarly and humbly all the points of departure in the light of God's Word.

III—AGAINST SOME LEAVES OF RELIGIOSITY IN GOD'S FIELD

A. Some Religious Titles. — Were it not for the harm that is being done by some religious titles in the Christian Church today, there would be no need of commenting on them. When persons possessing the highest in the hierarchy of religious titles are accorded more reverence than God, it is high time the Christian Church reconsidered the meaning of titles. It is shocking to realise

that today many people are more afraid of their religious head than they are of the Lord Himself. They sink and swim in sin in the sight of God and behave like saints in front of their religious leader.

In a spirit of humility, Africa's Hope wishes all her readers to consider this matter of religious titles prayerfully and with a mind of Christ. I am aware that it would not be easy to change the existing religious titles because people are used to them now. But at least we should change our attitudes towards them. What will help us is to re-examine these titles one by one in the light of scriptures. We cannot deal with all the religious titles in this little article, but we can select a few most popular ones to show how we can examine all the others.

1. **Father** — Jesus said, "Call no man your father upon the earth: for one is your Father, which is in heaven" (Matt. 23:9). The word "father", as used in this passage, does not refer to a father of children in the flesh (Eph. 6:4) or in the Lord (I Cor. 4:14, 15; Phil. 4:1-10) but it refers to a "religious title" that carries with it "dominion over" or "authority over". The holder of the title may be the "founder" or the "director" or the "governor" of a certain religious group. As far as Christians are concerned, in a religious sense, there is only one FATHER—God. He alone has power to regenerate by the Holy Spirit the sinful man to a "Child of God" through faith in His only begotten Son, Jesus Christ, our Lord and Saviour.

2. **Reverend**.—This popular title for most ministers of the Protestant churches, like the abovementioned, is one of the "relics" our first Reformers took with them from the Roman Catholic "museum" of religious titles. With some people this title means nothing more than other titles like, Mr., Sir, Dr., Nurse, Captain, etc. With other people it is more serious than that; it connotes a degree of holiness above the average people. Whatever the modern meaning may be attached to this title, the fact is that in the Word of God it has a different meaning.

In the whole Bible, the word "reverend" is used only once, and that is in the Book of Psalms 119:9 where it says, "He sent redemption unto his people: he hath commanded his covenant forever: **holy and reverend** is his name."

From this verse we may get two main truths about this title: (a) it is accompanied with holiness; (b) it is a divine adjective qualifying a Divine Proper Noun — not a human proper noun. It is man's basic desire for recognition and greatness that has led man to snatch the title for himself. The meaning of the original Hebrew word is even more difficult to apply to men as a title. Most Hebrew scholars are agreed that the word means "terrible" — an adjective that would not be complimentary to the ministers of religion. In stead of address-

ing our ministers as "Reverend," "Very Reverend," "Right Reverend," "Most Reverend," we would have to say, respectively, "Terrible," "Very Terrible," "Right Terrible," "Most Terrible."

If the word "reverend" carries with it, as it does, a characteristic of holiness, how many "Reverends" are really "reverend"? Who does not know certain "Reverends" who are just impossible to get along with because of their explosive tempers? Who has never heard of certain "Reverends" who are "extra-husbands" of their "female flock"? Who was not amused by the story of a certain "Bishop" A who stole a big sum of money from "Bishop" B during the night? Who has never heard of certain "Reverends" preaching under the influence of liquor? How many "Reverends" are really reverend? Who has the authority of measuring the degrees of holiness in this world? These questions are not presented here to irritate anybody, but to help us to think a bit, and to provide us with good reasons for revising our attitudes towards religious titles.

3. **Dominee**—This title is used mostly by some of the Reformed Churches. The title itself is derived from a Latin word, **Dominus**, meaning **Master** or **Lord**. It was actually introduced into South Africa by the Presbyterian **Dominees** who were imported from Scotland by Lord Somerset (c1838) after the end of the Dutch East India Company rule. The importation was necessitated by the frozen stream of the Dutch Reformed ministers from Holland. There might have been an ulterior motive of "Anglocizing" the Dutch. If there was such an ultimate objective, then the Dutch Reformed Church was Anglocized in title only.

Like all the other religious titles, this title depends upon the users of it. With some people it is no more than an ordinary title like "Doctor", "Teacher", "Commissioner", etc. With other people it means something deeper than that. Whatever the meaning people may attach to this title, the fact is that **Dominees** should not be regarded as "masters" or "lords" in the divine sense, because Jesus said, "Neither be ye called **masters**: for **One** is your **Master**, even Christ" (Matt. 23:13). The Apostle Peter adds by saying: "Neither as being **lords** ("bosses") **over God's heritage**, but being examples to the flock" (1 Pet. 5:2-4). If Jesus is not the Lord over everything and over everybody, then He is no Lord at all. Our Master, Jesus Christ, cannot bless any missionary effort where He will have to eke out bread crumbs of glory from the leftovers. Where the Lord is Master, there will be **real fellowship**; where there is a real spiritual fellowship, there will be showers of blessings.

Volumes could be written about religious titles but let these few suffice for causing us to reconsider all the titles in the light of God's Word. We will find that religious

titles are convenient for denominational organization only, but not for purposes of effecting unity. They are indeed one of the causes of disunity. If all the Churchmen would approach this problem with the mind of Christ, they would easily do away with most titles that promote the spirit of denominationalism and division of the Body of Christ.

(To be continued)

WISDOM

- The majority of Christians do not give a penny, a prayer or a thought in a year to the advancement of Christ's cause in the world.
- At every breath we draw four souls perish, never having heard of Christ.
- One of the devil's snares is to occupy us with the past and future so as to take away our peace for the present.
- When prayer is answered, forget not praise. The apparently conquered enemy steals in again at the door of an ungrateful heart.
- He who does not pray when the sun shines, knows not how to pray when the clouds arise.



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BETWEEN US WOMEN

FOR THE LADY-IN-WAITING

YOUR LAYETTE LIST

By

Mrs. NINA GAMEDE

LOVE THAT UNITES

AT THE HOSPITAL YOU WILL NEED

- 4 night gowns including 1 shortie pyjamas
- 1 dressing gown
- 1 pair of morning sleepers
- Washcloths and handtowels, soap etc.
- 1 1/2 yards mackintosh sheeting, or oil cloth
- 4 clean sheets
- 4 clean pillowcases
- 1 baby receiving blanket 36" x 36"
- 4 delivery pads
- A large supply of clean newspapers
- 2 lbs. absorbent cotton wool
- 2 covered pails
- 1 pair scissors
- 1 yard narrow cotton tape or heavy cotton cord
- A 2 quart fountain syringe or enema can, with tubing and rectinal tip
- 1 rubber hot-water bottle
- 2 dozen safety pins, medium size
- 2 dozen safety pins, large size
- 10 yards gauze.

STERILISE

- 2 dozen sanitary pads
 - 1 dozen gauze sponges
 - 1 dozen gauze squares for cord dressing
- Cut the yard of narrow tape or heavy cord into four equal lengths.



FOR BODY BEAUTY

1. To slim your tummy: Sit on the floor and then from the upright position touch your toes.
2. To slim your thighs: Hold on to a chair and bounce up and down.
3. To slim your waist: Stretch your arm down the leg as far as possible, repeating with each arm.
4. To slim your hip: Place hands on firm stool, keeping your head up, swing legs out and up. Swing leg six times.

They walked with God in peace and love,
But failed with one another;
While sternly for the faith they strove,
Brother fell out with brother;
But He in whom they put their trust,
Who knew their frames that they were dust,
Pitied and healed their weaknesses.

He found them in His House of prayer,
With one accord assembled;
And so revealed His presence there,
They wept with joy and trembled;
One cup they drank, one bread they brake,
One baptism shared, one language spake,
Forgiving and forgiven.

Then for they went with tongues of flame
In one blest theme uniting;
The love of Jesus and His name,
God's children all uniting;
That love our theme and watch-word still,
That law of love may we fulfil,
And love as we are loved.

— Unknown.

Before the baby is due to arrive it is always good to make some preparations for it. It should not "feel" like an unknown stranger, but should "feel" it belongs. The first step is to know where the baby will be born. It is wise that the first baby be delivered in a maternity hospital, but the other babies, if all is well, can be easily and safely delivered at home. This would demand district nurses to do home deliveries. There you are safe. Whether baby is to be born at home or hospital you will need to have ready the following:—

- 2 small warm blankets
- 3 small sheets
- 2 soft towels
- 2 soft washcloths
- 1 cake mild soap
- Crepe bandage 3 inches
- 2 dozen towel napkins 27" x 27"
- 1 or 2 dozen flannel napkins
- 3 nightgowns
- 4 cotton vests, 4 woollen vests
- 3 matinee coats
- 2 pairs bootees
- A carrying shawl
- Waterproof pilchers
- 1 or 2 pairs mitts
- 1 Cradle or basket crib.

IT SHOWS IN YOUR FACE

"You don't have to tell how you live every day;

You don't have say if you work or you play!

A tried, true barometer serves in the place—

However you live, it will show in your face.

The false, the deceit, that you bear in your heart,

Will not stay inside where it first got a start;

for sinew and blood are a thin veil of lace—
What you wear in your heart, you will wear in your face.

If your life is unselfish, for others you live;
For not what you get, but how much you can give;

If you live close to God in his infinite grace —

You don't have to tell it, it shows in your face.

— The Pentecostal Evangel.

THE SUNDAY SCHOOL



By
T. J. WOSIYANA,

of the Durban and District Sunday
School Union.

2. PATIENCE: At the beginning the teacher has enthusiasm in the work he has been called into. He looks forward to a better future. He sets himself with a determination to do more and more for the Lord through Sunday School. As the days go by, that zeal dies steadily. Children annoy him. They become unfaithful in one way or another. People around start saying untrue things about him. He sees no improvement in his work. Failures and shortcomings become more than successes. With all these things before him, he concludes that the only answer is that he should give up everything.

Patience is the fruit of the spirit which every Sunday School teacher must have. Without it we cannot do much for God.

3. FAITH: A teacher must have faith in God and His finished work through Christ. He must have faith in God's blessings. He must have faith that the Holy Spirit is going to convict the children after each lesson he teaches. Every thing is possible by faith. See Hebrews chapter eleven.

4. PRAYER: It is through prayer that we come before God. The teacher must pray for his work. He must pray to ask God for blessings and pray to thank Him for what He has provided for him. There are obstacles to pray for; ask the Lord to remove them. A sincere teacher takes time to pray for individual children. He prays that each one might know Christ as Saviour. Prayer is life and strength of every Christian service. Knee work should be part of a Sunday School teacher's life. "Man ought always to pray . . ."

5. NEW BIRTH: A Sunday School teacher must be a man who has experienced the new birth. He cannot teach spiritual things unless he is also spiritual (John 3:6 and I Cor. 4:14). If the life is to flow from him, he must have passed from death to life (John 5:24). He must be a new man (II Cor. 5:17). Children must see Christ in the life of their teacher.

6. KNOWLEDGE OF THE SCRIPTURES: At the beginning of this article, I mentioned that a teacher ought to know his Bible. A Sunday School teacher might as well be called a Bible teacher. His Sunday School class is nothing but a Bible class. He must know the books of the Bible and the stories in their consecutive order. He must know the main theme of each book. It is also necessary to know something about the history of the Bible. It is only by the spirit of God that we can know and understand the Bible. To teach the Bible, one has to know it. Every teacher must know a lot more than his pupils, if he is to be of help to them. "Study to show thyself approved unto God . . ."

TEACHER

There is a slight difference between a Sunday School teacher and a preacher, but they both ought to know the Word of God—the Bible.

The teacher's work is to guide his children by the Word of God. He must try to make truths from it simple enough for every child to understand them. He must use pictures to explain what he is teaching, ask questions and repeat what he has said so that children will grasp the truths he is teaching.

We read from the Bible that priests had to lead people into fellowship with God through the blood. They also had to help them to continue in that fellowship with God. The case still holds true to Sunday School teachers. In I Peter 2:9 we are told that all those who have accepted Jesus Christ as their personal Saviour are made priests by God. If so, every Sunday School teacher has to lead his children into fellowship with God through the blood of Christ, and must help them to continue in that fellowship. This is a duty of a priest — a Sunday School teacher.

The following simple comparison will help you to understand what God expects from a Sunday School teacher:—

PRIEST

1. He had to be of the tribe of Levi and of the house of Aaron.
2. He was set aside for God's service throughout his life.
3. He was anointed so that God would accept him.
4. He had to be sanctified by certain ceremonies.

SOME ESSENTIAL CHARACTERISTICS OF A TEACHER

1. LOVE: A Sunday School teacher must love three things. He must first love **JESUS**. He cannot say he loves Jesus before he has accepted Him as his personal Saviour. We love Jesus because He first loved us and gave Himself for us that our sins may be forgiven through His blood. Accept Him now, if you hadn't done so before, and feel His love ringing in your heart for now and eternity.

Secondly, he must love the **BIBLE**. He loves it because it tells him all that God has done for him through His Son Jesus Christ. It tells him what he ought to know. The Bible is all he has to teach. To teach it well, he must love it.

Thirdly, the teacher must love **CHILDREN**. We cannot win them to Christ if we do not love them. Our main aim in teaching the Word of God to children is that they may accept Christ as their Saviour. Love to them will go a long way. If you love them, they will love you, your Saviour, and the Sunday School.

If the teacher doesn't love Jesus, the Bible, and children, the sooner he leaves the Sunday School the better.

TEACHER

He has to be washed in the blood of Jesus Christ and be born again.

He has to separate himself for the Lord's service for all the days of his life.

He has to be anointed by the Holy Spirit so that God will accept him.

He has to be sanctified by the Holy Spirit.



LET US

Key F.

{ m. ,r :d .r | m .d :s, .m | m .r :—r | r :— | r. ,t, :s, .t, | r .t, :s, .r | r .d :—l, | s, :— |

Do you know, O Christian You're a sermon in shoes? Do you know, O Christian, You're a sermon in shoes?

{ l, .l, : l, .d | r .d :—l, | s, ,s, :d. r | m :—f | m. d :—r | m. d :—r | m. d :—r | d :— |

Jesus counts upon you to spread the Gospel News, So walk it and talk it, a sermon in shoes.

2. So teach it and preach it,
3. So live it and give it,
4. So know it and show it,

SING!

{ —f | m. d :—r | m. d :—r | m. d :—r | m. d :—r | m. d :—r | m. d :—r | m. d :—r | m. d :—r |

* Verse 5

So walk it and talk it, and teach it and preach it, and live it and give it, and know it and show it, a

{ m. d :—r | d :— ||

sermon in shoes.

— Thanks to the unknown Composer.



This I say therefore . . . that ye walk not as other Gentiles walk, in the vanity of their mind, but . . . be ye followers of God . . . and walk in love as Christ also hath loved us and hath given Himself for us . . . For ye were formerly darkness, but now are ye light in the Lord: walk as children of light . . . See then that ye walk wisely, not as fools, but as wise, redeeming the time, for the days are evil.

(Selections from Ephesians 4 and 5).

THE SUNDAY SCHOOL TEACHER—

7. BURDEN FOR SALVATION OF CHILDREN: This is more than loving children. A teacher may have love for the children but be unconcerned about their souls. This is a very important characteristic. Every Christian has to have the six above mentioned qualities. It may not be necessary for all Christians to have a **burden** for the salvation of Children. But it is a **must** for a Sunday School teacher.

A teacher must know that children have souls which will some day leave their bodies and be admitted either in heaven or in hell. Jesus said that He came to seek and to save

(Continued from page 18).

children (Mat. 18:11 and Luke 19:10). They, therefore, need Christ. Without Him they are lost. Their souls are bound for hell. Teaching children Sunday after Sunday without leading them to Christ is very dangerous. They tend to think that because they attend Sunday School, they are right with God. It hardens their hearts. We hear grown-ups saying they are Christians because they went to Sunday School whilst they were young. Such a statement is misleading (II Cor. 3:6).

Scripture: Isaiah 1:1-18.

Text: 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."



GOD'S PICTURE OF MAN

By
PASTOR ONESIMUS J. RUNDUS

The Word of God depicts for us clearly two distinct portraits of mankind: the one of the sinner; the other of the Saint. The one is a man in Sin; the other is a man in Christ. The one is lost; the other is saved.

Let us view God's portrait of the sinner. This includes all mankind since God tells us that all have sinned (Rom. 3:23). The whole nature of man is affected: the head, the eyes, the ears, the mind, the hands, the feet, the heart, the bones, the conscience, the mouth, the lips, the tongue, and the neck itself! Winning such a man to Christ is not an easy task.

Isaiah 1:5 tells us: "The whole head is sick." Concerning eyes we find that the "eyes cannot cease from sin" (11 Peter 2:14). We read also of "covetous eyes" (Jer. 22:17), idolatrous and evil eyes (Ezek. 20:24, Mark 7:22), eyes full of adultery (11 Peter 2:1), eyes that fear not God (Rom. 3:18). Many scriptures tell us that the sinner is blind and cannot see (Ezek. 12:2). Jesus often referred to those blinded to the things of God (Mark 8:18, Joh. 12:40).

But not only were we blind; we were also deaf (Ezek. 12:2). Jesus spoke of the ears that hear not (Mk. 8:18), that are dull to spiritual things. Mt. 13:15. Then too we read of disobedient ears (Jer. 11:18) and of the sinner who turns his ears from hearing the truth (11 Tim. 4:4).

When we consider the mind with which man wills to do right or wrong we find the following descriptions: the mind is corrupt (1 Tim. 6:5), defiled (1:15, Gen. 6:5), reprobate (Rom. 1:28) and fleshly instead of spiritual (Rom. 8:5).

Like the eyes it is blinded (11 Cor. 3:14, 4:3-4), hardened in pride (Dan. 5:20). It is deluded (11 Thess. 2-11) and at enmity with God (Rom. 8:7) even hating Him (Rom. 1:30).

The conscience which should prompt him to do otherwise is actually evil (Heb. 10:22), defiled (Titus 1:15) and seared (1 Tim. 4:2). Thus we cannot safely say "let conscience be your guide!"

It is no wonder that man's thoughts are foolish (Prov. 24) and "only evil continually" (Gen. 6:5). Man will paint such a picture. But the only one who knows the inmost recesses of our hearts and mind is our Creator — and this is His picture of us.

Consider the mouth. We read that it is full of cursing (Rom. 3:14), bitterness, (Rom. 3: vanities (Ps. 144:8); and the Psalmist speaks of it as iniquity (Ps. 36:3). The lips are lying and contentious (Ps. 120:2) with the poison of asps beneath them (Rom. 3:13).

The tongue we are told is fire, a world of iniquity and full of deadly poison (James 3:6). It is a scourge (Job 5:21), a sharp sword (Ps. 57:4) and deceitful (Ps. 120:2) as well as false (Ps. 120:3).

When we move our view from the head we find that even the neck of the sinner is such that often Scripture speaks of the stiff-necked (Deut. 31:27) and those whose necks are hardened against God (Jer. 7:26).

The hands are full of mischief (Ps. 26:10) taking bribes (Ps. 26:10), used to acts of violence and thus called wicked (Acts 2:23). They are defiled with blood (Is. 59:30) and even full of blood (Is. 1:15). No wonder the sinners are enjoined to cleanse their hands (James 4:8).

His feet are proud (Ps. 36:11) and swift to running to mischief (Prov. 6:18). They run to evil (Prov. 1:16) and hasten to shed blood (Rom. 3:15) and finally they go down to death (Prov. 5:5). His bones are spoken of as full of sins of youth (Job 20:11).

The heart has been hardened, says Jesus in John 12:40. It is stony (Ezek. 36:26), blinded (Eph. 4:18), foolish (Rom. 1:11), deceitful above all things and desperately wicked (Jer. 17:9, 19). Nor will the natural heart repent from these things (Rom. 2:5).

We read of man that he is past feeling (Eph. 4:19), full of all uncleanness (Matt. 23:27) and he walks in darkness (Ps. 82:5). His deeds are ungodly (Jude 15) for he fulfills the desires of the flesh (Eph. 2:3).

Some of these works of the flesh are listed in Galatians 5:19-21: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like."

—With acknowledgement to Christian Victory.

AFRICA'S

(Published by the G.P.O. as a magazine)

JULY 7 5 1959

HOPE



6th

INSIDE:

- BILLY GRAHAM
MELBOURNE CRUSADE.
- ALL THE DIFFERENCE IN
THE WORLD.
- ZERO AND THE
CLIMACTERIC.
- HOW TO CHOOSE YOUR
LIFE PARTNER.

JULY, 1959



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
1959

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

NUMBER 7
VOLUME 5

ARTICLES	ALL THE DIFFERENCE IN THE WORLD — By Mrs Philip Palaia 6	
	WHAT SHALL I DO WITH JESUS? — By Aaron D. Mncwabe 13	
	FRUITLESS CHRISTIANS — By G. M. Mamba 16	
	MY LOST FRIEND—WHY? — By Johannah Dikgale iii	
FICTION STORIES	ZERO AND THE CLIMACTERIC — By V. T. E. Ngwenya 10	
REGULAR FEATURES	Editorial — GREATNESS 2	
	NEWS AROUND THE WORLD 3, 4, iv	
	BETWEEN US WOMEN — By Mrs. Nina Gamede 12	
	YOUNG AFRICA: A Christian Doctor Answers Questions about Sex — By Dr. J. B. Akingba 14	
	HOW TO CHOOSE YOUR LIFE PARTNER — By James Bolarin 15	
	HOME SWEET HOME 16	
	THE MINISTERS' PAGE iii	
PICTORIAL FEATURE	FUNERAL OF CHIEF TSHEKEDI KHAMA 8 & 9	

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BULLETIN BOARD FOR OUR READERS

— NOTICES —

Photographs:

All readers of the **Hope** are kindly invited to send us clear photographs for publication in their Social Page. We will pay anything between 7/6d. and £1 for each picture — depending upon the value of the picture to our magazine.

We desire to have the following types of pictures:—

- (a) Weddings and Engagements.
- (b) Important conferences of interdenominational nature, such as Y.W.C.A.; Ministers' Associations, Teachers' Associations, Interdenominational Fellowship gatherings, etc.
- (c) Outstanding achievements of Africans in the fields of education, industry, business, music and sports.

Articles:

Our readers are also requested to write **original** articles for publication in the **Hope**. The following are the types of articles we would welcome:

- (a) Fiction or True Stories.
- (b) Personal Testimonies.
- (c) Special News from your Home Town.
- (d) Puzzles.
- (e) Secular-but-educative articles of Special interest to our readers.
- (f) Devotional Messages.
- (g) Questions on Christianity.

Benoni Agent:

A sum of 6/6d. in postal order has been sent to us from Benoni, but there was no letter inside to tell us who the sender was. Will the sender kindly write to us as soon as possible.



— SUBSCRIPTION FORM —

-- OUR COVER PICTURE --



It's Mr. Edwin Nthethe and Miss Annah Makhampanyane. They made the 6th June, 1959, a grand day in Bloemfontein, by ascending the altar gracefully to exchange marriage vows before Rev. A. H. Olivier. We wish them well.

For my enclosed Annual Subscription of 6/-, please send me one copy per month of AFRICA'S HOPE. (You may detach this form and send it together with the money to your Editor, Box 1624, Bloemfontein, South Africa).

Name:

Address:

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EDITORIAL

GREATNESS...

It is amusing to watch human beings performing "social gymnastics" in their desperate attempt to be "great." Many people think that a high position is what makes a person great, and so they wiggle, wriggle and struggle for high positions. In that process of strife, jealousy, hatred, schism and tyranny are very often precipitated. From history we learn that people who have striven unlawfully for high positions usually became despots, political demagogues and tyrants. Their appearing on the history pages does not mean that they were great men. They were notorious, but not necessarily famous or great.

Perhaps we should consider this problem by comparing a few personalities of history: King Herod held the highest position in the land while John the Baptist was the poorest and lonely "voice crying in the wilderness," but John was greater; Caesar Augustus was the ruler and Jesus was the poorest peasant, but Jesus was greater; Pharaoh was the king of Egypt and Moses was an adopted slave boy, but Moses was greater; Agrippa was king and Paul was a prisoner of Jesus Christ, but Paul was greater; there are hundreds of kings and chiefs who have reigned and died, but today we remember scientific inventors more than they.

The secret of greatness lies in usefulness to humanity. A person who is no blessing to the needy humanity has not started to live at all. He is the most miserable person on earth. True greatness is that which is honoured by God and man now and throughout eternity.

In this race-conscious South Africa, some people think that to maintain one's greatness, one must be rude, proud, selfish and cruel to a neighbour of a different race. Such "greatness" may be recognised by some people of one's race, but certainly not by God. The Scriptures state definitely that the eternal home for such people is *hell*. What is the good of being great to one's race and notorious to the other races when such one-sided greatness will land one in hell?

A truly great person will have, among other things, tact, tolerance, patience, big-heartedness, justice, honesty, truthfulness, intelligence, reliability, resourcefulness, responsibility, diligence, originality, imagination, creativeness, spiritual insight, a forgiving spirit and a love that loves always. His philosophy is Christ first, others second and himself third.

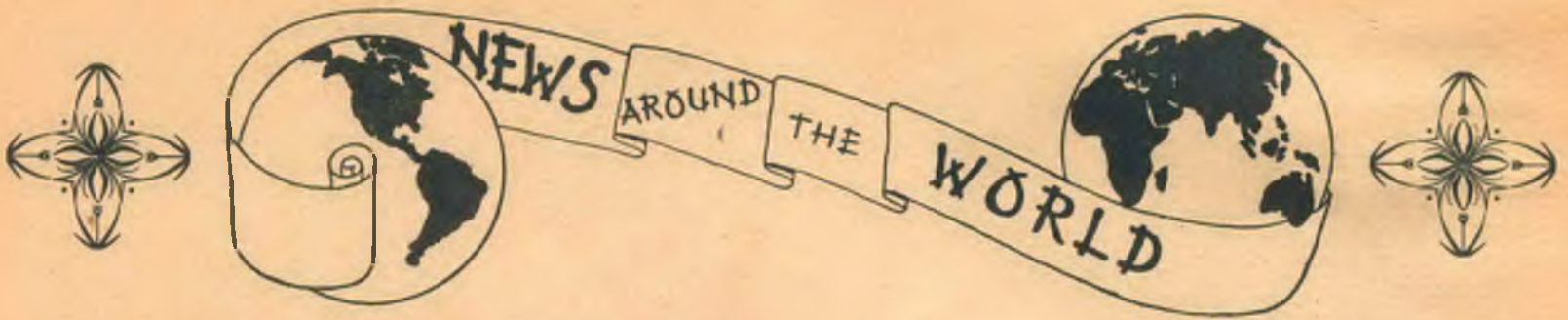
The desire for greatness is not only a good thing, but it is also an inborn characteristic of all human beings. Without it, we would not have achieved as much as we have in all fields of human endeavour. The confusion seems to centre around the methods of achieving greatness.

From practical observation it seems as if apparent good actions that are performed primarily for personal gain are never attended with greatness. The achievement that makes the performer great is measured according to the degree to which it gives honour to God and service to mankind. In view of the fact that opinions differ on this subject, we shall make use of the measuring rod — *the Word of God*. The Bible is full of guiding principles, but we shall select only a few, as our *food for thought*:

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33.

"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." 1 Pet. 5:7.

"This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Josh. 1:8.



- **SOUTH AMERICA: Martyrs of 1959:** Protestants in Colombia have suffered long and hard at the hands of intolerant Roman Catholics. Missionaries now report a new wave of violent persecution which began with the loss of three lives.
On a coffee plantation near San Vicente the Rev. Luis Ignacio Rovira, 24, led a small congregation in song. "How many of you are ready to die for Jesus?" he asked. "I am ready to die for Jesus, even if it is tonight."
That was January 24. After the service Rovira and his Christian friends were sitting on a porch when shots rang out of the darkness. As the believers scattered, they heard one of the attackers cry, "We are going to do away with these Protestants!"
After spending the night in nearby caves and fields, the Christians returned to find Rovira dead. A four-year-old boy also died from gunshot wounds. Two other persons were injured. A missionary counted 150 bullet holes in the walls.
Several days before, a mob had broken up a Protestant funeral service in San Vivente and had stolen the body.
Another report from Southern Colombia told of a young Indian Christian being clubbed to death while witnessing to a group of Roman Catholics.
- **PRAYER FOR SPAIN:** Christians the world over were urged to set aside March 15 as a day of prayer for Spain, where Roman Catholic influence is subjecting Protestants to many kinds of persecution.
The call to prayer was issued by the Washington office of public affairs of the National Association of Evangelicals, which charges that 20 Spanish Protestant churches were closed in 1957 and another six in 1958. Moreover, many young people in Spain have found it virtually impossible to secure marriage licences, according to an NAE statement.—*Christianity today*.
- **ROME:** Pope John is the first pope to smoke cigarettes. The last pope who smoked was pope Pius XI, who took an occasional cigar.—*Gospel Banner*.
- **WORLD:** Alcohol-caused and alcohol-involved insanity has increased at three times the rate of other types of insanity during the past quarter century.—*Sel*.
- **U.S.A.: The Bible vs. Communism:** Has distribution of Communist literature outstripped the Bible? The American Bible Society, after a study, thinks not. The society estimates the Bible publishers around the world have turned out at least 1,500,000,000 Bibles since 1917. The society says its investigation shows that publication of Communist literature fell short of Scripture publication total for the same period.—*Christianity today*.
- **SOUTH AFRICA:** In the first two months of this year, 359 people were killed and 5,399 were injured in 16,465 road accidents in the Union, according to figures issued by the Bureau of Census and Statistics in Pretoria.
In the same period of the last year, 351 people were killed and 5,104 were injured in 15,477 accidents.
Of the 359 people killed in the first two months, 111 were Whites and 248 were non-Whites. Of the 5,399 injured during this time 2,463 were Whites and 2,936 were non-Whites.
A total of 13,660 of the 16,465 accidents in the first two months of this year occurred in urban areas, and 2,805 occurred in rural areas.—*Rand Daily Mail*.
- **WORLD:** "A Pig had a conversation with the hen as they went by the restaurants where there were many advertisements of 'ham and eggs.'" The hen boasted of the contribution that she was making to the eating business, but the pig didn't think very much of it, and said, "it is simply routine work with you, but with me it is a sacrifice."—*Pillar of fire*.
- **GERMANY:** Bishop Hanns Lilje of Germany says that the "formality" of religion is hindering its opposition to Communism.—*Sel*.
- **AMONG THE ELEVEN NEW LANDS** into which the Lutheran Hour broadcast has been sent during 1958, are Thailand, Togoland, Nigeria, and several other African countries. The Lutheran Hour is broadcast in 68 countries and 59 languages at an annual cost of 1,545,000 dollars.—*Alliance Weekly*
- **JAPANESE PROTESTANTS** will observe 1959 as the one hundredth anniversary of Protestantism in Japan. As part of this programme Dr. E. Stanley Jones, Methodist evangelist and missionary, and Dr. Billy Graham will conduct crusades in Japan during the "Protestant Centenary Year." — *News in the World of Religion*.
- **SOME CHURCHES IN ENGLAND** are reported to have abandoned their social and auction sale methods of support.—*Searchlight*.
- **U.S.A.: Some Months** after the Civil War ended, Tad, the youngest son of President Lincoln was found sobbing. When asked what the trouble was, he replied, "I want my pa: but you know, if my pa was living, he'd forgive the man who shot him."—*Sel*.
- **TURKEY:** A Nurses' College and hospital are to be erected in Turkey in memory of Florence Nightingale's great heroism during the Crimean War, over a century ago.—*Sel*.
- **AUSTRALIA:** Alcoholism kills more people in Austria each year than tuberculosis or poliomyelitis, according to the Sydney Foundation for Research and Treatment of Alcoholism. — *The Union Signal*.
- **CHINA:** "The Communists are waging an all-out campaign to drive Christianity from its beachhead in China."
"Reports reaching U.S. religious readers tell of an unremitting persecution that is steadily thinning the ranks of Red China's tiny minority of 4,000,000 Christians."
"U.S.: Protestant leaders are alarmed. Dr. Wallace C. Merwin is circulating an official report to major Protestant bodies detailing some of the "crippling blows" the Red government has recently directed at religion in China."
"According to this report, the Communists have closed 188 of the 200 Protestant churches in Shanghai and 61 of the 65 churches in Peiping."
"The few Protestant Churches allowed to remain open have been forced into a puppet organisation called the "three-self patriotic movement," under the control of "ministers" selected by the Red government."
"What happens to Chinese Christians who resist the government's drive to bring the churches into captive status?"
"Reports reaching U.S. religious leaders indicate that many have been killed or imprisoned. But the great majority apparently have been drafted into forced labour battalions."
—*Christian Victory*.

● **NORTH THAILAND:** Missionaries writing from here report, "While no missionaries were on the station, heathen Miao broke into the house, bent it seems, on finding the human flesh which the foreigners eat. Quacker Oats tins were opened because there is a man on the outside (man meat, obviously). Once, the missionaries were seen pulling a human finger out of a tin—*Vienna Sausages*. The darkness is deep."—*Christian Victory*.

● **U.S.A.:** So great has been the advance in the new Berkeley Version of the Bible, scheduled for release April 10, that its publishers, P. J. and B. D. Zondervan of Zondervan Publishing House, Grand Rapids, Michigan, advise that it will be a sell-out on publication day. Most of the first printing of 11,000 copies has been reserved via advance orders—a month before the new book's release. A second printing of 16,000 copies has already been ordered by the publishers.

The Berkeley Version, which is a complete new translation and not just a revision, is the product of 20 years of preparation. Dr. Gerrit Verkuyl of Berkeley, California, the editor-in-chief of the project, first issued the New Testament portion in 1945. For the last ten years he has been assisted by 19 other translators from various parts of the United States, most of them affiliated with leading colleges and theological seminaries. The complete Holy Bible is based on original texts brought up-to-date in modern English.

—*Christian Victory*.

● **SOUTH AFRICA:** About seventy-five Bantu (non-White) authors of the Union of South Africa, South West Africa, the High Commission Territories and the Federation of Rhodesia and Nyasaland will attend a conference in Atteridgeville, near Pretoria, from 7th to 9th July for the discussion of matters of general concern. They will meet with the equal number of representatives of the South African Protestant Churches and Missionary Societies, the Churches in the Federation of Rhodesia and Nyasaland, mission and commercial presses and book publishers, the Universities of South Africa (Department of Bantu Languages), Bureaux of Literacy and Literature of the Union and Southern Rhodesia, etc. It is also hoped that the Union Departments of Bantu Education and Education, Arts and Science (Adult Education Division) will be represented.

The conference is convened to give technical and educational guidance to the rapidly increasing number of the Bantu authors. It has also become necessary to determine the gaps in the existing Bantu literature and the demand for specific types of literature. With the assistance of Mr. J. Semmelink of INFORMO (a Christian Literature Service) considerable progress has

already been made with the compilation of a catalogue of publications in the Bantu languages of Southern Africa and 809 titles have been listed so far. It is hoped that the conference will help in this connection also. Then, too, it is expected that the conference will lead to the preparation of a handbook for Bantu authors for which there is a very real need.

The conference will be held under the chairmanship of the Rev. C. B. Brink, moderator of the Southern Transvaal Regional Synod of the Nederduitse Gereformeerde Kerk and chairman of the two bodies convening the conference. The conference is being convened by the Continuation Committee appointed by an inter-racial conference of church leaders held in Johannesburg in 1954 and by the Literature Commission appointed by the Conference on Christian Literature for the Bantu of Southern Africa, held in Johannesburg in August, 1956.

Papers will be read on authorship (by the Rev. J. J. R. Jolobe of Lovedale), problems of the author (by Professor C. L. S. Nyembezi of the Fort Hare University College and Dr. H. J. van Zyl of the Department of Bantu Education), the manuscripts (by Dr. C. J. Oosthuizen (editor of *Bona*), types of manuscripts (by Professor D. Ziervogel of the University of South Africa), the book publisher (by Mr. G. F. Laurence of the S.A. Publishers' Association) and the catalogue of publications in the Bantu languages (by Mr. J. Semmelink).

Two similar conferences have been held in the Union: one in October 1936 in Florida, Transvaal, and the other in the Department of Bantu Languages of the University of the Witwatersrand in September 1937. Perhaps even more interesting is the fact that those conferences were attended by only eight or nine Bantu authors respectively, as compared with the approximately 75 who will attend the present one. This number could have been considerably larger as the 75 authors were selected with great care.

● **RHODESIA: A NEW CHURCH,** called "Israel Church," which supports and encourages polygamy, has struck fertile ground in the Rhodesian African Reserves.

The Israel Church was founded by Thomas Makoni with the aim "to help polygamists to enter Heaven — because all the other Churches do not accept polygamists."

In an interview with a correspondent of the *African Weekly*, Makoni said this Church was for the African people, "because they practise polygamy, and it is wrong that their way to Heaven should be closed on that ground, and my Church is intended to open that way for them."—*The Citizen*.

● **SOUTH AFRICA:** The Federal Council of the Nederduitse Gereformeerde Kerke has agreed that immediate steps be taken to form a multi-racial council representing all Reformed Churches in Southern Africa. The executive committee of the Federal Council will first invite all the federated Nederduitse Gereformeerde Kerke (including the Non-White Mission Churches) to appoint members to the council. It is hoped that the Nederduitse Hervormde Kerk, the Gereformeerde Kerk, the Presbyterian Church and any other Church with a reformed tradition will also join the council.

The aim of the council will be to link all Reformed Churches in Southern Africa in a common assembly, to unite these Churches in their evangelical witness, to discuss matters of common interest, to try to establish fraternal relations with other Christian Churches in Africa in a spirit of Christian tolerance and goodwill, to help form a common Christian front in Southern Africa against non-Christian forces, and to seek a Christian answer to the numerous problems resulting from the multi-racial set-up in Africa.

● **LONDON: BRITAIN'S FLYING SAUCER** flew on June 10th, reports *The Friend* correspondent. Three times the saucer, a huge flattened doughnut of aluminium, rose a foot above the ground and hovered for half an hour exactly as its designers had planned.

INVENTOR

Last week at his home in Cowes, 49-year-old Mr. Christopher Cockerill, whose brainchild the saucer is, told the story. Test pilot Peter Lamb climbed into the cockpit that looks like a cotton reel.

At a signal he took the saucer up. For the first flight it was tethered by wire ropes to a concrete apron.

"There was a pretty tremendous noise," said Cockerill. "It was heard all over Cowes. But there was no great blast of air. Just enough to set our trousers flapping. Not hot—quite cool."

FREE FLIGHT

"She came up very slowly and smoothly, and then hovered. She stayed that way for a few moments then Lamb moved her first this way then the other very slowly still and making sure he didn't nudge anything.

"We just stood there not saying much but feeling pretty wonderful. Then she came down again. It was as simple as that.

"After a short flight the ground crew loosed the wires that held her. For the first time the saucer was flying free."

—*The Friend*.

BILLY GRAHAM

MELBOURNE

CRUSADE...

AUSTRALIA: The month-long Billy Graham Melbourne crusade, initial part of the four month Australia-New Zealand crusade, was concluded amid praise to God and high expectation for the success of the balance of the scheduled meetings.

At 4.55 p.m. on Sunday, March 15, the Very Rev. Dr. S. Barton Babbage, Dean of Paul's Cathedral, Melbourne, asked 140,000 persons in Melbourne's Olympic Stadium to stand and join him in a farewell greeting to Evangelist Billy Graham. The farewell was expressed in the hymn "God be With You till We Meet Again."

While this prayer-hymn was being sung, a weary Billy Graham made his way across the turf and out of the crowded stadium. Behind him were *twenty-five meetings of the four-week Melbourne Crusade—twenty-five meetings with a total attendance of 719,000 persons, an average of 28,760 per meeting, and an all-time record for the Billy Graham Team.*

Matching the record attendance, the response to the invitation, in terms of the individuals who were counselled, who signed decision cards, and who were entered into the follow-up programme, also set a record, with the final total for the four weeks standing at 26,440. On an average the figure represents more than 1,000 decisions for every one of the twenty-five meetings of the first phase of Graham's Australian crusade.

The final service on Sunday afternoon sent statisticians scurrying for the record books. It was clearly the largest crowd Evangelist Graham had ever faced. It was easily the largest crowd for any event in the history of Melbourne or Australia, surpassing any crowd in the 1956 Olympics for which the stadium was specially enlarged.

The most deeply moving moment of the service came at the invitation. It was manifestly impossible to invite the inquirers to come forward. Instead they were asked to stand quietly in their place until a counsellor could get to them and help them in their decision for Christ. Many could not be reached; their response will come later by mail; 4,017 counselled decisions were recorded, however, as the lengthening shadows of the afternoon were reaching across the field.

●
BILLY
GRAHAM
●



Under the direction of Dr. Leon S. Morris, an intensive follow-up programme will be launched immediately, including a door-to-door plan of census-visitation, followed by a city-wide visitation evangelism programme, in an effort to conserve the result of the crusade.

The Melbourne crusade was conducted under conditions which were extremely difficult. It began in the West Melbourne Stadium, an indoor arena with 7,500 capacity, augmented to 10,000 by the use of close circuit television in an adjoining annex. After five nights in that location, the meetings shifted to the new Myer Music Bowl, an open air amphitheatre with almost unlimited accommodation on a hillside in one of the city parks. There the attendance held regularly at 25,000 persons on week nights, climbing to 50,000 and 70,000 on weekends. When that site became unavailable due to prior commitments, the meetings shifted to the Showgrounds, a setting similar to an American States Fair Ground. There the majority of seats were in the open and unprotected. Rain and unseasonable cold weather cut attendances to 15,000 and 20,000. On Friday and Saturday nights of

the third week the meetings had to be cancelled completely due to other events using the Showgrounds and the unavailability of any other site. For the two final meetings, a fourth location was utilised, the Olympic Stadium.

Some opposition has been recorded. One critic, the Anglican Bishop of Canberra and Goulburn, Bishop E. H. Burgmann, told a reporter: "I cannot go on with the modern 'fundamentalist' crusades, such as that being conducted by Dr. Graham." His reason: "Great crowds do not provide the atmosphere for serious decisions involving truths vital to the strain of daily living."

A more tolerant statement was made by the Acting Primate of Australia, Archbishop Halse, who said: "In this diocese there will be no official recognition of Dr. Billy Graham's crusade as a mission, but any Anglican is free to go along or to choose to stay away. There are dangers attached to the great number attending, but there are great possibilities of blessing. We will pray that God will bless Dr. Graham and if necessary overrule any dangers attached to that type of evangelism."

(Continued on page 11)



(What happens to a Roman Catholic who accepts Jesus Christ as Lord and Saviour? — In the life of Mrs. Philip Palaia it made...) "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

I was born into the Roman Catholic Church and always thought it was the true church. Not long ago I began reading the Bible. As a result, I accepted Jesus Christ as my Lord and Saviour and left the Roman Catholic Church.

I would like to tell you how I came to read the Bible. My friend and neighbour, who had no religion to follow, was given a copy of **Peace with God**, by Bill Graham. She read the book through in one night and knew she would never be the same again. With tears in her eyes she accepted Jesus Christ as her Saviour and became a different person from that day on. She was always filled with joy. As her life became a happy one, mine became utterly miserable.

In her new-found enthusiasm, she began to impress upon me God's word, morning, noon or night. I had no peace. She had read the Bible commission, "Go ye into all the world and preach the Gospel to every creature", and that is what she did. She pointed out to me that my answer to her questions about my religion did not come from the Bible. I realized that I was a sinner, and she showed me that confessing my sins to a priest would accomplish nothing. She pointed me to the only One who could forgive my sins.

I INVESTIGATE

She had been my closest friend; now I began to dislike her. Finally I told her she was a fanatic and asked her to leave me alone. If anyone reading this becomes discouraged, thinking his words are falling on deaf ears, please do not give up. I thank my Almighty Father in heaven that He gave her the courage to persevere.

In desperation I borrowed a Roman Catholic Bible, known as the Douay Version. With my finite mind I reasoned that she didn't have the right answers because she was reading the King James Version used by Protestants.

So with God smiling down upon me, I began to read, and whenever I came to something that made the Church of Rome seem wrong, there at the bottom of the page

in the footnotes would be an explanation; but none of the reasons seemed logical.

I began to see that the religion I had followed all my life wasn't from God's Word. It was all tradition. As I faced my problem I actually felt ill. I couldn't possibly leave the Roman Catholic Church — I thought. I knew that if I did I would be punished, for I had been taught to believe there was no salvation outside the Roman Church.

My husband, his family and my family, and all our friends were Roman Catholics. I did not know where to turn. God must have guided me because I went back to the Gospel of John. In the third chapter I read of a man named Nicodemus who went to Jesus one night because he was perplexed, as I was. Jesus said to him: "Except a man be born again, he cannot see the Kingdom of God."

Nicodemus asked how a man could be born again, and Jesus answered, "Except a man be born of water and the Spirit, he cannot enter the Kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. Marvel not that I say unto thee, ye must be born again."

I FIND THE ANSWER

I began to ask myself questions: "When was I born again?" Certainly not when I was baptized. If the Holy Spirit had entered into me then, I would not be such a corrupt, perplexed, and frightened person. I wanted to run away and hide — but who can hide from God?

It was only minutes later that I found God's answer: "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 word through Him might be saved" (John 3:16, 17).

The Roman Catholic Church would condemn me if I left it, but God would not. He sent His Son to save me, not to condemn me. I got down on my knees and told

God that I believed every word I read. I asked Him to please forgive my sins. I asked Jesus to come into my heart and dwell there forever. When I had finished, I knew that I had been born again. I felt the weight of my past and all my burdens lifted from my shoulders. I felt free.

OLD THINGS ARE PASSED AWAY

I now had to tell my husband, my family and my friends. It was not easy; but with God, all things are possible. People thought I had lost my mind. My entire life was changed.

I had had many statues around my home, the Virgin Mary, St. Theresa and many others. I had prayed to them often. I had never realised that I was breaking God's second commandment by having them there and praying to them. Now I know better. I went through the whole house with a bag in my hand, gathered up every statue, crucifix and rosary I could find, and threw them all out.

I used to swear and curse, and take the Lord's name in vain; but I stopped all of that. It was so easy, it surprised me.

I gave up the weekly poker games. All of a sudden they did not seem fun any more. I did not feel right, sitting down and gambling.

I used to drink, not to excess; but I enjoyed a get-together where everyone got a little high; but I did not want to do that any more either. When people drink, they change. Improper jokes are told, and swearing comes more easily. Silly flirtations are begun so often in groups of people under the influence of liquor. I did not give up these because I had to; I gave them up because I wanted to.

ALL THE DIFFERENCE IN THE WORLD

by MRS. PHILIP PALAIA

My family and friends tore me apart verbally. Now it was my turn to be called a fanatic. The more they tried to hurt me, the more I loved them and pitied them because they did not have the inner happiness I had.

ALL THINGS ARE BECOME NEW

For people I had hated and had not spoken to in years because of some supposed wrong, I began to feel a new kind of love. Of all the changes that occurred in me, this one amazes me the most. I had been a petty person who would not give an inch, and I could carry a grudge forever. Those feelings passed away. I went to these people, and told them that I loved them; and I really did.

It was a new experience to see the faces of people who had taken it for granted for several years that I couldn't bear them, and who were now trying to understand that I loved them. They believed me, and they will love you, when there is nothing in your face and eyes for them but love. God had forgiven me; who was I that I should not forgive them?

I decided to go to the Presbyterian Church because I wanted fellowship and I wanted a Gospel teaching church. So on Thanksgiving Day of 1957, I went to church. It was a new experience.

The sermon was about the "new birth". It meant a great deal to me to find a preacher who had the same meaning from the Word that I had experienced. No one in my home had been able to understand this. There weren't any statues around the church to distract a person's thoughts from God. The service was not conducted in Latin, so I could understand it all.

This new church of mine did not call its service a mass, because it was not. A mass is the same sacrifice repeated over and over again. The Roman Catholic Church did not take Jesus at His Word when He was dying on the cross and said, "It is finished". Christ is daily called down to the host, for the mass, and crucified anew.

I FIND THE TRUTH

Since that Thanksgiving Day, I have read my Bible daily. I don't claim to understand it all, but before each reading I pray to God and ask for wisdom that I may understand fully His glorious Word. And every-day I learn more.

I've learned since reading my Bible that such a place as purgatory is not even mentioned in the Bible. Jesus told the thief of the cross, "Today thou shalt be with me in Paradise." Jesus did not tell the thief that he had to be cleansed in purgatory first. It is the shed blood of Jesus that cleanses me. So, then, purgatory is an invention of men.

Since the Roman Catholic people believe their loved ones are in purgatory, they offer money to the Roman Church to say a mass for those poor souls. The priest then prays for the dead, and their stay in purgatory is shortened. It sounds fantastic, but that is what is done. I once believed it, as do millions of Roman Catholics today.

I also learned from God's Word that the Head of the Church is Jesus Christ and not the Pope. Christ gave this promise to His people: "Lo, I am with you always, even unto the end of the world." So we need no substitute in His place. He alone bought the Church with His own blood. Like all Roman Catholics, I had called the Pope "Holy Father". I know now that we have only one Holy Father, who is in heaven.

THE MAN-MADE WAY

Believe me, it is very difficult for Roman Catholic people to get to know God because of the obstacles the Popes have placed before them. They canonize saints and keep adding new dogmas, until at last there is nothing left but a man-made structure, moving further and further away from God's Word.

Jesus was humble. He washed the disciples' feet to show that even though He was Lord and Master He did not exalt Himself. Thus He showed us, how to live. There is nothing humble about the Pope. He lives in a grand palace with people kneeling before him and kissing his hand. The Roman Catholic people are to be pitied, and we must pray for them. They honestly believe that the Word of Rome is the Word of God. They follow blindly.

I would now like to quote from a Roman Catholic book entitled **The Immaculate Conception**. From it you may further realize how our Lord and Saviour is supplanted through Rome's teaching, by His mother, Mary!

"This is Mary's year! From Dec. 8, 1953, to Dec. 8, 1954, the Catholic Church honors the Queen of Heaven, the **Queen conceived without original sin**, with special prayers, demonstrations and devotions. In her motherly concern for her children, the Church has watched the rapid approach of the enemy from without and the growth of destructive tendencies from within the body of the faithful. In her wisdom, ever guided by the Holy Ghost, she has given us the unfailing remedy for Communism, secularism, materialism and atheism. She has given us the **sinless Mother of God to counteract our sins and those of the world**.

"Just as sin is a fact, so it the sinlessness of Mary; it is an article of faith to be believed under penalty of heresy. The Immaculate Conception, the object of firm belief and pious practice, since the days of the Early Church, was solemnly declared to be included in the body of divinely revealed truth just a century ago. And now, on the anniversary of that declaration, the spotless Virgin is held before our minds as the object of special veneration. The world **has need for her**." (Emphasis added.)

PRAY FOR CATHOLICS

Reading this a year ago, I believed it and accepted it; but now it hurts me deeply to realize how far astray the Roman Church has gone. By tradition alone, they make Mary Queen of Heaven. Rome claims she was conceived without sin; God's Word tells us all have sinned and come short of the Glory of God. The Virgin Mary is the most holy woman in the Bible. She should be respected and honored by all Christians. But praying to her and celebrating pagan festivals in her honor is an insult to her, and she would be the first to protest such practices.

This, like so many other beliefs of the Roman Catholics, bear no resemblance to the truth that can be found in God's Word through prayerful study. But, please, dear friends, do not hate Roman Catholics or hold their religion against them. They do not read the Bible, as we are encouraged to do, as so cannot distinguish truth from error. Give them brotherly love, and sympathise with them. Remember that Christ died for them as He did for you and me. The Lord Jesus is yearning to bring them into His fold. Give them the Gospel, plenty of love and your earnest prayers.

I get down on my knees daily and thank my Heavenly Father for taking me out of the darkness and letting me see the Light. I thank Him for many blessings He has bestowed upon me.

Three months ago my husband accepted Christ as His Saviour and has left the Roman Catholic Church. God is so good, and we always remember, "When we stop to think; we stop to thank."

CHIEF TSHEKEDI'S FUNERAL:



From all over the Union and the Protectorates mourners came by trains, buses, cars, horses, bicycles and foot. The above bus, which carried people from Bloemfontein, is a typical example. It is estimated that over 20,000 attended the funeral.



On their arrival on the hill, the great son of Africa was laid in his grave — leaving behind him a great contribution towards the upliftment of his own people.

A drive over 560 miles by bus left these businessmen from Bloemfontein and Thaba Nchu thirsty for tea. And standing before them is a tea tank, ready to quench their thirst. Left to right: Messrs. B. R. Setlogelo, E. G. Sihele, J. J. Monnapula, D. Motlhodi, E. N. Modiakgotla, J. N. Jacobs, O. Kgumena, Chief B. K. Moroka, J. B. Sesing, J. P. Machumolotsa, E. Tlale.



The funeral of the 54-year-old Chief Tshekedi Khama, former regent of the Bechuana people, was held on the hill, after which SEROWE, the capital, is named.



After the burial ceremony, people assembled at the Kgotla to listen to the Paramount Chief's vote of thanks. The beloved Chief Tseretse Khama is seen sitting in the middle of the first row.



The reigning Paramount Chief, Raseholai Khama Kgamane, listening to words of condolence from Gaika Counsellors of Kingwilliamstown and Port Elizabeth. They are, left to right, Messrs. A. Z. Lamani, J. T. Sali, and S. T. Bokwe.



ZERO AND THE CLIMACTERIC



You are a mathematician? Good. Mathematics has been described as "the universal tool." (Fittingly so, when regard is had to the fact that all the exact and natural sciences are based on the accurate versatility of mathematics.)

The pioneer mathematicians like Pythagoras, Euclid, Archimedes and mathematicians of renown for all time like Newton, Gauss and others, posed and proved theorems that modern mathematicians have not disproved, for the simple reason that they are exact, and cannot be other than what they are. Very interesting indeed!

In mathematics, zero plays a most important part. Indeed, without a place for zero, mathematics would be incapable of exactitude. Zero is the origin of graduations. Zero distinguishes the positive from the negative. For example, we talk about the temperature being, say, 80 degrees; but we talk of the weather being 10 degrees below zero. In other words, we could speak of "plus 80 degrees" or "minus 10 degrees." Zero, therefore, is the pivot which makes possible accurate and exact computations by providing a base. It matters not what branch of mathematics we handle — it could be plane or solid geometry, plane or spherical trigonometry, algebra, graphs, logarithms or calculus — zero occupies the key position. Zero is a meeting point; zero is a starting point; zero is a crisis point.

Has it ever occurred to you, dear mathematician, that the Word of God is the most exact of all the exact sciences? Do you doubt that? Come along and let us examine it with the same open mind with which we examine, say, the Pythagorean Theorem and prove its accuracy for ourselves. It is inconsistent to do riders with an open mind in mathematics, but dismiss with a preju-

diced mind the claims of the Word of God without proving them untenable. Yet that is what many of our intellectuals do. Why the inconsistency?

We all know that 2 plus 2 is 4 and not 22. How do we know? Because it has been proved and can still be proved that 2 plus 2 is 4. But, suppose some "intellectual" contended that because the 2's are duplicated the "logical" answer in adding 2 and 2 is 22, would that alter, in any way, the fact that the correct and immutable answer is 4? No! and we are agreed on that, aren't we? Now, one of God's "theorems" says: All men are lost and on their way to hell. They can never get to God's Heaven unless they are born again. Rebirth is a present-day experience, definitely and experimentally attainable in the present life by those who accept Christ, fully believing that His Blood was shed to cleanse them from their sins. Salvation is so definitely positive that the individual knows when it takes place in him. Whoever has not experimentally had that crisis experience of regeneration is definitely not saved and cannot get to Heaven.

How does that sound to you, dear mathematician? Foolish? Senseless? Let's be realistic now. Tell me, how did it sound to you when you first heard of this theorem in your mathematics: "The square of the hypotenuse of a right angled triangle is equivalent to the sum of the squares on the two legs"? Surely, you did not dismiss this as foolish and senseless without working it out to prove it for yourself! Why the inconsistency now when it comes to God's "Theorem"? Have you proved God wrong in claiming that whosoever believes on His Son gets saved experimentally and definitely in present life? Christ claims: "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). Note the present tense: "hath everlasting life." Again, God's Word says: "These things have I written unto you that believe on the name of the Son of God that ye may know (note 'know') that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13).

From these quotations we see that God claims that those who believe on His Son are not only saved experimentally in the present life, but they get an intelligent knowledge of their salvation when regeneration



$$\log_{10} \frac{R}{S} = \log_{10} R - \log_{10} S$$

Proof: Let $R = 10^x, \therefore x = \log_{10} R$
 and $S = 10^y, \therefore y = \log_{10} S$
 Then $\frac{R}{S} = \frac{10^x}{10^y} = 10^{x-y}$
 $\therefore \log_{10} \frac{R}{S} = x - y$
 $= \log_{10} R - \log_{10} S$

$2 + 2 = 4$

takes place in them. In other words, people who say, "I think I'm saved; I think I'll get to Heaven; I think it is not possible to know that before we die," are definitely not saved, because if they were, they would know it. You say that's presumptuous? But tell me, have you ever, at any time in your life, sincerely and penitentially come to God—acknowledging that you are a sinner, that you do believe that Christ died for you, and you accept Him as your personal Saviour—and proved God wrong by failing to regenerate you so definitely that you got an intelligent knowledge (not hope) the moment He actually did it? If not, then you have no right to say this is presumption. Please do as you do in mathematical theorems. Work out the proposition according to instructions, and see if the claim is vitiated. In such an event, of course, the onus will be on you to prove to us that God's theorem is false. If you claimed, for example, that the Pythagorean Theorem was false, you would naturally have to prove experimentally that Pythagoras was wrong.

Now, that 2 plus 2 "equation" again. We are agreed that we wouldn't hesitate to tell an "intellectual" who claimed that 2 plus 2 is 22 to "tell that to the marines." May I ask, dear mathematician, are you one of those "intellectuals" who trust in their "good works" for their salvation? If so, let me hasten to bring to your attention the fact that it has already been "proved" that the very best of "good works" of unregenerate men are like filthy rags (Isaiah 64:6) before God. Salvation is "not of (good) works lest any man should boast" (Ephesians 2:9). Even the Apostle Paul who was hundred percent moral before he was regenerated (Phillipians 3:6), discovered that his "good works" could never have been able to save him. After his regeneration he declared, "And be found in Him not having mine own righteousness, which is of the law. . . ." (Phillipians 3:9). If you contend that salvation is by good works, or that it is not a present-life experience, or that no-one can know that he is saved, you are in the same category as the "intellectual" who contends that 2 plus 2 is 22. Is that insulting your intelligence? Nay! But it is only a statement of plain facts since it has been "proved" that salvation is not of good works: that it is a present-life experience; that all the saved ones know that they are saved; that those who do not know are definitely not saved, in the same way as it has been "proved" that 2 plus 2 is not 22 but 4.

Further, dear mathematician, the Word of God declares in unambiguous terms: "For all have sinned, and come short of the glory of God" (Romans 3:23). In other words man has an inherently negative existence, which he cannot alter himself, regardless of what he does. This negative existence is altered only by regeneration. No amount of good done by an unregenerate man alters his position (as a lost sinner) before God. It is altered only when he is "justified freely by His grace through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in His blood" (Romans 3:24, 25), and that happens only at rebirth. Do I hear you say,

"That's a distortion. Good works are good! How can they be said to be negative if at all good? If I don't commit sin I do good, how then can the good I do be relegated to the negative?" Well it is not being denied, dear mathematician, that good works in themselves are positive not negative quantities, but have you forgotten that "a negative multiplied by a positive is a negative"? In this regard the "negative" is the unregenerate man himself—his very being—he is a lost sinner, not necessarily because of what he does, but because of what he is—unregenerate! Therefore, his "negative" self, even if multiplied millions of times by his "positive" good works remains a negative. It does not matter what he does, unless one is "born again" one's position, as a lost sinner does not alter before God. All his many good works are simply so many degrees "below zero." No wonder, the Lord Jesus emphasized, "Verily, verily, I say unto thee, Expect a man be born again, he cannot see the kingdom of God" (John 3:3). It is only then that one's position alters to positive, and the good works one does also become positive, because "a positive multiplied by a positive is a positive."

What now, dear mathematician? What is the solution? Zero calls for our closest examination once again. Zero is the origin of graduations: it is a point of "nothingness"; it is the point where the negative reaches its nullification; it is the point where the positive comes into being. Zero is a place of crises; zero is the point of the climacteric. One must get to zero with one's negative self, before one can ever get to the positive; one must be "born again" before one can ever "see the kingdom of God," and there is positively no other way. God's Word says, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die (that's zero), it bringeth forth much fruit" (John 12:24). "And whosoever shall fall on this stone shall be broken (one's zero moment in penitence); but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:44). "He that believeth on Him it 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).

In brief, the only solution is to realize thoroughly that you are lost and definitely on your way to hell, regardless of your opinions, unless you get saved — because God, who can never lie, says so. Your opinions won't help you where God is concerned. If you have failed to prove Pythagoras wrong, you cannot succeed to prove God wrong — seeing He made Pythagoras and you. Then come to Him, confessing your sins and acknowledging the fact (and, believe me, it is "the fact") that you are lost. And trust that the Lord Jesus died in your place (which He actually did), and is ready to save you as you come to Him. He says, "Him that cometh to me I will in no wise cast out" (John 6:37). And, dear mathematician, it has been "proved" that He never casts out anyone who comes to Him for salvation, nor will He cast you out. What are you going to do about it?

BILLY GRAHAM

—Continued from Page Five.

A Roman Catholic weekly at Melbourne, commenting on Graham's crusade, praised the American evangelist and his team for their efforts to arouse the world to "spiritual realities."

A few other editors were not so kind. One small news magazine called Graham a "self-appointed heavenly huckster" who should "pack his carpetbag and go straight home."

Graham, himself, provided the real clue to his meetings. He confided: "I attribute the success of the crusade to two main factors. Firstly, worldwide prayers. Thousands of persons in New York have been praying for the crusade. The same is true for every place in America and throughout the Western civilisation. It has proved God does answer prayer. Secondly, to the splendid church supports here."—*Moody Monthly*.

All records were broken on Sunday afternoon, March 15, when the closing meeting of the Crusade was held in the Melbourne Cricket Ground and 130,000 attended. This was the largest crowd ever addressed by Dr. Graham and, as one reporter said, "The largest crowd any individual has ever addressed in all of the Southern Hemisphere."

Dr. Babbage in introducing Dr. Graham to the vast congregation paid warm tribute to the evangelist: "We have all been impressed by his burning sincerity, his infectious charm, and his personal devotion to Jesus Christ."

Anyone listening with interest to Dr. Graham at these meetings could not miss the point of his preaching. There were no glittering generalities, rhetorical niceties, or pious platitudes, but always a clear, convincing and challenging declaration concerning sin, salvation and judgment. The evangelist truly honoured the Lord Jesus Christ who shed His blood on Calvary for our redemption. 4,107 were able to sign a decision card.

In 25 meetings held in Melbourne there was a total attendance of 719,000, an average of 28,760 at each service. The number of those who signed decision cards stands at 26,440, being an average of over 1,000 at each service. The large number of the "first-time decisions for Christ," namely, 69 per cent of the total.

Following the Crusade in Melbourne Dr. Graham and the Team went to Tasmania for two meetings. On the Monday evening the service was held in Hobart with 25,000 people present and on Tuesday in Launceston with 20,000 in attendance. At each service over 1,000 went forward seeking the way of life through Jesus Christ our Lord.

The local paper gave this summary the day after the crusade closed: "There can be no denying that the Crusading visit to Melbourne of Dr. Billy Graham has been a remarkable success. . . . The all-time record of 130,000 at the final rally at the Melbourne Cricket Ground yesterday seems to confirm the claim of many church leaders that the result has been something of a spiritual phenomenon."



BETWEEN US WOMEN

FOR THE LADY-IN-WAITING

ONLY A MONTH TO GO NOW

By

Mrs. NINA GAMEDE

"Sufficient unto the day . . ." we'll see you at the maternity ward or home next month. Happy landing!

Now that the cold unfriendly winter days are here again, soups are received with a hearty welcome by every member of the family. In fact, anything to keep them warm finds a keen appetite awaiting it. What about the idea of trying the following simple menu with a winter touch?

CREAM OF TOMATO SOUP

- 3 Cups cooked tomatoes.
- 1 teaspoon salt
- $\frac{1}{4}$ teaspoon pepper
- 1 tablespoon minced onion
- cayenne
- 2 teaspoons golden syrup
- 3 tablespoons butter
- 3 tablespoons flour
- 3 pints scalded milk

Cook together the tomatoes, onions, salt, pepper, cayenne and syrup for 20 minutes. Strain. Make white sauce with flour, butter and milk thus: Melt butter, blend in flour and add milk gradually, stirring all the time. Add tomato mixture gradually to the white sauce, stirring constantly. Serve immediately with parsley cream garnish which has been made as follows:

Whip $\frac{1}{2}$ cup heavy cream until stiff. Fold in 4 tablespoons minced parsley.

DELICIOUS BEEF CASSEROLE

- 1 $\frac{1}{2}$ lbs. steak
- 2 tablespoons flour
- salt and pepper
- 2 tablespoons dripping
- 2 carrots
- 1 beaten egg
- $\frac{1}{2}$ pint stock
- 2 onions sliced
- $\frac{1}{2}$ lb. tomatoes
- head of celery sliced
- $\frac{1}{2}$ cup cooked peas
- 6 ozs. shortcrust pastry

Mix flour, salt and pepper together. Cut meat into small pieces and dip them into seasoned flour. Heat dripping in a flame proof casserole and fry the onion and meat until brown. Add stock, peeled tomatoes, celery and carrots. Cover and cook gently for about an hour. Add the peas and shortcrust pastry rings glazed in with the egg, and cook for further $\frac{1}{2}$ hour.

"Shortcrust pastry can be made at home, but it takes quite a lot of time and trouble. It may be bought from any bakery in pounds."

SIMPLE CUCUMBER SALAD

Wash, peel and slice a cucumber. Add sugar and vinegar; and behold, a delicious salad!

AS-YOU-LIKE-IT LAYER STEAM PUDDING

- 2 cups flour
- 1 $\frac{1}{2}$ ozs. vegetable shortening
- 2 teaspoon baking powder
- pinch of salt
- 2 tablespoons sugar
- 1 beaten egg
- $\frac{1}{4}$ cup milk
- 1 teaspoon vanilla
- jam, banana, syrup, apple, etc.

Sift together flour, baking powder and salt. Rub in the shortening. Blend the flour mixture and the sugar in a bowl. Combine milk, egg and flavouring. Stir in liquid into dry mixture to blend. Make a soft dough. Grease a quart sized basin. Divide dough into 5 pieces. Roll out each piece to the size of the basin. Place first the dough layer in the greased basin and spread jam on top, then another dough layer followed by a layer of sliced banana, then the third layer of dough and spread golden syrup on top, then another layer of dough followed by a layer of sliced cooking apples. Finish with a layer of dough. Cover basin with greased brown paper and tie securely with a string. Steam in boiling water, with two-thirds of the basin in water, for 2 hours. Turn pudding out onto a hot serving plate. Serve with hot custard sauce.

"I say it is an "as-you-like-it" pudding because you put in any kind of filling between the layers: e.g. jam, fruit, nuts, peanut butter, etc., but one thing sure it is always a novelty!"

Now that you have prepared everything for your baby, including its layette, it is time that you "cleaned yourself up" so that the "stranger" finds you ready to receive him.

If you have been following the diet we suggested some months ago in this page, there will be nothing for you to do, but only to anticipate a safe and easy delivery. But there are those people who just cannot help eating a lot of potatoes, rice, mayonnaise, chocolates, etc.; for them this is the time for a real pulling up of their socks. I told you to go steady in so far as starchy foods are concerned, and more so during this month. You see, the baby gains most of its weight during this last month. It is a good advantage to both the newly born baby and the mother if the baby is small and compact. Small and compact babies are born quicker and easier than big and flabby ones.

Your diet should chiefly consist of raw fruit or vegetable juices, clear vegetable broth and soup, raw vegetable salads, eggs, cheese, milk and non-starchy vegetables.

If you have followed these simple guides you should know that you have made good preparations for motherhood.

WHAT SHALL I DO WITH JESUS?

"Pilate saith unto them, what shall I do with Jesus which is called Christ?"—Matt. 27:22.

By
AARON D. MNCWABE

This is the most important question that every man needs to answer. For if a man "does the right" with Jesus Christ, he will get everything worth having for the time on earth and for eternity in heaven. But if he "does the wrong" with Jesus Christ, he will lose everything that is worth having for the time and for eternity. This question was asked by Pilate, and he answered it wrongly, and thus brought eternal ruin upon his head. It is the **hope** of the writer that many who read these lines will answer the question right, and bring to themselves eternal life, eternal joy and eternal glory.

Four things that depend on what we do with Jesus.

Firstly, **our coming to God depends upon Jesus Christ.** If we accept Jesus Christ, God will accept us; if we reject Jesus Christ, God will reject us. Jesus Christ says, "I am the way, the truth, and the life: no man cometh to the father, but by me" — Joh. 14:6. "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. And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil" — Joh. 3:18-19.

Our acceptance before God does not depend on the good works we perform. "For by grace ye are 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. Again, our acceptance before God does not depend upon our upright characters. Our noble characters are not absolutely holy. They are tainted with sin. This makes it impossible to be accepted before the infinite holy God. "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus" — Romans 3:23-24. It is in Christ Jesus where we are bought back or redeemed. If the vilest reader should here and now accept Jesus as his sin-bearer, the moment he does it, God will blot out every sin he ever committed. "And you, being in your sins and uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinance that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" — Col. 2:13-14.

Secondly, **our peace of conscience de-**

pends wholly upon Jesus Christ. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" — Rom. 5:1. Many a man has tried to find peace by good works, by prayer and by accumulation of riches. But all in vain!

Perhaps the story of vicious gamblers will help the conscience-tormented. Once upon a time a band of men sat at a gambling table. Another man across the table accused his competitor of dishonesty at cards. The accused angrily drew his dagger and sank it in the breast of the accuser. The stabbed bled and die there and then. The murderer was arrested. He was tried, and was acquitted on grounds that he had stabbed in self-defence.

But though he was released by the human courts, he was not acquitted before the judgment of his conscience. His conscience day in and day out told him that 'you are a murderer!' He gave up gambling but he found no peace. He united himself with church movements, but conscience torments grew worse. He went to the communion table, but no peace was experienced. Two years later, kneeling alone in his room, still haunted by the unpleasant memory of the awful sin of murder, he cried: "O Lord, can anything blot out the memory of what I have done and give me peace?"

Graciously, the Holy Spirit reminded him the words of the familiar hymn:

**"What shall wash away my sin?
Nothing but the blood of Jesus;
What shall make me whole again?
Nothing but the blood of Jesus."**

Oh, there and then he saw his sin on Christ. He saw Christ on the cross, and floods of joy streamed down the conscience-tormented heart. He saw the blood of Christ wash away his sins. He woke up a new creature in Christ, filled with joy and peace, full of praise! Are you haunted by the memory of the evil you have done? There is a way to find peace; it is by simple faith in Christ Jesus who was crucified on the cross of Calvary for your sins.

Thirdly, **deep abiding joy depends upon Jesus Christ.** "Though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" — 1 Peter 1:8. Worldly honours do not bring about joy. Worldly pleasures are also of no avail. Many a man has tried these, and has hopelessly failed. It is only Christ Jesus who is able to offer a sinful heart "joy unspeakable and full of glory".

Fourthly, **eternal life depends entirely on Jesus Christ.** "And this is the record that, God gives to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath no life" — 1 Joh. 5:11-12. Some people have strange ways of getting eternal life. Some try to live a good life. The intension is well and good, but it is a wrong way to get eternal life. Some try unsuccessfully to fight against sin by exercising self-control. Others believe that faithfulness in certain religious movements will eventually put them before the Throne of God. Thank God, this is not the teaching of His Word. The teaching is that, when God sent His son Jesus Christ down to this world, He sent eternal life in Him. Therefore, should you, in penitent faith take Christ as Saviour Lord of your life, the moment you do it, you will have eternal life in Him. Why not accept Him and be sure of eternal security?

ETERNAL "MUSTS"

Now, we wish to show that man is confronted with numerous unescapable "musts". It does not matter whether he knows them or not. They are there, and they compel every man to do something about Jesus Christ. There is not one man who is neutral about Jesus Christ and the course of eternity. Here we cite four eternal "musts".

1. **You must accept Him** or reject Him. "Marvel not that I said unto thee, ye **must be born again**" — Joh. 3:7. The question of accepting Jesus Christ and be born again is the matter of must. Jesus Christ is everywhere and offers Himself as the Saviour, Lord and Master of man. Unless you definitely accept Him as such, you definitely reject Him.

2. **You must confess Him** or deny Him. He himself says, "Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" — Matt. 10:32-33. There are two parties in the world. The confessed followers of Christ and the deniers of Christ. To which party do you belong?

3. **You must let Him into your heart** or shut Him out. Jesus Christ Himself says, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him,

(Continued on page iii).



Young Africa

A CHRISTIAN AFRICAN DOCTOR ANSWERS QUESTIONS ABOUT SEX

Mensah: If you don't mind, Sir, I will go straight to the point. Is it all right for a Christian boy to have a girl friend?

The 50 young heads (all boys) moved in approval of what one of the boys later called "the vital question."

Speaker: What will be your objects in having one?

Mensah: To learn to behave properly towards members of the other sex, for example.

Speaker: If you have sisters, if you have the opportunity of going to a mixed school, or if you copy any good examples of your teachers and other relations, you can learn to behave properly towards girls.

Femi: If you spend a whole life-time watching swimmers, you'll not be a good swimmer unless you get into water and learn to swim.

Speaker: That's very clever. Please explain that a little more so that we can all understand.

Femi: I mean, you've got to have a girl friend, and take her out a number of times before you can really know how to behave with women. One ought to practise all that before getting married; otherwise one's inexperience will lead to difficulties in married life.

(Hear, Hear! the boys all agreed. Femi has definitely called a spade a spade.)

Speaker: First, let me say that in life we often do things for the first time, without previous experience. For instance, our first travel by canoe or lorry. We don't necessarily run into difficulties over such things because of inexperience, do we? If one followed your line of argument, Femi, one would soon be advocating the very unchristian practice of "trial marriages" — a practice that is not unknown in some parts of the world.

Now to this question of girl friends: **WATCH YOUR MOTIVES.** (Every Christian boy who desires to have a girl friend ought — among other things — to take note of three points:

First, the girl and the boy should avoid being by themselves in a room or in the dark, etc. The presence of other people is the safest way of avoiding doing anything which may appear harmless at first, but which can easily end in disaster.

IT WAS A VERY SHORT TALK, and now it was question time. The boys were delighted; this was the opportunity they had been waiting for. As soon as the speaker said, "Now, let's have your questions," 10 hands went up almost simultaneously.

By DR. J. B. AKINGBA

Second, a Christian young man should learn NOT to do to his girl friend what he wouldn't want another boy to do to his own sister or future wife.

"And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

Third, and this is very important, a Christian young man should remember that even if he succeeds in hiding his true motives from everybody else, his innermost thoughts are known to our Heavenly Father "unto whom all hearts be open."

Chuks: Science teaches that if a human organ is left unused for a long time, it may fail to function when required. Does this apply to the sex organs in a man?

Speaker: Not at all. It is absolutely incorrect to imagine that sex organs will fail to function because of lack of use.

Buckar: I hear that if the male fluid accumulates in the body, it may cause illness or impotence. Is this true?

Speaker: Absolutely untrue. Nature has provided a safety valve for the fluid; any excess is regularly discharged during "wet dreams," which men experience from about 14 years of age to old age. The question of it causing any harm just does not arise.

Kofi: Is it sinful to go to the cinema?

Speaker: Watching a film is not necessarily a sin. What keeps most Christians away from the cinema is very often the "atmosphere" — the lavish kissing, caressing, and love play right there in public. There is also the fact that many films draw the crowd by their worldliness and sensuality. Many are full of sex or make heroes of criminals and villains; most have no morals to teach.

Kofi: Incidentally, I have been to Scripture Union camps where we were shown some films. How's that?

Speaker: Not out, if you don't mind my borrowing a cricket term. Much depends on the type of film and the type of place

where it is shown. One or other may be unworthy of Christian association. For example, it is perfectly in order for a Christian to watch educative or religious films not shown in a cinema.

Femi: I wonder where one can safely draw the line.

Speaker: It isn't as difficult as it may seem. You will find that most truly saved persons are so busy with their occupations and Christian work in their spare time that they haven't any problem as to how to use their leisure. Remember, the Devil finds work for idle hands.

There is also the principle that has guided Christians down through the ages. It is this: "Will I be ashamed if my Lord were to come and find me here or doing this thing?" If your answer is yes, then refrain from any action unworthy of a truly saved person — whether going to a film, a questionable party at a friend's house, or whatever the action may be. — With acknowledgement to **African Challenge.**

TRUE COURAGE

Gerald Meyer

If you should feel the sting of scorn,
Like some cruel whiplash, bite
Into your heart, into your soul,
And hold your tongue despite
The anger welling deep within,
You win a victory;
For vengeance never rights a wrong,
Nor makes resentment flee.
It takes no courage to strike back
And deal a hateful blow.
When one forgives an unkind cut,
It's then true strength he'll know.
— Moody Monthly.

HOW TO CHOOSE YOUR LIFE PARTNER

Every young man and young woman desires to have a happy marriage. Here are some things to remember in choosing your life partner which, if followed, will help to make that marriage a lasting one.

By JAMES BOLARIN



Since marriage is not intended to be a brief experiment but to last a lifetime, it should be entered into only after a very careful choice and not in haste. The old English saying, "Haste makes waste," is also true in choosing one's life partner, because hasty marriage is a great reason for many divorces today.

A young man or woman who is interested in successful marriage will ask the question, "What characteristics should each look for in the other?"

Next to receiving the Lord Jesus as your Saviour and Lord, marriage is considered the most important step in life. You can therefore be sure that God is interested in your thinking about marriage. Since we believe that good marriages are made in Heaven, if you will ask God to over-rule, prayer is the first step for anyone who is on the lookout for a life partner.

And as you begin to think about what to look for, you cannot but remember that it is important that you should first of all consider the spiritual attraction. *It is very important that the two partners should be of the same religion.* The Word of God has sternly forbidden a Christian to marry an unbeliever, and it should not be done on the promise of the non-believer becoming a Christian. This is a Divine principle and should be strictly heeded.

Religious faith should also be considered. Although you may wish to marry someone from a different denomination, it is better to marry someone from your own denomination if possible. It takes a partner who believes what you believe to share your interest in the things of God.

It is perhaps true that he or she who marries beauty marries trouble, but, at the same time, an ugly-looking partner does not contribute much to the beauty of the home. Therefore, as you look for the physical attraction, beautiful or handsome faces should neither be overstressed nor understressed. *Look for someone who likes what you like.* No one can get a partner who will agree with him or her in everything. But if nearly everything the man likes the lady dislikes, it will be very hard for both to content themselves and be agreeable. *There must be some agreement of interest.*

It is always advisable to see that the education of your partner is almost equal with yours. An educated young man, for ex-

ample, could be greatly handicapped by an illiterate wife. If both of them are educated almost equally, they will be able to push forward more successfully.

Another important thing to watch for is the family background. The health background of your intended one's family should not be the only thing of which to be aware. The Scriptures say, "As is the mother, so is her daughter." It is always advisable for a young man to know the mother of the girl he is intending to marry. Watch how she entertains. Does she get annoyed quickly? Is she pleasant? Is she religious? Watch her for every detail, if possible. Your intended wife may not look like her so much, but as she grows older, it is very likely she will become like her mother.

Each one of the couple should know the other's parents very well if possible, and be sure that he or she is in agreement with their attitudes. If his or her love suffers during the observation, care must be taken that no mistake is made in marrying that one.

Inasmuch as love is blind, all these suggestions mentioned above should be carefully and thoroughly checked before a deep love is kindled in the heart of the couple.

The engagement period should be at least a year to three years. This gives you ample opportunity to observe closely some more details. If your love suffers during the engagement, it is better that you reconsider him or her for another.—With acknowledgement to *African Challenge*.

THE EVILS OF MODERN DRESS

● "In like manner also, the women adorn themselves in MODEST APPAREL . . ." (1 Tim. 2:9).

Insufficient, or immodest and suggestive clothing, worn by women is responsible for a deluge of evils. All men are not corrupt morally, but all normal men have a powerful sex urge that is incited by undue exposure of the female body. Because of this physiological fact, woman who dress immodestly must be accounted "accessories" to the crime if their immodest dress induces men to sin.

Hear what Dr. Luchtenstein, Physician of Tombs Prison in New York City, who is able to speak authoritatively on the cause of crime, says (He has seen in 12 years 170,000 prisoners pass over the "Bridge of Sighs," and he ought to know): "The so called crimes of passion are increasing alarmingly, and will continue to do so in my opinion until the principal cause is eliminated. This, it seems to me, is the present style of dress which, to say the least, is immodest. Immodest dress has a

direct bearing on crime incitation no matter how innocent the wearer may be." It is safe to say that there would be much less crime today, far fewer homes whose happiness has been blasted forever by unfaithfulness, fewer divorce trials, less violations of maidenly honour, if everyone of these underworld styles could be thrown into the deepest Hell.

A great evangelist said, "My Bible teaches me it is a sin for a woman to wear a man's clothes, whether it be in a factory or in the home or on the street. If she has to wear a man's clothes in an industrial plant, she does not belong there." (Deuteronomy 33:5.)

If you wear immodest clothing that offers a suggestive appeal to sex and stimulates those baser impulses which slumber in the human breast, do you think the Lord is so likely to protect your girl and boy in the wave of immorality among youth and others?

—(Adapted and condensed from a tract).—*Christian Victory*.



FRUITLESS CHRISTIANS

By

G. M. BAMBA

The thorns grew up, and choked it, and it yielded no fruit.

The three things which choke the Word of God and thereby causing us to be fruitless are numerated in the following verse: "And the *cares* of this world, and the *deceitfulness* of the riches, and the *lusts* of other things entering in, choke the Word, and becometh unfruitful."

One of the many outstanding reasons for the Word of God being unfruitful in us christians is *worldliness*, or *carnal mindedness*. St. Mark puts it: *Cares of this world*. What cares? Perhaps that is your question. Oh, well, worldliness may be manifested in numerous ways. It boils down to the machinery of thinking, for a man is what he thinks in his heart. Our actions and characters are determined by our thinking. The conversation you often enjoy, the type of literature you are mostly interested in, the type of music you enjoy, the company you keep — all these, and many others — determine what you are. How pathetic it is to see many young Christians being entangled in this capacious net of Worldliness. Their conversation is gossip. Their literature consists mostly of magazines or books that magnify sexual matters, love affairs, crime. Their songs are such that they do not glorify Christ. Their recreational activities such as Sunday Sports, dancing, jiving, have no spiritual fellowship. What participation can righteousness have with wickedness? What accord can exist between Christ and Satan? This, and many other things, choke the word of God and renders it unfruitful in our lives.

"Love not the world, neither, the things that are in the world. . . ." (1 John 2:15).

" . . . Be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect, will of God" (Romans 12:1-2).

Clean your mind, dear friend. Our minds are cleaned or renewed "with the washing of the water by the Word" (Eph. 5:26). As we yield to the cleansing power of the Word and the sanctifying power of the Spirit, the process of Spiritual transformation takes places (2 Cor. 3:18).

THE DECEITFULNESS OF THE RICHES

Our Lord calls a man who trusts in his riches a FOOL. "What shall it profit a man if he gains the whole world and loses his own soul?"

" . . . Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven; and again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven" (Matt. 19:23).

This does not, in any sense, mean that Christians should be poor people, but in stead they should be the richest; for the Lord promises to ADD unto them. Notice His words in St. Matt. 6:33:

"Seek ye first the kingdom of God and His righteousness; and all these things shall be *added* unto you."

"The danger of trusting in riches is clearly stipulated: "For where your treasure is there will your heart also be" (Matt. 6:21). So, dear reader, do not make yourself a fool. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matt. 6:29).

THE LUST OF OTHER THINGS

The word *lust*, as used here, means inordinate *desire*. Man was originally created with desires, and these desires were not wrong since they did not violate the will of God. Through these desires Satan tempted and overcame our first parents, and caused them to go beyond what God had planned for them. Now all the lusts that are in the world are not of the Father, but of the world.

"For all that is in the world, the lust of the flesh, and the lust of the eyes and pride of life is not of the Father, but is of the world" (1 John 2:16). A man is said to be tempted when he is drawn away of his own lusts, and enticed. (James 1:14) Our Lord, also was tempted of Satan on the same point. Notice!

1. Temptation of "Turning the stones into bread" — was a temptation through the *lust of the flesh*.

2. The offer to give Him *all the kingdom of the world* was an appeal to the desires of the eye, and *also the pride of life*.

3. The temptation to *cast Himself down from the pinnacle of the temple* to prove His divinity was an *appeal to pride, elation or self-display*.

All these three lusts choke the Word in a Christian's heart. They need to be eradicated. Listen to the words of the good God:

"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 sins and will heal their land."

HOME SWEET HOME

SCRIPTURE READING GUIDE FOR THE MONTH OF JULY

Date	Morning	Evening
1.	Job 20, 21.	Acts 10:24-48.
2.	Job 22, 23, 24.	Acts 11.
3.	Job 25, 26, 27.	Acts 12.
4.	Job 28, 29.	Acts 13: 1-25.
5.	Job 30, 31.	Acts 13:26-52.
6.	Job 32, 33.	Acts 14.
7.	Job 34, 35.	Acts 15: 1-21.
8.	Job 36, 37.	Acts 15:22-41.
9.	Job 38, 39, 40.	Acts 16: 1-21.
10.	Job 41, 42.	Acts 16:22-40.
11.	Ps. 1, 2, 3.	Acts 17: 1-15.
12.	Ps. 4, 5, 6.	Acts 17:16-34.
13.	Ps. 7, 8, 9.	Acts 18.
14.	Ps. 10, 11, 12.	Acts 19: 1-20.
15.	Ps. 13, 14, 15.	Acts 19:21-41.
16.	Ps. 16, 17.	Acts 20: 1-16.
17.	Ps. 18, 19.	Acts 20:17-38.
18.	Ps. 20, 21, 22.	Acts 21: 1-17.
19.	Ps. 23, 24, 25.	Acts 21:18-40.
20.	Ps. 26, 27, 28.	Acts 22.
21.	Ps. 29, 30.	Acts 23: 1-15.
22.	Ps. 31, 32.	Acts 23:16-35.
23.	Ps. 33, 34.	Acts 24.
24.	Ps. 35, 36.	Acts 25.
25.	Ps. 37, 38, 39.	Acts 26.
26.	Ps. 40, 41, 42.	Acts 27: 1-26.
27.	Ps. 43, 44, 45.	Acts 27:27-44.
28.	Ps. 46, 47, 48.	Acts 28.
29.	Ps. 49, 50.	Rom. 1.
30.	Ps. 51, 52, 53.	Rom. 2.
31.	Ps. 54, 55, 56.	Rom. 3.



SERMON AND BIBLE STUDY OUTLINES

By HENRY J. HEYDT

THE ABRAHAMIC COVENANT

1. The initial promise.—Gen. 12:1-7.
2. Its reaffirmation.—Gen. 13:15.
3. The cutting of the covenant and the second reaffirmation.—Gen. 15.
4. The third reaffirmation.—Gen. 17:4-8.
5. To be established with Isaac.—Gen. 17:18, 21.
6. Unaltered by Abraham's deflection.—Gen. 21:12.
7. Reaffirmed to Isaac.—Gen. 26:3, 4.
8. Passed on to Jacob.—Gen. 23:3.
9. Reaffirmed to Jacob.—Gen. 28:13, 14.
10. Passed on to Jacob's sons.—Gen. 48:3.
11. Jacob's remarkable prophecy and the selection of Judah as the Royal House.—Gen. 49.
12. The formation and establishment of the nation.—Gen. 46:3; Acts 7:17; Lev. 20:22-26; Num. 23:9; Deut. 7:6-8; 14:2; 26:28; 27:9; 28:10; 29:13; 32:8, 9; 2 Sam. 7:24; 1 Ki. 8:53; Psalm 135:4; Isa. 42:1, 21.
13. The selection of the house and incorporation of the Davidic Covenant.—2 Sam. 7:11-17; Psalm 89:3, 4.

The Ministers' Page

GOD'S UNALTERABLE COVENANT AND ISRAEL'S SIN

1. The Levitical testimony.
 - (a) The condition of blessing.—Lev. 26:3-13.
 - (b) The threatened chastening.—Lev. 26:14-39.
 - (c) The unbreakable covenant.—Lev. 26:42-44.
(Compare the enlargement of this in Deut. 28:30.)
2. Its duration even through the latter days.—Deut. 4:27-31.
3. Its fulfillment not based on human merit.—Deut. 10:5.
4. Its unbreakableness reaffirmed in the days of the judges.—Jdg. 2:1.
5. Its unbreakableness continued under the Davidic Covenant.—2 Sam. 7:14-16; Psalm 89:28-37.
6. It became the basis of one of the Hodu (Thanksgiving) Psalm.—Psalm 105:8-11.
7. Its importance twice affirmed by Jeremiah.—Jer. 31:35f; 33:19f.
8. Affirmed again by Micah.—Micah 7:20.
9. The concluding testimony of the Tenach.—Mal. 3:6.

—From *Christian Victory*.



MY LOST FRIEND

WHY?

By

JOHANNAH DIKGALE

Oh! my lost friend, you have lost the soul of beauty! All your dreams of beauty have been swallowed up in practical realities of modern life.

Oh! my lost one, where is your soul? Where are you going to spend eternity? Are you prepared to spend eternity in hell or in heaven? Are you taking God's Word as a joke? Are you just passing time with God's Word? Are you forming your own stories with God's Word?

Oh! my lost one, why just choose your own endless way? Why so lonely, without your merciful God? Why so anxious to please your dear self? Why so excited with the things of this world? Why so determined to satisfy your dear self? Why so excited to inherit the earth? Why not learn God's Word? Why don't you obey your heavenly Father? Why don't you think things which are above? Why don't you turn to your God almighty? Why don't you please your Saviour? Why are you so full of shame? Why so restless, so helpless, so faithless? Why do you love yourself more than God? Why do you love to please people more than your Lord? Why do you satisfy people more than that Man of CALVARY? Why do you seek the lifeless things? What makes you feel at home in this filthy and wicked world? Why do you forget that you are on your journey? Why do you forget that there is an everlasting home? Why depend on these priceless things? Why let the things of this earth steal your heart? Why do you allow such love? Why so proud, so jealous, so funny, so unfaithful, so changeable, so deceitful?

Oh! my lost friend, where are you going to spend ETERNITY? Where are you going to spend ETERNITY? WHERE? WHERE? WHERE?

WHAT SHALL I DO WITH JESUS?

(Continued from page 13).

and he with me" — Rev. 3:20. What do you say? "Come in, Lord Jesus" or "Stay out, Lord Jesus". Everyone of us is compelled to say one or the other.

4. **You must be for Christ** or against Him. His words say, "He that is not with me is against me" — Matt. 12:30. Every man that is not decidedly, confessedly, out-and-out for Christ is against Him. On which side are you?

Oh, it is an awful ingratitude to reject your Saviour, to deny the One who was wounded for your transgressions; to shut

out the One who was bruised for your iniquities; to be against Him, yet upon Him the chastisement of your peace was laid.

But, oh, the voice of the Spirit of God is not silent. He says, "Accept Him; confess Him; open the door for Him; take your stand on His side." What shall you do with Jesus which is called Christ? What have you decided to do with Jesus Christ? Oh, may the blessed Holy Spirit help you to answer the questions right and bring to yourself eternal life; eternal peace and eternal joy full of glory.

DRUNKENNESS CONVICTIONS :---

The 1957 drink figures for the United Kingdom showed that the total of proved offences was 67,002—an increase of 5,820 or 11.3 per cent. over the 1956 total. Of these 1957 cases 62,042 were men (55,573 in 1956) and 4,960 women (4,609). The total was the highest for thirty years.

The most serious fact revealed by the figures is that convictions of youths and girls under twenty-one show a greater increase than those of adults.

Men under twenty-one found guilty of being drunk totalled 5,905 of whom 938 were under eighteen. This compares with 5,127 (including 880 under eighteen) in 1956.

Girls under twenty-one totalled 290 (49 under eighteen) against 258 (53 under eighteen) the previous year.

Simultaneously with the publication of the above, the report of the Union Commissioner of Police for 1956 records an almost chronic increase over a period of nine years. We quote from a "Cape Argus" report:

Serious crime in South Africa has shown an almost chronic increase over a period of nine years. In his annual report for 1956, tabled in Parliament today, the Commissioner of Police (Maj.-Gen. C. I. Rade-meyer) discloses that in that year 215,826 serious crimes—21,840 more than in 1955—were reported.

His totals show increases of thousands of

reported serious crimes every year since 1947, when the number was 84,651. The highest annual increase—49,142 (55.14 per cent.)—occurred in 1949, when the revised code list of crimes and offences came into operation.

The report also discloses a huge increase in general crime. There were 2,123,981—101,501 more than in 1955—contraventions or alleged contraventions of the common, Union, provincial and municipal laws reported to the police in 1956.

During 1956, 1,718,275 people were prosecuted and 1,517,576 convicted, showing increases of 41,223 and 46,247 respectively over the totals for 1955. Prosecutions for drunkenness dropped from 104,291 in 1955 to 102,487 in 1956 and offences under the dagga law showed a relative decrease from 25,295 to 24,050.

2,706 MURDERED

Common assault cases increased from 55,587 in 1955 to 58,857 in 1956 and aggravated assault from 37,132 to 41,316. Precautions for trespassing or "intrusion" increased from 133,831 in 1956 to 137,060 in 1956.

In 1956, 1,706 people were murdered in the Union. European victims numbered 63; Natives, 1,524; Coloured people, 105; and Asiatics, 14. There were 3,382—473 more than in 1955—allegations of murder or suspected murder cases investigated in 1956. Altogether 1,940 cases were sent to trial.



ONLY KING CHRIST CAN
SAVE, KEEP, AND SATISFY
THE DEEPEST LONGING OF
THE HUMAN HEART — NOT
KING ALCOHOL. WE SHOULD
LEAD YOUNG AFRICA TO
CHRIST, THE GOOD SHEPHERD

AFRICA'S

(Published by the U.P.C. as a Newspaper)



HOPE

AUG - 2, 1959

6th

INSIDE:

- TOTAL LOSS FOR CHRIST
- UNSHACKLED
- A WORD TO CHRISTIAN GIRLS
- OLD PEOPLE AND YOU



AUGUST, 1959



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
1959

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NUMBER 8
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ARTICLES	TOTAL LOSS FOR CHRIST — By Luis Padrosa	4
	UNSHACKLED — By Daniel Motsamai	6
	THE NEEDS OF OTHERS — By N. H. Cliff	7
	IS PRAYER FUNDAMENTAL OR SUPPLEMENTAL? — By Violet Schoonmaker	10
	A WORD TO CHRISTIAN GIRLS	11
	THE GOSPEL IN A NUTSHELL — By Hy Pickering	12
	HE MUST DIE OR THEY PERISH FOREVER — By E. A. Ntuli	16
REGULAR FEATURES	EDITORIAL—A RELIGIOUS COLD WAR	2
	NEWS AROUND THE WORLD	3
	THE MINISTERS' PAGE—THE LANGUAGE OF THE OLD TESTAMENT — By Rev. J. du Preez	14
	BETWEEN US WOMEN — By Mrs. Nina A. B. Gamede	15
	YOUNG AFRICA—OLD PEOPLE AND YOU — By Catharine Brandt	iii
	HOME SWEET HOME	iv
PICTORIAL FEATURE	SOCIAL PAGE	8 & 9

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BULLETIN BOARD FOR OUR READERS

— NOTICES —

Photographs:

All readers of the **Hope** are kindly invited to send us clear photographs for publication in their Social Page. We will pay anything between 7/6d. and £1 for each picture — depending upon the value of the picture to our magazine.

We desire to have the following types of pictures:—

- (a) Weddings and Engagements.
- (b) Important conferences of interdenominational nature, such as Y.W.C.A.; Ministers' Associations, Teachers' Associations, Interdenominational Fellowship gatherings, etc.
- (c) Outstanding achievements of Africans in the fields of education, industry, business, music and sports.

Articles:

Our readers are also requested to write **original** articles for publication in the **Hope**. The following are the types of articles we would welcome:

- (a) Fiction or True Stories.
- (b) Personal Testimonies.
- (c) Special News from your Home Town.
- (d) Puzzles.
- (e) Secular-but-educative articles of Special interest to our readers.
- (f) Devotional Messages.
- (g) Questions on Christianity.

SUBSCRIBE FOR AFRICA'S HOPE TODAY!

-- OUR COVER PICTURE --



This is a modern African **Daniel Motsamai** who has been delivered recently from the spiritual fires and lions. He is a Matric Student at the Bloemfontein Bantu High School. Read his story on page 6.

— SUBSCRIPTION FORM —

For my enclosed Annual Subscription of 6/-. please send me one copy per month of AFRICA'S HOPE. (You may detach this form and send it together with the money to your Editor, Box 1624, Bloemfontein, South Africa).

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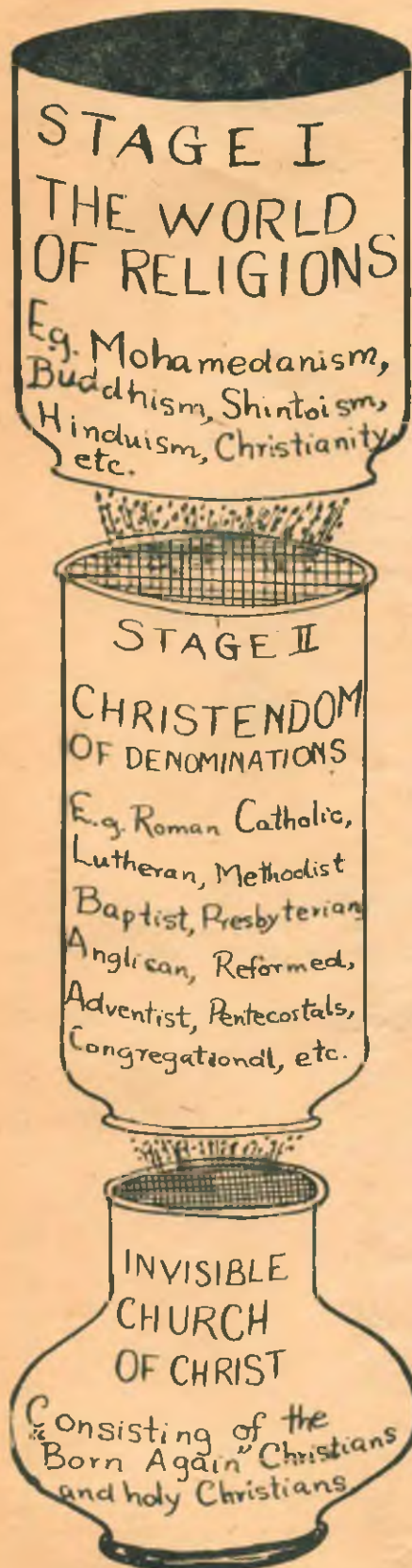
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EDITORIAL

A RELIGIOUS COLD WAR...

It is extremely pathetic to learn that there are thousands of Christians who cannot discern the difference between "religious people" and "churched people"; "saved people" and "churched people."



RELIGIOUS PEOPLE

According to the above diagram, stage 1 shows that the whole world is religious. Christianity in that category is one of the major religions of the world. There are some people who feel very strongly that there is no need for converting people from one religion to another. They contend that the "stealing of converts" from one religion to another is actually bad manners, since every religion feels that it is superior to others.

The answer to this problem is to be found in man's basic need for religion: man's need is to find a way of regaining the lost fellowship with God who alone can satisfy the deepest longings of the human heart. Any religion that can remove man's sins and the guilt (which have separated man from God), restore man's peace and fellowship with God and assure man of everlasting life beyond the grave, is good enough for man. It is needless to say that the founder of that religion must have been sinless, must have died, must have been buried, must have risen from the grave on his own accord and ascended into heaven without the aid of an aeroplane.

On such eternal issues, man should be permitted to exercise his God-given liberty to choose for himself the religion that satisfies his deepest longings. He should not be driven like a goat into some man-made fold of man's choice.

CHURCHED PEOPLE

In the second stage of the diagram, the religious world has been narrowed down to Christianity. Even in this stage we still meet the same problem. There are people who feel strongly that once a person belongs to a certain Christian denomination, there is no need for his conversion into another denomination. The "stealing of converts" from one denomination to another is unchristian. Even in this case, the answer to this problem is similar to the one given above. On the eternal issues man should exercise his free will to choose for himself his eternal destiny. Indeed it could be safely concluded that a person resigns from, say, the Baca Church and joins the Congo Church because the Baca Church does not satisfy him spiritually. If the Congo Church was instrumental in bringing the member of the Baca Church into a dynamic relationship with Christ, the Baca Church should not hate the Congo Church for "stealing" its member. In fact, if the aim of the Baca Church is to see people saved, regardless of who does it, the problem of resentment should not arise at all. If the Baca Church finds that it is losing many of its members, it should examine itself. It might find that it is lacking in certain spiritual values that give satisfaction to the deepest longings of the human heart. For example, if the Church has lost its fervent prayer life, its love for God's Word, its zeal and boldness in witnessing to the lost, its sincere love for the brethren, its watchfulness for the second coming of Christ, its unity of Spirit and purpose, its forgiving spirit, its Spirit-filled ministers and its sacrificial giving for the extension of Christ's Kingdom, it is bound to lose its members to more spiritual Churches. Given a fair chance for choice, no person can prefer bread crumbs to an appetising dinner plate!

SAVED PEOPLE

Saved people are those Christians who have been "born again", or who have experienced for themselves the saving grace of Jesus in their lives. They are Christians who know that their sins are all forgiven; who know that they have eternal life — regardless of denominational affiliation. Such people form the Invisible Church or the Body of Christ of which He is the Head. The aim of every visible church should be to make sure that everyone of its members belongs to the Invisible Church of Christ. It is really an insult to the saving grace of Jesus to call a "churched drunkard" or a "churched immoral person" a **Christian** or a Child of God. Deceiving people in some spheres of life may be pardonable, but certainly not in this sphere. Sinners should be told that they are sinners and that they are going to perish—regardless of their church affiliations and payments of church dues. A Christian is a person who lives a Christ-like life. If John can live a holier life in the Baca Church than in the Congo Church, by all means he should join the Baca Church, and the Congo Church should praise God for it. Whether the Church is the name of a person, or a town or a nation or a country, it really makes no difference. The most important thing is the salvation of the individual in every given church.



- U.S.A.: Miss Darina Bancikova is the first ordained woman to be placed in full charge of a Slovak Lutheran congregation. The church has been ordaining women for several years, but until now their appointments have been limited to assistant pastorates.—*Christianity Today*.

- WASHINGTON: THE ROCKET SHIP X-15, which one day may carry man to the fringes of space, successfully made its first test glide at Edwards Air Force Base recently. It was dropped at 38,000ft. from a B52 "mother" plane, and glided for four or five minutes before landing on a dry lake-bed.

The dart-like X-15, with veteran test pilot Mr. Scott Crossfield at controls, carried no fuel and landed at 230 m.p.h. on specially built skids.

It has made four previous captive flights locked under the wing of a B-52. Later this year it will undergo tests with jet engines and it is also planned to conduct an all-out flight with rocket engines.

The X-15 is designed to climb higher than 100 miles and to attain speeds of nearly 4,000 miles an hour.

SCIENCE SOLVES PICNIC PROBLEMS

- LONDON: Anyone can make a good picnic meal these days. No one need ever again shudder at the prospect of a day in the country or by the sea with curling sandwiches, withered lettuce and dry cake.

Picnic meals today can be as delicious as any served straight from the kitchen at home. You can start with a hot soup, continue with hot meat, gravy and appropriate vegetables and have an iced pudding for dessert.

You can wash it down with iced soft drinks and finish, if you like, with hot coffee.

The secret is the new insulated thermobag into which you can pack your meal.

The bags are made of plastic and insulated with fibre glass.

You choose containers which will pack tightly together and fill any space with newspaper. Then fasten the zip and start off on a picnic, confident that your reputation as a hostess will remain unimpaired.

If you want to make sure that the ice cream keeps frozen, there is a new plastic sachet filled with a low freezing point solution. After a few hours in the ice box of the refrigerator it will reach a temperature of 12 degrees below freezing point and will remain colder than ice for some time.

The bags are washable throughout.

—SAPA-Reuters.

- RUSSIA: The British and Foreign Bible Society is distributing a new translation of the four Gospels in colloquial Russian. A group of Russian scholars associated with the Orthodox Institute of St. Sergius in Paris had worked eight years on the project.

—*Christianity Today*.

- ETHIOPIA: Eighty-three churchmen from 21 countries assembled at Asmara, Ethiopia, last month to pool ideas on what should be the Christian approach to Islam. Delegates came from many parts of Africa and the Near East and from as far as Indonesia and the Philippines.

Study groups considered "methods and implications of the experience of conversion," "the church's follow-up of conversion," "the bearing of modern tendencies and developments in Islam today," "religious experience in Islam and its relation to the Christian faith," and "the relation of the churches of the Middle East to Islam." Functional groups discussed other aspects of the missionary enterprise and Dr. Kenneth Cragg of St. George's Cathedral in Jerusalem led a Bible study.

The conference was sponsored by the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. and 13 other national church bodies with predominant Presbyterian representation.

Outcome of the assembly was 10-point "message" to sponsoring churches and "all our brothers in Christ."

"We call upon all the Christian Churches in the Middle East to play a full part in national self-fulfillment," the statement said, "and upon their members to share wholeheartedly in that disciplined citizenship which is the experience of true love of one's nation."

"... We believe that the Christian church can and should play a prophetic role in the Middle East today, that Christian ideals of the dignity of man and of justice, and Christian programme of social welfare are vital to Middle East governments as they battle with the problems of poverty, disease, ignorance, and human greed."

An appendix to the "message" called for high, modern educational standards in Christian schools operated by local churches and for promotion of Bible teaching wherever possible. The appendix stressed a need for renewed programme of "evangelism and church nurture," for more competent Christian leadership among both laymen and clergymen, and for better literature and more student centres.

—*Christianity Today*.

- NIGERIA: A printing plant which can turn out 30,000,000 pages of Christian literature annually was dedicated at Iagos, Nigeria, last April.

The new building will house the printing and publishing facilities of the Niger-Challenge Press, operated by the Sudan Interior Mission.

Three hundred guests representing Protestant churches throughout West Africa attended the dedication. Congratulatory messages were received from a number of African government officials.

The Niger-Challenge Press is a merger of the eight-year-old *African Challenge* organisation and the 49-year-old Niger Press. Its new staff numbers 38 Africans.

The *African Challenge* is an evangelical monthly with a popular appeal sold at hundreds of newsstands over the Dark Continent.

Guest speaker at the ceremonies was Sir Francis Akanu Ibiam, council chairman of Nigeria's University College.

—*Christianity Today*.



TOTAL LOSS FOR CHRIST

by

Rev. Luis Padrosa

—A CONVERTED ROMAN CATHOLIC PRIEST

My very dear brethren in the Lord, we have just heard our dear pastor, Mr. Vila, say that I am an orator, and it is true that for ten years I have been engaged in preaching and public speaking, especially in large public gatherings and to select audiences. These have never made me nervous. Yet today, for the first time in my life as a public speaker I find I cannot speak. This is the most emotional moment of my life, so do not expect to hear an eloquent orator.

I am here before you all to tell you that from today I am your brother, and that what has happened to me is similar to what the Apostle Paul tells of his own experience. I have persecuted you! Perhaps you did not realize it, but I must say that I have persecuted you with all my soul and sincerity. I have held days of retreat in the Loyola Institute, gathering together the leaders of Catholic Action, the big factory owners and some of the most active propagandists in our ranks, and I have spent a whole day in meditations and lectures on "The Protestant Heresy," and especially "The Protestant Heresy of Tarrasa," and I gave as my title for the lectures of the day, "Tarrasa: Seat of Heresy."

I went to preach at Villafranca. They told me, "We have trouble here."

"What has happened?" I asked.

"Recently the Protestants have opened a chapel here. Would you like the young men of Catholic Action to go and destroy it and throw stones?"

"No, wait. That is no Christian." But I felt very sorry that the Protestants had gone there. Then I asked, "But where have they come from?"

"From Tarrasa," came the reply.

I went to Tarragona and heard the same complaint.

"Where does it come from?"

"From Tarrasa."

I went to Villanueva, and it was the same story: "From Tarrasa!"

Well, I promised the Catholics that I would stop all this and that in Tarrasa itself Protestantism would collapse. It is all

lies and error, and we must get rid of error. Then I said to some of these gentlemen of Tarrasa: "Don't you feel ashamed that here in Tarrasa is the principal seat of Protestantism for all Catalonia and you have not been able to strangle it?"

They said, "All right, father, don't worry; that is not important."

"Not important? I know that they are gaining more and more converts every day. Does it not matter that they snatch from us the very souls of men?"

"Don't worry, father," they said, "they won't do anything."

"Well," I said, "let us study Protestantism and its doctrines."

A certain Senor "X" came to me and said, "All my millions are at your disposal in order to finish with Protestantism."

"Magnificent!" I replied. Then others came and said, "Father, what do you want us to do?"

"Get me the list of all the Protestant families," I asked. Thus we formed our plan of campaign. Meanwhile, I was studying the subject with absolute sincerity.

I took the Holy Scriptures and began to search, but—where was the infallibility of the pope mentioned? Where was the pope mentioned at all? I could not find any reference. Where in Scripture are we told about Eucharistic fasting and the Mass? Nowhere could I find these mentioned. And the more I studied the more I came to see that Christianity is one thing and Roman Catholicism another, completely distinct from each other.

The more I searched the Scriptures the more convinced I became of this truth, until at last there came the moment—but was it a moment? No, it has been thirteen years of struggle! Yet I must say that it was a struggle to me, for I enjoyed a fight; I would always put myself in the place of greatest difficulty. The crowds I loved to preach to were always the most intractable and rebellious.

So this struggle was not burdensome or

disagreeable to me, to fight Protestantism, because I was quite convinced that I would win. "Yes, but who are you?" the Lord must have thought as He looked on me from heaven. "Who are you to kick against the pricks?" Thus He spoke to Paul.

THE STRUGGLE

I did it all sincerely and was honestly seeking the truth. But, my friends, know this—perhaps you have never known it before—it is very difficult for a Roman Catholic to find the truth, in fact almost impossible. Do you know why? Well, where do we find the truth? In the Word of God, the Holy Scriptures. But for that very reason it is hard for the Roman Catholic to know the truth, for the Church says one must not read the Bible unless one reads in the margin the comments by Father Bove, Nacar Colunga, or Father Scio, who say something like this: "St. Paul says this, but you must understand it in the way I say; and St. Matthew says this, but you must understand it as I say in my footnote."

"But," you say, "can I not read what was said by St. Paul or St. Peter, or in the Gospels of the Lord Himself?"

No, you may not, for they are on the list of prohibited books. No one may read them unless they are accompanied by the comments of a man whom the Roman Catholic Church authorizes to interpret them. What we have to follow is not the Word of God, but the word of man.

You can see, then, how this titanic struggle went on within me—the struggle of a soul sincerely seeking the truth and finding a man always in front of him, intercepting his path and telling him that he cannot go direct to God, for that is heresy, rebellion. Instead, he must submit himself at the feet of man in order to reach God.

As I grappled with these things I came to realize that this was not the teaching of Jesus Christ, but of the Roman Church. I saw that in the teaching of the Roman Church Jesus Christ is presented as a fossil, a corpse, a man nailed to a cross, but dead,

For the Rev. Luis Padrosa, the most memorable day of his life was the day he publicly proclaimed himself to be no longer a priest of Rome, but simply, humbly, a "sinner saved by grace." Here in his own words is the dramatic story of his conversion from an address given before the Baptist Church of Tarrasa, Spain.

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord"
(Phil. 3:7, 8)

no longer alive. The Catholic Church cannot get a Catholic to love a dead Christ, and if there is no love, there is no possibility of salvation, no matter how many Masses, scapularies, medallions, novenas, and images are set before Him. There cannot be love for Christ unless a man sees Him as his living Saviour, who died for him and rose again and ever lives.

The Roman Catholic soon learns that regardless of the prayers to the Lord that may be said, his salvation depends only on himself, on his own diligence in prayer, on using many scapularies, on his devotion to the Virgin—for that is a sure token of salvation,—on taking Communion the first Friday in the month for nine months—nine, not eight or seven, for if he does not take Communion nine months he does nothing. And the Catholic must be very devoted to St. Peter, St. Antonio, and all the host of other saints. Does not all this remind us of what the Lord said about the Pharisees, "Ye strain at gnat and swallow a camel"?

THE SCREEN

But most of all, the Roman Catholic must heed what the priest says, for priestly dignity is above all. We have put this screen in front of the people—the Holy Mother, the Church, and the priest. And Jesus Christ, where is He? If you search, you will find Him in the background, behind the Holy Mother, behind the Church and the priest. Naturally the spiritual life of the Roman Catholic is weak and anaemic, and remains so.

But, thought I, this is the moment of the Holy Mass, in which they say one is consecrating the body of the Lord. And there behind me are the faithful, and they see the priest with his back to them doing certain movements and saying incomprehensible words, and one goes to sleep and another yawns. Is this vital religion? Is that what God ordained?

All this is a source of amusement, while Roman Catholics are amused at what you do. As for your maintaining that one must base one's faith in Jesus Christ as Saviour, that to them is heresy.

But do you know what happens? It is extraordinarily difficult to pass from one religion to another. If you only knew what I was going through. It is sometimes very serious to find oneself up against lifelong traditions, native atmosphere, family, re-

lations, friends, who are all going to say one of two things, or both—because they have no other argument for him who leaves the Roman Catholic Church for Protestantism: he has gone mad, or he has fallen in love. Nothing else!

For the Roman Catholic who is convinced of the truth of his church there can only be two possible reasons for departing from the truth: either a man has gone mad, or passion has turned him mad. So I know quite well what they are going to say about me.

THE ACCUSATION

Not long ago we heard of the conversion of another Jesuit priest, a man of high position, Carrillo de Albornoz, Secretary of the Marian Congregations of the world. I heard the comments in our community. Everyone immediately said the same kind of thing.

"Poor man," they said, "he has gone mad." Others said, "There's a woman in the case." They have no other argument than these.

But I tell you that for thirteen years I have been studying this matter. I have behind me fortythree years of intense Catholic life, fifteen of solid ecclesiastical training, ten years as a priest and a preacher to great multitudes and select audiences. I tell you this is no moment of passion. For in a moment of passion, I know well, a priest could commit any sin: adultery, murder or robbery. But afterwards he returns, repents, confesses the sin, and continues in his priestly duties.

The change from one religion to another cannot be due to reflection. A man deliberately examines Holy Scripture and finds a great difference in doctrine between what he reads and what he has been taught.

For example, where is the doctrine of confession in the Acts of the Apostles? We preach and the first thing we say is, "Go to confession!" And yet read of a sinful woman weeping at the feet of Jesus, and He says to her, "Thy sins are forgiven." When did she make confession? And what sins she had! When Jesus saw that the other guests doubted His words He explained why He had forgiven her, saying to her, "Thy faith hath saved thee"—not thy contrition or thy act of humility, but "thy faith hath saved thee." Where is there any reference to acts of piety or even going to the temple?

THE ACT OF FAITH

As for the thief dying at the side of Jesus, what acts of piety had he done? Only one: an act of faith in Jesus Christ, the Redeemer. Nothing more. If he could have done more afterwards, if he had been taken down from the cross, he would have had the obligation to fulfill his Christian duties, but that was not necessary for his justification.

Christ had shed His blood for him, he believed in that redemption, he fulfilled the act of acceptance, of faith, and it is evident that he was justified in the eyes of the Father. For this reason Christ could say to him, "Today shalt thou be with Me in paradise." Not in purgatory. What purgatory can there be? Where is purgatory?

How many years of purgatory did the thief on the cross have? He had spent his life in robbing, perhaps had even committed murder, and yet Jesus said to him, "Today shalt thou be with Me in paradise."

So he did not go to the purgatory of Roman Catholics. Who speaks of purgatory? Certainly not the Word of God!

THE TORTURE

As I contemplated leaving the Roman Catholic Church, one problem greatly interested me: who should forgive my sins? If I could I would try not to sin, but we are so weak—and if I should sin, what would happen? Who could forgive my sins?

In the Roman Catholic Church it is all arranged very conveniently. We commit any sin, we go to the priest, he says, "Ego te absolvo peccatis tui," and it is finished. We can then take Communion.

But in the Acts of the Apostles and in the New Testament as a whole, it is quite clear that one can go only to God to obtain forgiveness.

If you knew the torture of soul that Roman Catholics suffer, you would never cease to give thanks for what you are and what you have. People who go to Mass every day and are constantly in attendance at the Roman Catholic churches live in torment of soul, saying to themselves, "Shall I be saved or lost? Did I make a good confession or not? When I described my sin perhaps I should have put it another way—or I meant it in one way but the father confessor understood it in another. Perhaps

(Continued on page 6).

UNSHACKLED!

It affords me much pleasure to share with the readers of the HOPE my personal testimony of the transforming power of Jesus in my own life.

I have come to know Jesus Christ as my personal Saviour and Lord of my life through manifold troubles and tribulations which are not uncommon to young people. Prior to this crisis experience, I was always unhappy. As a young blood, I tried to find happiness in cinemas and jive parties without success.

One Sunday morning, I accidentally strayed into a Sunday service of a small evangelical church. I merely drifted in there for variety's sake. The minister read a few familiar verses out of the Bible. It was his explanation of the verses that revealed my intellectual knowledge and my spiritual ignorance of the verses. The verses were: "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. He that believeth on Him is not condemned; but he that believeth not is condemned already" (John 3:16, 18).

Before my experience of Spiritual regeneration, I often used profane language and I had an insatiable appetite for sin generally. I used to think that God would forgive me because I was a devout Christian. I paid my tithes and went to church regularly.

Contrary to my preconceived notions, the minister, quoting from Isaiah 64 verse 6,

By Daniel Motsamai

said that our natural or cultivated goodness is like filthy rags before God. "For all have sinned and come short of the glory of God" (Rom. 3:23), he emphasised. I was spellbound. He said further, that no sin will enter heaven — even if it is as small as a piece of grain — but God is faithful and merciful to forgive a sinner who confesses his sins to Him, repents, expresses desire to forsake them, asks Jesus to come into his heart and life. It is such a sinner that God, by His Holy Spirit, recreates anew into a "new creature" in Christ. It is to such that God grants power to live a holy life.

After the sermon I could not forget the minister's words. I kept on meditating on them all the way home.

It was about 8 o'clock in the evening when I became restless and worried. My mind became a battle ground of conflicting thoughts. I finally felt a very deep conviction of my sinful condition and of the fact that I had "come short of the glory of God." Lest I should confuse the members of my family, I decided to leave the house. I walked out and knelt in the garden, confessed my sins to God and accepted Christ into my heart. I prayed as I never prayed



before. I prayed with sincerity and earnestness, thus: "Oh, Almighty God . . . my Creator . . . I am a sinner. I realise that I cannot save myself. I believe that the Blood of Jesus Christ, Thy Son, can wash my sins away, and make me a new creature . . ." Each sentence was irregularly punctuated with convulsive outbursts of sorrowful groanings.

After praying, I experienced a mysterious dynamic emotion of love for Jesus. My soul was flooded with joy and peace. My sinful appetites were all gone. I was relieved of my burden of sins. I was **unshackled** from the shackles of sin. I became so happy that I felt like telling the whole world what had happened to me. I burst into tears and thanked God for healing my troubled soul.

Yes, the 24th day of May, 1959, is a day I will always remember, because on it, I was born again.

The door of mercy is open for everybody. Dear reader of the HOPE, if you have not already received Christ into your heart and life, do so today. You are not required to pay even a farthing for your salvation. Just believe in Jesus Christ and you will be saved. He is knocking on the door of your heart; open it for Him to enter. You will have everlasting joy and, of course above all, security of eternal life.

❖- TOTAL LOSS FOR CHRIST -❖

(Continued from page 4).

I only said twice what I ought to have said three times. . . . Of course, it was such a delicate matter . . . I mentioned it to him, but, oh, why did I not describe it in more detail?"

These poor souls have no peace. Is this true Christian faith? Where in the Gospels do we find this method of tormenting the sinner? When did Jesus Christ or His Apostles torment sinners with their questions?

THE VICTORY

My son, are you repentant? Have you in your heart faith that Christ our Lord has redeemed you? Then your faith in Him has saved you; that is all. St. Paul himself says: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." (Gal. 2:21)

The love which you Evangelicals feel for Christ, which the Roman Catholics feel

in the same measure, comes from knowing that He is your Saviour. A Roman Catholic tries to be his own saviour. He says, "I will be saved or lost according to what I do or do not do."

Forgive me if I have persecuted you. I do not believe that I have done you much harm, for when I set myself firmly to study and combat Protestantism and declare war on you, God declared war on me, and of course, He won!

I am so glad that I failed, in fact most gratified, for it has not resulted in failure. It is what St. Paul expressed when he said: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3:7, 8)

Never shall I be able to thank the Lord enough for bringing me to the Truth!

WISDOM

- There is no pulpit so vacant as the one without the message of the Blood of Christ.
- It is not given to our weak intellects to understand the steps of Providence as they occur. We comprehend them only as we look back upon them.
- You can't repent too soon: for you know not how soon it may be too late.
- True prayer is the Holy Spirit praying in the believer through Christ to God.
- "If you are not kind, you are the wrong kind."
- The Holy Spirit is that power in us that makes possible living the Christian life. — T. H. Brenneman.
- One way to break a bad habit is to drop it.

THE NEEDS OF OTHERS

PRACTICAL CHRISTIANITY

THOUGHTS FROM THE GENERAL EPISTLE OF JAMES

By REV. N. H. CLIFF, B.A., B.Com.

KINDNESS is a subject which is on many lips today, but in too few lives. There is much woolly thinking on this vital subject, and many loose conceptions which are quite at variance with the Word of God.

KINDNESS cannot be divorced from practice. Theory and practice must go hand in hand. This is a mistake which we are all inclined to make. It is easy to fall into a routine of singing hymns about love and kindness, and praying about the poor, the homeless and the destitute, and even doing what James suggests—having the temerity to say to a poor man, obviously in need, "May your needs be supplied, may you find warmth and shelter" (2:14-17), and doing nothing for him ourselves.

WE often think of sin as the doing of something wrong, but James tells us that it is also the omission of something right. "To him that knoweth to do good, and doeth it not, to him it is sin" (4:17).

HOW often in history has it been that the people who have been known for their strict observance of religious duty have been strangely hard in situations calling for help and kindness. In our Lord's time the Pharisees were particular about all kinds of details, careful to keep every observance, and yet failing dismally in daily acts of kindness.

APPLYING this challenge to the local scene, it is not always the person in the neighbourhood who is known to be devoted to his church to whom people turn in trouble. If Christians lived the kind of lives they ought to live, then in every locality the people known as outstanding Christians would be known as outstandingly kind.

KINDNESS cannot be divorced from perspective. It is easy to be kind to people and causes that we like to be kind to, but true kindness is in true perspective. James draws our attention to special cases of need—"to visit the fatherless and widows in their affliction." To be truly kind is to offer our help where it is needed most, and not where we would like to offer it.

THEN there is kindness without the prospect of reward or gain. "If ye do good to them which do good to you, what thank have ye? And if ye lend to them of whom

ye hope to receive, what thank have ye? But love ye your enemies, and do good, and lend, hoping for nothing again . . . for He is kind unto the unthankful and to the evil."

PAUL shows that kindness in true perspective involves giving special help to fellow-believers, "Let us do good unto all men, especially unto them who are of the household of faith." What testimony is it to the world when a group of Christians give generously to outside causes, and overlook the needs of those within the family circle of the Church?

KINDNESS cannot be divorced from piety. It was Ella Wheeler Wilcox who said, "So many gods, so many creeds,

*So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs."*

And this is a popular fallacy today. "All the world needs is a bit more kindness." Our country is full of busy workers, many of whom are active in all kinds of charitable causes, and yet take a light view of sin, are openly opposed to God, and have no faith in the Bible.

JAMES reminds us that true faith must issue in a life of good works, and also that truly good works must emanate from saving faith. Again in James 1:27 we find his practical example of true religion. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction," and many people go no further; but he also says, "and to keep himself unspotted from the world." There are admittedly those who emphasize holiness at the expense of kindness, but a far greater number emphasize kindness at the expense of holiness.

KINDNESS which is a fruit of the spirit—this is the kindness this world of ours is needing. The kindness which blossoms out in our lives because we abide in Christ. "I am the Vine, ye are the branches," and the fruit which becomes evident in our lives as a result of this living union with Christ is beautiful, and acts of kindness done in such a life bring glory to God.

AS an example of spirit-filled kindness we think of the work of a man like Dr. Bar-

nado. Grippled as a young man in a talk given by Hudson Taylor in a Bible class, he went to London to prepare himself for the mission field. Soon afterwards he started a Ragged School in an old donkey shed in Stepney. One evening a child came in who had no desire to be taught; all he wanted was warmth, shelter and food. While the others had their lesson he sat shivering close to the fire.

WHEN the others had gone home and Barnado was closing up, he found this boy crouched asleep before the glowing coals, and awakened him with "Where do you live, sonnie?" The reply was, "Oi don't live nowhere." He had no shirt on or underclothing, his feet and legs were bare, only a thick layer of dirt. He told Barnado he had slept the night before in Whitechapel Hay Market, and that there were lots of others like him.

TO prove his words he took Dr. Barnado to a group of 11 lads sleeping on a roof, at the end of a blind alley, and assured him "There's lots more." And the result was that this young man heard God calling him to the destitute waifs of the East End of London, and from this grew the well known Barnado Homes. Nor did the mission field suffer through this decision, for before Barnado died no fewer than 17 of "his children" sailed in his stead to foreign mission fields, and many have done so since.

PETER on one occasion summed up Christ's earthly life in this way. "He went about making things beautiful" (Acts 10:38). God is calling us to follow in His footsteps, and, by abiding in Him, to show forth the fruits of the Spirit, and so to live our lives in love and concern for the well-being of others, that we may hear Him say one day, "I was an hungred and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me. I was sick, and ye visited me; I was in prison, and ye came unto me . . . Well done, thou good and faithful servant."

—With acknowledgment to
CHRISTIAN RECORDER.

THE SOCIAL PAGE



This picture was taken after a farewell reception in honour of Sister Van der Merwe of the Bloemfontein Non-European Hospital. The picture is a little token of gratitude for what she had done for the Africans in that hospital. Sister Van der Merwe is now going to serve in a European Hospital.
The following are her co-workers: (Left to Right, back row): Nurse M. Mgodl, Staffnurse J. Molebatsi, Staffnurse M. Dunn, Sister Van der Merwe, Staffnurse M. Motlhoiwa, Staffnurse T. Bendile, Nurse P. Mhlokoana. (Left to Right, front row): Nurse R. Chocu, Nurse J. Ntjae, and Nurse A. Serame.



(Photo by the State Information Office).



This lovely wedding of Mr. David Khumalo of Dube Village, Johannesburg and Miss Margaret Seale of Bloemfontein took place on June 27, 1959. We wish them well.



Nowadays Africans in many spheres of human endeavour are proving to the world that with necessary training, they are able to do anything that is done by Europeans. In the medical field, for example, there are African Matrons and Sisters running Non-European hospitals. Scenes of responsible Africans, such as the one in this picture, are not uncommon today in South Africa.



"Oranges and Lemons" is a favourite game of the nursery school children of the Family Welfare Centre — Alexandra Township, Johannesburg.

Children of this size in various organizations of this nature present two main questions to us: (1) Shall we lead them to Christ or to chaos? (2) Shall we create a friendly or a hostile multi-racial environment for them?

These small children are being taught to obey law and order. When they take their place in society, will they find law and order? They are taught to treat all people of all races with equal respect. Will they find it in our multi-racial society when they grow big? May God help us to create a healthy spiritual, social and political environment for Young Africa.

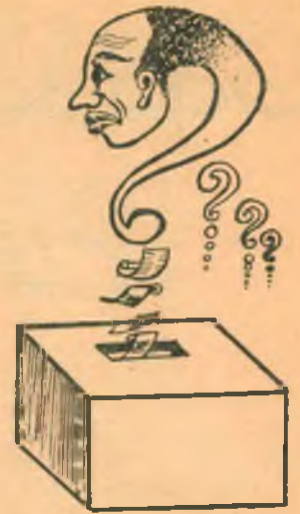


(Photo by the State Information Office.)

As the African child grows older, he should find law and order in every walk of life. Even in queues of this nature, he should learn that the law of "first-come-first-serve" applies to young and old, white and black, red and yellow. The kind treatment he receives from behind the counter should assure him that he lives in a kind world — a world that is unlikely to turn him to a delinquent.



IS PRAYER FUNDAMENTAL OR SUPPLEMENTAL



By VIOLET SCHOONMAKER

The above question was the title of a tract sent to us by our missions secretary some years ago when we were serving in India. It is a question each of us must answer honestly and thoughtfully before God. IS PRAYER FUNDAMENTAL OR SUPPLEMENTAL?

What place does prayer hold in my life, and what place should it hold in the life of one who would do service for God?

Of course, we all pray. Every Christian prays. We all believe, although it may be rather vaguely, that God answers prayer. We pray when we are in trouble or when some loved one is sick. We begin and end the day in a few minutes of prayer. Our church services begin and end in prayer. We pray when we find time to pray, but there seems to be little time for it.

We feel that our *real* work, of course, is done in the pulpit, in the Sunday School, in visitation, tract distribution, etc. But are we right? Is prayer a secondary or a primary work? Should it be fundamental or supplemental?

What place did prayer hold in our Lord's life? In a tract on "Intercessory Prayer—Our Greatest Need" one missionary said:

"The life of Jesus was one long prayer. His first public act was an act of prayer. As He stood on Jordan's banks and prayed, the heaven opened. He lived under open heavens, because that Jordan scene was typical of how He always began things with God. His last public act was an act of prayer.

"Between those two acts, His thoughts and deeds were saturated with prayer. He prayer His way through forty days of fierce temptation and came out strong enough to save a tempted race.

"He prayed at the time of great success (Luke 5:16). How often do we fail there! When the tide turned, His answers to the madness of the synagogue crowd was a night spent in prayer (Luke 6:11, 12). He prayed

until He created hunger in His disciples to imitate Him (Luke 11:1). He was transfigured through prayer (Luke 9:29). He prayed at the tomb of Lazarus and death obeyed Him (John 11:41).

"He prayed in the garden and on the Cross, and His business today is to make intercession."

What place did prayer have in the lives of the apostles? We need to meditate on the words found in Acts 6:4. "But we will give ourselves continually to prayer, and to the ministry of the word." First prayer, and then the ministry of the Word, *continually*. To what are we giving ourselves today? What occupies the major part of our daily programme?

What place did prayer have in the Early Church? It was when they continued in prayer and supplication that the Holy Spirit came with the sound of a rushing, mighty wind and filled all the house where they were sitting. The three thousand who were added to the Church that day "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers (Acts 2:42).

Peter and John went up into the temple at the hour of prayer, and the lame man was healed.

It was when they had prayed that the place where they were assembled together was shaken and they were again filled with the Holy Ghost (Acts 4:31).

It was when the Church prayed without ceasing for Peter that he was delivered out of the hands of Herod.

It was when the church at Antioch prayed and fasted that the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." "And when they had fasted and prayed, and laid their hands on them, they sent them away." We cannot deny the fact that *prayer held a fundamental place in the Early Church.*

What place did prayer hold in the lives

of the saints down through the ages? What made men saints? What made some stand out from among their fellow men, unique for their holy lives and successful soul winning? It was prayer.

Look at John Fletcher. He has been called "the holiest man since Saint Paul." Wesley, who lived with Fletcher forty years and saw him tried in every conceivable way, said he had never known him to "say a word or do a thing or be in any frame of mind" that he, Wesley, would not like to be true of himself when he died. Yet Fletcher at one time had an uncontrollable temper. He came into the life of victory through prayer. Kneeling in prayer, he wore smooth the boards of his bedroom floor. His salutation was always, "Do I meet you praying?"

Listen to the testimony of David Brainard in the woods of America—"God enabled me to so agonize in prayer that I was quite wet with perspiration, though in the shade and the cool wind. My soul was drawn out very much from the world for a multitude of souls."

William Bramwell declared, "I find it necessary to begin at five in the morning and pray at all opportunities till ten or eleven at night."

Thomas Collins—"I went to my lonely retreat among the rocks. I wept much as I besought the Lord to give me souls."

Charles Finney—"It loaded me down with great agony. I felt almost as if I should stagger under the burden that was on my mind. I struggled, groaned, and agonized but could not frame to present my case before God in words, but only in groans and tears."

Martin Luther testified, "If I do neglect prayer but a single day I should lose a great deal of the fire of faith." Luther once said that he had so much work to do that he could not possibly do it all without spending two or three hours daily in prayer. We

A WORD TO CHRISTIAN GIRLS

seem to have so much work to do that we cannot pray at all. Is this why we have no "fire of faith"?

Oh, that the soul of each of us may be set afire with the flame of God! It has been said that God can do more with prayerful nothingness than with prayerless competency. When we are too busy to pray, we are like men who use hand looms and forget electricity, or men who use oars and despise the power of steam. We are like the Arab in Mesopotamia who was burning a tallow dip when the British soldiers discovered oil beneath his house.

Paul exhorted Timothy that "first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (1 Timothy 2:1). Samuel M. Zwemer in his book, *Thinking Missions with Christ*, wrote, "Our first duty always and everywhere is to pray. If we do this, all other duties become easier. It is far easier to give of our substance to the missionary cause or to go in person than it is to pray truly for the Kingdom. The real work of missions must be accomplished on our knees. The present situation at home and abroad is first of all a summons to prayer. In many lands we have no other means to enter than on our knees in prayer."

Evans Roberts once said, "Secret intercessors make it possible for public labourers to do their work and win. Those who intercede like Moses on the mount do as much for the Lord's cause as those who fight like Joshua in the thick of battle. Prayer based on God's Word is the greatest weapon man can use today to touch the invisible foe."

Prayer must not have a secondary place in our lives or ministry. We must revise our estimate of the values of spiritual forces and make prayer our chief work. Moffat translates Ephesians 6:18, "Praying at all times in the Spirit with all manner of prayer and entreaty—be alive to that, attend to it unceasingly." Weymouth's translation of the same verse reads, "Pray with unceasing prayer . . . and be always on the alert to seize opportunities for doing so."

We shall never see a great spiritual awakening in our land or on our mission fields until we "attend to prayer unceasingly" and are "always on the alert to seize opportunities for doing so." We must be "alive to that." There is a German hymn that goes like this—

*"Light of eternity, Light divine,
Into my darkness shine
That the small may appear small
And the great, greatest of all.
O Light of eternity, shine."*

—As in *PENTECOSTAL EVANGEL*.

In all this world there is nothing fairer than the young life which God has given you. You can enrich the poorest home as no money could. You can cheer the roughest path, making weary feet forget the sharp flints. And by so doing you may give and get untold blessings.

Be all for Christ. There are many professing Christians who take a good drink of the sweets of the world, and they try to quiet their consciences by a pilgrimage to the living well. But though they rattle the chains, and let down their buckets, they never get one pure crystal drop for their poor parched lips, because they do not seek the Lord with all their hearts. Do not make their mistake. As Jesus gave all for you, so give all to Him; and He will give you back one hundredfold.

Directly you are right with Christ, other things will right themselves.

APPAREL

Dress perplexes some, yet there are clear rules to guide a Christian girl. Do not dress showily or extravagantly, or beyond your means, or so that people will notice your dress more than yourself. There is no reason why the general style of your dress should not be like others. To be totally out of fashion would make you needlessly singular, and attract as much attention as if you were dressed in the height of fashion; and whatever makes others think of us, or us think of ourselves, turns our thoughts away from Jesus, and better things. There is no higher art for a Christian girl than to dress simply, quietly and tastefully.

"Let the women adorn themselves in modest apparel, with shamefacedness and sobriety." The use of ornaments should be settled between yourselves and Christ. Where there are doubts the little trinkets should be laid aside. It does seem strange that so much money should be locked up in articles of personal adornment, when the Lord's cause is suffering for the want of help! A Chinese Christian lady brought her jewels one morning to her husband, to build an opium refuge; and when he expressed surprise she said, "I have taken Christ for my adornment, and surely that is enough for any Christian woman." Put on the Lord Jesus, dear sisters, and you will lose your taste for many things you now hold dear, as many girls would throw away glass jewellery if offered real gems.

"Whose adorning let it not be the outward adorning of plaiting of the hair, and of wearing of jewels of gold, or of putting on apparel; but let it be the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."



AMUSEMENT

Amusements also concern many. We must have rest and change in these busy, eager times; but we must watch our leisure hours, lest they do us more harm than good. Some ways of spending them simply increase the exhaustion of the jaded mind and tired body, rendering us unfit for quiet prayer or daily work. For these reasons, and for others, you must avoid the theatre, card table and the dance floor. You cannot do these things and keep the fullness of the Spirit, or the love of Jesus. The atmosphere of these places will blight the fairest life, as gas blights tender plants. You will soon cease to care for them if you live near Christ, just as people put out their fires when the sun is shining.

READING

Beware of reading trashy novels. Many a noble tree has been eaten through by minute insects, and many a promising character has been inwardly rotted by certain kinds of novels and novelettes, especially those issued in cheap issues. Some young friends of mine, when once bitten by this fever, have done nothing else but read trashy and sentimental stories. They will rob themselves of food and sleep to read them. And then a great change takes place. They are so absorbed with the joys and sorrows of imaginary people that they overlook reality in their immediate circle. Their appetites are so cloyed by forbidden "sweets" that they have no interest in the Bread of Life. They talk to you as those living in a dreamland of unreality. I entreat you to guard against the insidious growth of this appetite: Lay it aside in the strength of Christ, as the runner lays aside "every weight. It is of the utmost importance to keep absolutely modest. All around you are impure books and men and women ready to soil you, as smuts do the clean linen put
(Continued on page 13).



THE GOSPEL IN A NUTSHELL

By HY. PICKERING

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

"The Best Text in the Bible" is a strong claim to make for any one of the 31,173 verses of the Grand Old Book. Yet if a census of "born-again" persons were taken as to their second-birth texts, without doubt John 3:16 would be preeminent as the verse used of the Holy Ghost in turning sinners "from darkness to light, and from the power of Satan unto God" (Acts 26:18). Why? Because it puts the Gospel so concisely, and when spoken by the Master was used to the conversation of a Jewish Rabbi, who afterwards witnessed a good confession before many witnesses (John 3:1; 7:50; 19:39).

This precious portion has also been termed "The Gospel in Miniature," its twenty-five words containing a volume of grace and truth. Another title is "Martin Luther's Sword," indicating that by the sword of God's love Luther overcame the forces of darkness; grace shook the monk, and the monk shook the world. The best title for the best text is

"THE GOSPEL IN A NUTSHELL"

as it certainly contains "the Gospel of God" (Rom. 1:1) in the very smallest number of words, yet in the most complete form.

With this title before us, let us together trace some of the wonders of this wonderful verse.

I. ALMIGHTY AUTHORITY.

"For GOD," beyond the authority of Papal bulls or ecclesiastical decrees, beyond the fiat of emperor, king, prince, or potentate, beyond the laws of parliaments or senates, beyond the tenets of creed or caste, beyond the voices or visions of the Babel tongues of earth, beyond the song of angels or the sayings of men, this message of love comes fresh from the bosom of Almighty God, through the lips of the eternal Son of God, to the hearts of the weary and heavy laden sons of men; rolling the soul back, not upon the thought of man's mind or

II. THE MIGHTIEST MOTIVE.

imagination of man's heart, but upon the "Word of Him who is, and was, and is to come—the Almighty" (Rev. 1:8).

"So LOVED the world," revealing a power beyond all the forces of earth, the dynamic power of "love." Had it read, "God so **created** the world," we might have looked at the towering heights, rolling seas, lovely hills, and charming dales, or other wonders of the universe, and praised Him for His **greatness**, as seen in "the handywork" which He hath made (Psalm 19:1). Had it said, "God so **hated** the world," we need only have looked at the abounding iniquity on every hand, or thought of our own hearts, "deceitful above all things, and desperately wicked" (Isa. 17:9), to have exclaimed, "God is **just**," but looking on that One, the Creator of all (Isa. 40:28), the Upholder of all (Heb. 1:3), the future Judge of all (2 Tim. 4:8), dying on Calvary's Cross,

"By the mighty vilified

With a thief on either side,"

we can only exclaim, "God so **loved** the world"—**WONDERFUL LOVE.**

Such infinite love can scarcely be conveyed to finite minds, for the Saviour Himself—certainly the greatest Person who ever trod this earth—speaking in Greek, one of the most, if not the most precise and complete of languages, could not find a word strong enough to express the measure of God's love, and had to use that indefinitely expanding word **SO**—

A little chap in Fife, sent by his mother to buy some honey, was observed by a gentleman to be tasting and trying after he had been buying. Approaching him, the gentleman said, "What is that you have, my lad?" "Honey, sir." "Is it sweet?" "Yes, sir." (For is not stolen honey always sweet?) "How sweet is it?" queried the gentleman. "Very sweet, sir." "Yes, but tell me, just how sweet it is!" Looking wistfully at the jar, and remembering the taste, he replied, "It's very, very sweet." Pressing him further, and stirring up his desires, he again said, "Oh, sir, it's so sweet." Thinking he had now got the little Fifer in a corner, the gentleman squeezed him tighter, "Now, my lad, I saw you tasting and trying; I asked you to tell me **how sweet** that honey was; you say it is sweet: very sweet: very, very

sweet: so sweet, yet you have not told me yet just how sweet it is." For a moment the lad looked as if he had been cornered, then plunging his finger into the honey, he held it up to the questioner, and eagerly exclaimed, "Taste it and see, sir."

Something of that feeling must have filled the heart of the Psalmist of old as he thought of God's wonderful love to one "shapen in iniquity" (Psa. 51:5) like himself, when he exclaimed, "Oh, taste and see that the Lord is good, for His mercy endureth for ever" (Psa. 34:8). Such, at least, is the heart experience of every one who realises the undeserved, amazing love of God, demonstrated beyond dispute in the gift of "His only begotten Son" to die in sorrow and shame on the Cross of Calvary.

"Behold, what manner of love the Father hath bestowed upon us" (1 John 3:1). In trying to sum up the love of God, a poet penned the following easily-remembered lines:

"Could we with ink the ocean fill,
And were the skies of parchment made,
Were every blade of grass a quill,
And every man a scribe by trade,
To write the love of God abroad
Would drain the ocean dry;
Nor could the scroll contain the whole
Though stretched from sky to sky."

III. THE GREATEST GIFT.

"That He GAVE His only begotten Son."

Had He parted with Gabriel the great, Michael the archangel, or a legion of angels to redeem a lost world, we might well have praised His Name for ever and ever, but, wonder of all wonders, God, the God of Heaven, gave the Darling of His bosom (Psa. 22:20; John 1:18), the Man who has been His Fellow (Prov. 8:30), from the unsullied glory of the eternal throne to the agony, shame, woe, and "death of the Cross" (Phil. 2:8) to deliver my soul from going down to the Pit. In order that I might not lift up mine eyes in Hell, being in torments, and cry I thirst (Pst. 69:21; Luke 16:24), the Holy One of God cried, "I thirst" (John 19:28), when "the pains of Hell got hold of Him" (Psa. 116:3) in His dying agony on the tree. The Best of Heaven given for the worst of death. This is the message which reaches hearts and regenerates men, as the following incident will show:

One lovely summer day an open-air preacher on the sands at Ramsgate had gathered a large crowd of well-dressed men and women as he heralded forth the glorious facts of God's love and Christ's death, coupled with the ability and willingness of the risen Saviour "to save them to the uttermost who come unto God by Him" (Heb. 7:25). Now, whatever the devil may think of indoor meetings, he certainly has a special hatred of outdoor services where all are free to hear, "lest they should believe and be saved" (Luke 8:12). Hence, on seeing a sweep at hand, Satan suggested to him, "Would it not be a rare joke to march right through that ring of eager listeners, stop that howling dervish, and cause a commotion?" No sooner suggested than acted on. Straightening himself up, with his sooty brushes over his soot-black clothes, he made ready for the charge. Soon the ladies in their summer attire and the gents in their holiday garb would be scattering in all directions. Just as he reached the edge of the crowd the preacher's eye caught the unwonted sight; his quick wit discovered his Satanic mission; his ready faith sent a wireless message to Headquarters for help. Instantly divine assistance was granted, and, turning to the sweep, he shouted full in his face. "GOD HAD BUT ONE SON, AND HE GAVE HIM UP FOR SINNERS!" "What's that?" exclaimed the sweep, forgetting for the moment his plan of campaign. With all his force the soul-winner again shouted the wondrous words. "GOD HAD BUT ONE SON, AND HE GAVE HIM UP FOR SINNERS!" Amazed and awestruck at the unexpected turn in events, and with the crowd collecting to hear the dialogue between the sweeper of chimneys and the seeker of souls, the obtruder once more asked, "Say these words again, sir, for they are new to me!" Again with glad heart the preacher reiterated, added to the words, and cried, "GOD HAD BUT ONE SON, THE DARLING OF HIS BOSOM, AND YET HE SO LOVED THE WORLD THAT HE GAVE HIM UP TO THE DEATH OF THE CROSS FOR SINNERS!" Amid breathless silence the sweep exclaimed, "Well, sir, these are the most wonderful words I ever heard," adding, "I have five big boys at home, and I wouldn't give the worst of the five for the best man who ever lived; yet you tell me, sir, that God HAD BUT ONE SON, AND HE GAVE HIM UP FOR A SINNER LIKE ME!"

Instead of the sweep splitting up the open-air ring, God split up the sweep's heart, let in the glad and glorious message, and for many years "the converted sweep" lived to "tell to all around what a dear Saviour he had found."

Well may each heart exclaim, "Thanks be unto God for His unspeakable gift" (2 Cor. 9:15). Can you join with the chief of sinners (1 Tim. 1:15) in saying, "The Son of God, who loved me, and gave Himself for me?" (Gal. 2:20). If so, you may truly join with him in saying, "I know Whom I have believed, and am persuaded

that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1:12).

Whatever your condition, accept the Lord Jesus as God's love gift to you, and you will be saved, become a son of God (John 1:12), and find Him your strength and stay in time and your glory in Eternity.

IV. THE WIDEST WELCOME.

"That WHOSOEVER believeth in Him." Had it mentioned names, John Brown, Sandy Scott, Patrick O'Brien, Abraham Lincoln, Moses Rothschild, or your name, there might have been a debate as to which was the correct individual, but as God is "not willing that any should perish" (2 Peter 3:9), He invites "WHOSOEVER"—you, me, or anybody else. You may never be invited to any of the royal palaces of earth, the banqueting halls of the great cities, or the mansions of the mighty, but here is God's Royal Invitation to "the Marriage Supper of the Lamb" (Rev. 19:9) in the Courts of Eternal Glory.

Multitudes in all ages have put their names into God's great Whosoever, thus personally appropriating the Lord Jesus Christ as their own Saviour, and thereby receiving Eternal Life. What others have done, why should not you? Do you ask, How can I? A story of how it was actually done will best explain.

John Thompson, the Cockenzie fisherman, was once preaching in one of the slum districts of Edinburgh. At the close of one of the services a lady approached him, and invited him to preach in her house on the Wednesday following. To this he readily assented; but, to his surprise, on looking at her card, he found the address of a residence in the west end of the city, and an indication that it was to be a drawing-room Scripture reading for residents in the neighbourhood. Accustomed mostly to fishermen, hardy sons of toil, and to slumdom, he wondered how he could face an aristocratic audience. After several little ideas of his own as to the method of conducting such a meeting had all appeared futile, he said: "If John 3:16 is good news for the sinful poor, it may after all be good news for the sinful rich." He went, preached, got through, and left, inwardly vowing that he had delivered his first and what he felt sure would be his farewell drawing-room sermon to aristocrats.

Three weeks after the same lady came up the same aisle of the same hall, and began, "Mr. Thompson." Thinking it was another invitation, he was just on the point of summarily refusing, but a tremor in her voice caused him to listen. "Mr. Thompson, I want you to visit a maid of mine dying in the infirmary, who specially asks to see you." Agreeing, he got the number of the ward and bed, and set out. Readily finding the subject of his quest, he wondered why she had sent for him till she explained. "Mr. Thompson, I have something special to tell you. I was a servant in the house where you preached three weeks ago. I had been ill

for many months; I felt I was going to die, and I was not ready. Oh, how I longed to know my sins forgiven, and to be right for Eternity. How glad I was when I heard of the meeting to be held in the drawing-room by 'the Cockenzie fisherman'. I saw you come, cross the hall, enter the drawing-room. I heard the door closed. I felt, 'Oh, there's no hope for a poor servant girl getting saved.' Burdened and weary, I longed for salvation, and, oh, Mr. Thompson, I know it wasn't right, but what do you think I did? About the middle of the meeting I crept up to the door, put my ear to the keyhole, and heard you just then exhorting the ladies and gentlemen to put their names into God's great **whosoever**, and God would save them and satisfy them for evermore. That was just what I wanted, and standing at the door I said in my heart, 'Well, if none of those fine ladies and gentlemen put their names into **Whosoever**, Maggie Shields puts in nher name,' and right there the burden from my heart rolled away, and peace and joy filled my soul. Now, Mr. Thompson, I feel my time on earth is short, but I wanted to tell you that though I am only a poor servant girl I can die happy, for that **whosoever** took me in." Why not, like Maggie Shields, and all the host shall gather around the Throne of God in Heaven, say, "God loved the world, therefore He loved me?" "**Whosoever** believeth shall not perish, therefore I believe and I shall not perish." Put in your name **now**.

(To be continued).

A WORD TO CHRISTIAN GIRLS

(Continued from page 11).

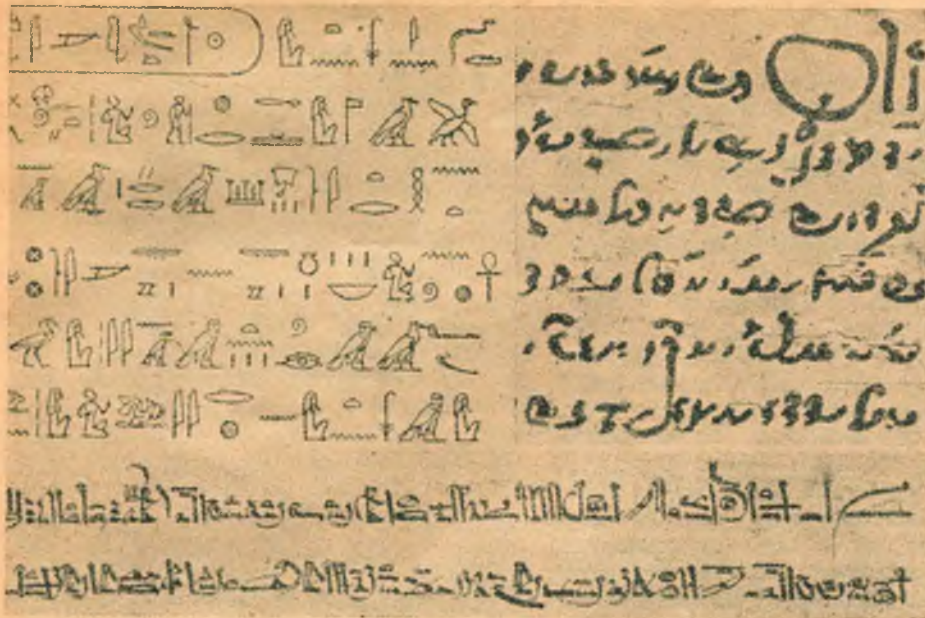
out to dry in some poor courtyard. You must guard against their first approach. You will find that Christ-like chastity is an armour from which all poisoned darts will glance aside. Depend upon it, a woman may pass unhurt through the foulest atmosphere, if only she is living in touch with Christ.

MARRIAGE

Make the Lord Jesus your counsellor about your future lot. It will take many wrong motives away, if you quietly go on your way, leaving Him to choose for you, or not, as He will. Never allow your own heart to go out to anyone, unless you are sure that you are being led by the Spirit of God. Nothing is more important than the union of heart with heart, and yet there is nothing into which people drift more heedlessly.

The Bible rings with warnings against the marriage between God's children and those who are not His. "Be not unequally yoked together with unbelievers."

—(Condensed from "Assembly Annals.")



THE

MINISTERS' PAGE

THE LANGUAGE OF THE OLD TESTAMENT

By

Rev. J. DU PREEZ

CHAPTER I.

1. Hebrew as Part of the Semitic Group:

The original language of the O.T. is Hebrew, except Ezra 4:8-6:18, 7:12-26, Dan. 2:4-7:28 and Jer. 10:11, which is written in Aramaic. The Hebrew language forms part of the so-called "Semitic languages", which included the languages of the Assyrians, Babilonians, Aramians, Cananites, Edomites, Ammonites, Moabites and Phoenicians with their colonies in North Africa, as well as different parts of the old inhabitants of Ethiopia.

2. Characteristics of the Semitic Group:

Some of the characteristics of this family of languages are:

- They are written from right to left (except Ethiopian);
- Whereas in our languages the vowels are the most important for fixing the meaning of a word, in these languages the consonants are the most important;
- The primary sense are mostly expressed by three consonants;
- The Semitic languages know no compound words as we do;
- The verbs have a wealth of conjugated forms to express varied forms of the primary sense (Example: the Arabic word qtl (Qatala) = kill; qotila = to be killed; 'aqatala = let kill; taqatala = fight with each other, etc.)
- In these languages the conjunction "and" is constantly used to form a compound sentence, but on the other hand much use are made of infinitives and participia.

3. Some Characteristics of Hebrew:

As far as Hebrew itself is concerned, we may note the following:

- It has 22 consonants.
- It has no real tenses in our sense of the word, but only ways of representing a deed as "finished" or "not finished". They represent **modes of action** rather than **times of action**. The fundamental idea of the **perfect tense** (sometimes called **past**) is **completed action**. The fundamental idea of the imperfect (sometimes called **future**) is **incomplete action**. It is therefore not always easy for translators to know whether a verb should be rendered by past, present or future.
- Hebrew has only a few adjectives. Adjectives are expressed with the aid of nouns. So "Thy holy mountain" is rendered the mountain of thy holiness. "Double-hearted" is rendered "with a heart and a heart."
- Hebrew possesses no verb **to have** and **to be**. Thus the expression "Thine is a mighty arm" is rendered. "To Thee an arm of might."
- It sometimes leaves out a part of a sentence which to our mind forms an integral part of sentence. Thus in Hos. 5:8 we read: "Behind you Benjamin!" The expression means: "Behind you, Benjamin, is the enemy!"
- Except for the conjunction **w** (=and), Hebrew has only 7 other conjunctions. The result is that a conjunction like **ki**, which had formerly been a demonstrative, may have the following meanings: because, that, when, although, but. It

can even be used to introduce direct speech. It is clear that this often makes it difficult to grasp the exact meaning.

4. Influence of other Languages:

The Hebrew language had undergone considerable influence from **other languages**, namely from Egyptian, Assyrian-Babylonian, Persian, Greek, Arabian, Aramian. Some examples are:

- the Egyptian word 'achoe in Gen. 41:2 (reed-grass);
- the Persian word **appedon** in Dan. 11:45 (Pers.: appadan — kind of palace).
- the Aramaic word **zeman** in Neh. 2:6 (time).

5. Hebrew as language of God's Revelation.

God used Hebrew as the language of His revelation to Israel and through them to the world. It therefore does not surprise us to find that different words received quite a **new contents** in order to express the new truth. For example, the word **berit** originally had the meaning of an agreement, contract, treaty, between two persons or a group of persons. But in the O.T. it is used especially to express the relation into which the Almighty had put Himself with His chosen people Israel. The word "pesja c" which originally meant the falling away from one's real owner, is used in the O.T. to express transgression, sin against God. This new meaning which Hebrew words received in the O.T., further made it difficult to translate them.

6. Conclusion:

Dr. Noordtzijs says that, generally speaking, Hebrew lends itself better to write history (e.g. Genesis) than to write by way of arguing (e.g. Job). But on the other hand he also points out that both the prophetic effusions and the lyrical outpourings of the Psalms give proof of the fact that the Hebrew language could be forced to give expression to the highest which is able to move the human soul: the speaking of the eternal God.

(To be continued).



BETWEEN US WOMEN

ON BABY CARE

By

Mrs. NINA B. GAMEDE.

DO YOU ENJOY YOUR NEW BABY?

How did you feel when the nurse brought to you your baby for the first time? Whom does he/she look like? I am sure you felt very, very happy. Now that you have your babe in your arms you must be feeling very relieved and at peace. Your lying-in period should be one of the most delightful periods of your life. All you have to do now is to take your well-earned rest. Your love and affection for your husband is deepened and increased, while your mutual joy in the baby is a new interest and a new bond. The partnership unit has now matured into a family.

You must have felt proud when your dear husband came in to see you and your "bundle of joy" with a lovely bouquet of the most expensive and loveliest flowers in season crowned with a broad smile on his face. Yes, that is unforgettable. Well do I remember when my dear husband came to Moroka Hospital to see our "new joy". I was all excitement. The lovely bouquet that kept every patient beaming with smiles made me quite forget the pangs I had gone through. I am sure you felt the same way.

The new joy has brought with it new responsibility, and the first part of this is for you to breast-feed your baby. Breast-fed babies are more healthy and have a stronger resistance against infection than artificially fed babies. Some "modern" women think that breast feeding is out of fashion. They are very wrong. All modern thinkers and doctors feel there is nothing to beat the mother's milk.

Baby's First Feeds

After birth, the first need of both mother and baby is to sleep. The milk supply does not come in immediately, but gradually, over the first few days, but the baby should be put to breast, all the same, for the first substance he gets, called colostrum, is very valuable to him; also his sucking stimulates the breasts to produce milk.

During the first two or three days the mother should sleep all she can, even if the

birth were easy. She should also relax and rest. Her meals should be regular, even if the baby's routine is still irregular.

On the third day, when the milk has come in, baby can start on his regular routine of five feeds a day, at four-hourly intervals, thus:— 6 a.m., 10 a.m., 2 p.m., 6 p.m. and 10 p.m. No night feeds. Baby should suck from both breasts at a time, at first, say, five minutes on one and three minutes on the other, and on the next feed start with the breast you used last on the previous feed.

Mother's First Meals

Mother's meals and routine during the lying-in period is very important. Her first meal after her confinement, should be light and simple, easily digested, and laxative in character. I found that All-Bran answers this demand wonderfully. After confinement there is always a tendency for the mother to be constipated. All-Bran has a triple function: it is laxative, it stimulates and helps the production of milk and is rich in mineral salts.

In general the mother's diet should not be very different from that followed during pregnancy, only that now she needs more wholewheat bread and other wholewheat foods and considerably more fluids. Soaked, simmered, and strained prunes with cream are wholesome and helps digestion. Wholewheat toast with butter and honey. Milk, to be sipped slowly. Vegetable soup, baked apples with junket, or baked custard, dates, very ripe bananas, Ovaltine or Milo or cocoa.

Apart from breast-feeding, the mother should get to know her baby and enjoy him and help him to get to know her. She also owes a duty to herself. She should see to it that she regains her "maiden" figure, not sleep there all the time and wake up with flabby muscles, but every day during the lying-in time she may practice more exercises to strengthen her muscles so as to regain their original tone.

Next month: "It's time to bath your Baby."

HOW TO USE LEFT-OVERS

Left-overs are not only put together and reheated but there are some guiding rules to remember; these help the left-overs to disguise and at the same time nourish. By right, there should be no left-overs if the housewife can avoid them

1. Left-over foods should never be re-cooked, always reheat. This helps to retain that little food value that's still there.

2. Meat should be protected by covering e.g. egg and crumb, pastry, potato or batter.

3. Raw foods should not be used with cooked foods. This will cause you to take a long time to cook the raw at the same time overcook the cooked food and thus instead of having food values left in it, you might find you have minus all food value and flavour.

4. Use stock or milk to moisten and not water as some of the flavour has been taken out in the cooking, this would help replace it.

5. Stock or milk used should be warm; never cold, never boiling.

6. Season well.

Here are a few suggestions and recipes:

OLD FASHIONED SHEPHERD'S PIE

Potatoes, meat, stock, chopped cooked onion, dripping, salt and pepper.

Boil and mash potatoes and add $\frac{1}{4}$ of the dripping leaving $\frac{1}{4}$ for topping. Season well. Grease pie-dish and line with $\frac{1}{2}$ of the potato. Chop meat finely and season well, add onions and put in the pie dish. Add the stock. Cover with the rest of potato. Mark top with fork, put remainder of dripping on top. Put in oven to reheat and brown potato.

"Delicious for supper during the winter months."

POTATO SCALLOP

2 cold potatoes
1 cup cold white sauce
1 tablespoon grated cheese
salt and pepper
¼ oz. butter
crumbs

Slice the potatoes and put into pie-dish. Put a layer of cheese on the potato layer, then a layer of sauce. The sauce must form the last layer. Put crumbs and small pieces of butter on top. Brown in a hot oven. Serve hot.

BEANS AND CHEESE

1 cup cooked green beans
1 cup white sauce
1 tablespoon grated cheese
salt and pepper
crumbs
butter

Mix beans, sauce and cheese together. Put in a pie-dish. Season well. Top with crumbs and butter. Brown in oven. Serve hot.

"Any leftover vegetable may be used."

HE MUST**DIE****OR****THEY PERISH FOREVER****LAST WORDS**

- A Christian should be an unanswerable argument for the Bible, a rebuke to everyone living in hypocrisy, an invitation to all who are living in sin. He lives in right relation to his God and reminds the world of Jesus. — **J. Wilbur Chapman.**

"IF IT'S DOUBTFUL, IT'S DIRTY"

A boy was dressing to go out for the evening. He queried his mother, who was in an adjoining room, "Mother, is this shirt dirty?"

Without so much as looking she replied, "Yes. It's dirty; put on a clean one."

When he had dressed, he entered his mother's room and inquired her of how she knew that the shirt was not clean when she had not looked at it.

"If it had not been clean," she replied, "you would have known it and not asked me. Remember, son, if it's doubtful, it's dirty."

In this little incident there is a sermon, though not delivered from a pulpit or the pen of the preacher. It applies to all of us who would flirt with temptation and seek of others approval of our desire to do doubtful things. — **Selected.**

BOTH KNEES NEEDED

A lecturer recently declared at the outset of his lecture that he "received his moral training at the knee of a devout mother and across a knee of a determined father." One wonders how many of the on-coming generation will be enabled to make such a statement. — **Selected.**

Such was the sentence of the all-wise judge God our Father. "Either He must die or they perish forever." The case with which Our Saviour had to deal was a desperate one, and desperate diseases call for efficacious remedies.

The world was sick at heart. Its moral nature was rotting to the core. It needed one who would save man and help him to escape perdition and eternal condemnation. "For all have sinned and come short of the Glory of God." Rom. 3:23. All that awaited us was death, for "the wages of sin is death". Rom. 6:23.

ON THE CROSS CHRIST DIED IN OUR STEAD. HE BORE OUR SINS. 1 Pet. 2:24. Reader, what does the cross mean to you today?

Of course the cross is a gibbet of wood consisting of an upright piece and a cross piece. It preceded the modern gallows, and was used by the Romans to punish offenders. All of those who were hanged on the cross were cursed. Gal. 3:13. Offenders died for the sins they committed. They were worth the penalty. Our Lord was sinless (1 Pet. 3:18), but He suffered for us. For the reason that the sinless Christ lay down His life on the cross for the sinners, the cross assumes another meaning to all believers. The meaning is best explained by experience. **What is the teaching of the cross to man?** "It is foolishness to them that perish but, unto us who are saved, it

is the power of God." The foundation of our salvation is the cross, where our Saviour paid the price of man's salvation. At the cross is eternal life for all believers.

I am afraid to say, that amidst the throngs of competing interest which solicit our attention, we fail to haunt our thoughts with the sacred scene of Calvary, as the saints did. Consequently, the effect or meaning of the cross fades away.

What do the enemies of the cross say? "Tell us something new. That story of yours (of the cross) we have heard so often that we know all about it." They say: "We do not need to be called to the same scene frequently." If the message of the Cross will be stalled by repetition, we are likely to return to sin. The Church will have no reason to exist, because the Cross is the centre of its **hope**, the foundation of its salvation.

I would not afford to pay the price of all the sins I committed from childhood up to the time of my salvation, but my Saviour **Jesus Christ** paid the price for me on the Cross in Calvary. And because I accepted Christ as my Saviour, I am a child of God.

If you are not yet saved, dear reader, you may be saved today. Believe on the Lord **JESUS CHRIST.** Acts 16:31. Accept **JESUS** as your **SAVIOUR** from your sins. The Cross will assume a supreme meaning to you.

By

E. A. NTULI



*Young
Africa*

Old People and You...

DON'T LET THEM GO UNLOVED

By CATHARINE BRANDT

Who are the old people in your life? Are you thinking ten years older than you is middle-aged and twenty years older is *old*? Some comparatively young people have stuffy, rigid ideas about what older people are like. Surprisingly, some very old people are alert and gay.

One little lady in her late 70's, much to her granddaughter's admiration and her daughter's embarrassment, insisted on wearing a red dress.

Her daughter said, "Red isn't suitable for one your age. You should wear black."

The older woman answered sharply, "Black makes me itch." And she wore red.

What does it mean to be old? Put very simply, it means that one is at the end of a life instead of at the beginning or the middle. To be old may mean the body is frail and painful and diseased. To be old often means to be slow but—watch out here—not necessarily slow mentally! Move in close to an unhurried older person and you may find him anything but past tense in his thinking.

Sometimes a man dies with no previous warning or illness. To others, dying is a gradual thing—an ache here, a weakness there, a loss of hearing or sight. With increasing age poverty often comes. And loneliness.

The loneliest person of all is the one without God. Sometimes, near the end of his life, a man sees his utter loneliness, his need for God.

But apart from this is the longing older people have for human affection. When asked to select the saddest word in the English language, a prominent psychiatrist said, "Unloved." Human beings are meant to love one another and to long vainly for human love is to be lonely.

Where does a young person fit into all of this? What can you do for old people? Don't let them go unloved. The best gift you can offer an old person is the warmth of your own personality. A bright smile and a cheery "Hi, Grandma Watson!" can mean much to the little old lady at church.

Friends and relatives congratulated one eighty-year-old woman at a tea in her honour. The hall table was piled with gifts. Crippled with arthritis, her face wrinkled and her eyesight dim, she presided like a queen. But her favourite caller of all was the 13-year-old neighbour girl. She had hurried home from school, combed her hair, waved her hands under the faucet and brought the older woman a box of home-made fudge.

Said the girl, "I remember the stories you used to tell me when I was little and we sat in the back yard."

The little lady beamed her happiness. "Thank you, my dear, for your thoughtfulness!" she said. "Thank you for coming to my party when you could be out playing."

When can a young person make an older one feel loved? Anytime. Frequently, old people have nothing to do and to do nothing day after day is very hard. They may have nowhere to go, or they may live alone. And these can be boring, too. Try to interest an old person in something new or worthwhile.

How do you go about making an older person feel loved? For someone you scarcely know, a greeting card will do to start. Mail is important to shut-ins.

The two-page letter you write Great-aunt Amy about your good times or your tough exams means more than a handsome present. That day is great when a

grandparent is asked, "How did you do it when you were young, Gram?" Or, "What shall I do about this, Gramp?"

You will miss a royal opportunity if you fail to get one of your elderly relatives to help you construct your family tree. An hour spent playing Chinese checkers or Scrabble with a bed-ridden older person would be a loving gift of time. From some old-timer you might learn to play chess and later surprise the gang with your attainment.

Of course there are older people who "talk and talk." But if a fellow would ask questions about the Chicago fire or the Billy Sunday tent meetings and put the answers in a notebook, he could collect some valuable material for family records.

Another way to help is with the car. A young adult class might organise a free taxi service for older people who have no way to get to church. Any regular church date can turn into an adventure when a fellow and his girl swing around to pick up a charter member of the church.

Young people's groups could have an occasional social, separating into groups of two or three for an hour, later returning to the church for refreshments. By pre-arrangement, they could call on shut-ins, sing or play a musical instrument, write a letter, read aloud or play games. Calling on those actually sick should be short, with perhaps one person reciting a passage of Scripture.

For bed-ridden older people, a girl could "grandma-sit" and relieve a confined adult.

If you want to take gifts, be sensible. Tie them in with the older person's needs or hobbies. Stationery and stamps are always welcome. So are small jars of jelly and plain cookies (no nuts, please). Yarn is fine for those who knit. Planters or a game or a small aquarium of tropical fish are other suggestions.

But the best gift you can give any person at the close of a long life is a part of your personality, a lot of your time and affection. Don't let them go unloved!

—From MOODY MONTHLY.

(That is a young America's point of view. What is Young Africa's point of view? Send your suggestions to your Editor.)



THE TITHER'S SURPRISES

The Christian who begins to tithe will have at least six surprises.

He will be surprised—

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease in meeting his own obligations with the nine-tenths.
4. At the ease of going from one tenth to larger giving.
5. At the prudent disposal afforded to a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner!

—Selected.



HOW LONG TO GIVE

"Go, break to the needy sweet charity's bread: For giving is living," the angel said.

"And must I be giving again and again?" My peevish and pitiless answer ran.

"Oh, no," said the angel, piercing me through, "Just give till the Master stops giving to you."—Selected.

What I spent I had;
What I kept I lost;
What I gave I have.

—Selected.

If you want to be rich — Give!
If you want to be poor — Grasp!
If you want abundance — Scatter!
If you want to be needy — Hoard!

—Selected.

The funds of missionary societies depend not so much on the condition of men's purses as on the state of their souls.

Unless a man cultivates a habit of systematic giving when he has not much to give, he will give little when he is rich.

—Samuel Chadwick.

Pentecost was followed by a spirit of overflowing liberality, and it is idle to talk about Pentecostal blessings and baptism unless our pocketbooks have been submerged, and the grips of our fingers upon our purses relaxed.—A. B. Simpson.

God judges what we give by what we keep.—George Muller.

HOME
SWEET
HOME

Date	Morning	Evening
1. Ps.	57, 58.	Rom. 4.
2. Ps.	60, 61, 62.	Rom. 5.
3. Ps.	63, 64, 65.	Rom. 6.
4. Ps.	66, 67.	Rom. 7.
5. Ps.	68, 69.	Rom. 8: 1-21.
6. Ps.	70, 71.	Rom. 8:22-39.
7. Ps.	72, 73.	Rom. 9: 1-15.
8. Ps.	74, 75, 76.	Rom. 9:16-33.
9. Ps.	77, 27.	Rom. 10.
10. Ps.	79, 80.	Rom. 11: 1-18.
11. Ps.	81, 82, 83.	Rom. 11:19-36.
12. Ps.	84, 85, 86.	Rom. 12.
13. Ps.	87, 88.	Rom. 13.
14. Ps.	89, 90.	Rom. 14.
15. Ps.	91, 92, 93.	Rom. 15: 1-13.
16. Ps.	94, 95, 96.	Rom. 15:14-33.
17. Ps.	97, 98, 99.	Rom. 16.
18. Ps.	100, 101, 102.	1 Cor. 1.
19. Ps.	103, 104.	1 Cor. 2.
20. Ps.	105, 106.	1 Cor. 3.
21. Ps.	107, 108, 109.	1 Cor. 4.
22. Ps.	110, 111, 112.	1 Cor. 5.
23. Ps.	113, 114, 115.	1 Cor. 6.
24. Ps.	116, 117, 118.	1 Cor. 7: 1-19.
25. Ps.	119: 1 - 88.	1 Cor. 7:20-40.
26. Ps.	119: 89 - 176.	1 Cor. 8.
27. Ps.	120, 121, 122.	1 Cor. 9.
28. Ps.	123, 124, 125.	1 Cor. 10: 1-18.
29. Ps.	126, 127, 128.	1 Cor. 10:19-33.
30. Ps.	129, 130, 131.	1 Cor. 11: 1-16.
31. Ps.	132, 133, 134.	1 Cor. 11:17-34.

AFRICA'S

SEP 30 1959



HOPE

6th

INSIDE:

- LIBERTY TO THE CAPTIVES
- THE CHRISTIAN HOME
- THE SOLUTION OF AFRICA'S PROBLEMS
- SOME CAUSES OF DELINQUENCY



OCTOBER, 1959



AFRICA'S HOPE



"... Which *Hope* we have as an *Anchor* of the soul, both sure and steadfast" —

(Heb. 6:19).

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NUMBER 10
VOLUME 5

ARTICLES	LIBERTY TO THE CAPTIVES — By Luiz Cardoso	4
	THE CHRISTIAN HOME — By Rev. Canon Smith	7
	AFRICA NEEDS MORE GRACE — By A. B. Gamede	10
	THE GOSPEL IN A NUTSHELL — By Hy Pickering	15
	CAUSES OF DELINQUENCY	iii
WORDS FROM THE WISE	ON HUMILITY	5
	WORDS TO THINK ABOUT	6
	OTHERS	12
	HOME	iii
	TEN REASONS WHY EVERY CHRISITAN HOME SHOULD HAVE A FAMILY ALTAR — By W. F. Biederwolf	iv
	A NURSE'S PRAYER — By Maud Howe	iv
REGULAR FEATURES	THE GREATEST OF ALL	iv
	PRIDE REBUKED	iv
	THESE GIVE US HOPE	1
	READERS' BULETIN	1
	EDITORIAL: "I AM THE WAY"	2
PICTORIAL FEATURE	NEWS AROUND THE WORLD	6
	BETWEEN US WOMEN — By Mrs. Nina G. Gamede	13
	THE MINISTERS' PAGE: THE LANGUAGE OF THE OLD TESTAMENT — By Rev. J. du Preez	14
	HOME SWEET HOME	iii
	THE SOCIAL PAGE	8 & 9

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THESE GIVE US HOPE

Dear Mr. Editor,

Amongst all the Central Africa's magazines — which are useful and interesting — I have found that Africa's Hope is the most useful and interesting in building my own spiritual life.

I am really convinced beyond all doubt that any person who wants to be saved and to be spiritually satisfied should read Africa's Hope.

Africa's Hope has many advantages. Some of these are: (1) it provides spiritual food for people who do not attend church; (2) it increases both Bible knowledge and English-preaching knowledge; (3) it does a great spiritual work secretly in the hearts of all the readers.

May God bless you and grant you prosperity in your great work.

L. A. MMUWAMBI.

Waddilove Agricultural School,
Marandellas,
S. Rhodesia.

Manifold thanks for your encouraging words. May the Lord bless us according to your prayers. — Ed.

Dear Mr. Editor,

I realise 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 own personal Saviour and Lord of my life, and thereby have eternal life, right here and now, and 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.

W. N. MASEDA.

Vhufuli,
Sibasa.

May the Lord bless you, keep you from falling and make you a rich blessing and a living testimony to others—till Jesus comes again. You will be hearing from me personally soon. Yes, I am praying for you.

Your loving Editor.

BULLETIN BOARD FOR OUR READERS

Photographs:

All readers of the **Hope** are kindly invited to send us clear photographs for publication in their Social Page. We will pay anything between 7/6d. and £1 for each picture — depending upon the value of the picture to our magazine.

We desire to have the following types of pictures:—

- (a) Weddings and Engagements.
- (b) Important conferences of interdenominational nature, such as Y.W.C.A.; Ministers' Associations, Teachers' Associations, Interdenominational Fellowship gatherings, etc.
- (c) Outstanding achievements of Africans in the fields of education, industry, business, music and sports.

— SUBSCRIPTION FORM —

-- OUR COVER PICTURE --



Prior to this glorious day, Mr. George Mamba, Principal of Makhonza School, Swaziland, had said it with gifts and with roses, various tender words of love, but on the 31st May, 1959, he said it with a dazzling ring. On that sunny day, he pushed the sparkling engagement ring into Miss Sophy Nonhlanhla Nsibande's second finger. Miss Nsibande is also a teacher at Esandleni School. The engagement party was held at the Franson Memorial Bible School, Swaziland. Mr. Mamba is one of the contributors of articles that have appeared in Africa's Hope. We wish him well as he looks forward to the wedding day.

For my enclosed Annual Subscription of 6/-. please send me one copy per month of AFRICA'S HOPE. (You may detach this form and send it together with the money to your Editor, Box 1624, Bloemfontein, South Africa).

Name:

Address:

Date:



EDITORIAL

"I AM THE WAY.."

**No man cometh to the Father but by Me,"
said Jesus**



He did not even say, "I am *one of the ways*"; or "I *may be* the Way"; or "I am *a Way*"; He said, "**I AM THE WAY**," which means that there is no other way to God. Without that **WAY** there can be no going.

The "**I AM**" is more than a mere statement of fact: it implies Deity; it indicates self-existence and unsearchableness of God; it connotes Deity within the human body. In His preincarnation state, "God said unto Moses, **I AM THAT I AM** . . . Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you" (Ex. 3:14). No man or Angel can say that he is the **I AM**. Only Jesus can say so because He is the eternal God in the human form. No religious founder has ever said such words with so much authority, clarity and confidence.

Jesus said these words in answer to Thomas's question, "How can we know the way?" — a question that is asked by every human being on earth. The reply was therefore for the whole of mankind. Nations that have not heard of this eternal reply to man's basic question have invented many elaborate *ways* that they believe will reach God, but which will definitely land man in hell.

THE BROAD WAY OF RELIGIONS

Out of the world population of 2,655,000,000, about 67.7 per cent or 1,770,000,000 are the non-Christians who have the following *ways to God*:—

Ways	Approx. No. of followers
Animists and Atheists	400,000,000
Buddhists	350,000,000
Mustims	350,000,000
Confucianists	300,000,000
Hindus	300,000,000
Taoists	50,000,000
Shintoists	25,000,000
Jews	10,000,000
Sikhs	6,250,000
Jains	1,500,000
Zoroastrians	1,000,000

Unless all these souls find Jesus Christ the only **WAY** to God, they will perish. Not one founder of these religions claimed to be the *only WAY to God*; not one claimed to be perfect and sinless; not one was crucified for the sins of the world; not one of them rose from the dead and ascended into heaven; they are all decaying in their graves! Only Christ's grave is empty. None of these religions give man peace and joy; they are all gloomy. All kinds of self-torture are performed in order to "cleanse their sins," to appease God or satisfy His justice. They know not that Jesus Christ was tortured and crucified in their place; that His **Blood** is available for sin-cleansing; that all they have to do is to accept Him as their only **WAY** to God. Even those who might be saved on the Judgment Day because they obeyed all God's law they knew, may be extremely few—if any at all (Rom. 1:18-32; 2:4-16).

THE BROAD WAY OF CHRISTENDOM

In the world there are about 885,000,000 people who have embraced Christianity as their religion. This figure is 33 $\frac{1}{3}$ percent of the world population. This number is shared by the following major groups:

Groups	Members
Roman Catholics	475,000,000
Anglican and Protestants	225,000,000
Orthodox and other Eastern Churches	175,000,000
Copts	10,000,000
Total	885,000,000

From these figures it will be observed that the group that actually attempts to point to Jesus Christ as the *only WAY* to God is that of Anglicans and Protestants. That delimitation leaves us with about 225,000,000 Christians who make 8.4 per cent of the world population. If we were to "weed out" from this 8.4 per cent all confusing religious titles, ritualism, religious uniforms, denominational names (of people, towns, countries and nationalities), religious imperialism, religious drunkards, religious "Sodomites," religious worshippers of idols, "Saints," Mother of God, Pope and statues, religious dancers and gamblers, etc., we would remain with those who regard Jesus Christ as the *only WAY* to God. After the "weeding," the percentage of the true followers of the *only WAY* would be reduced to less than 8.4 per cent. The members of the Invisible Church of Christ, who will be "caught up" on the Day of Rapture, will be picked from this 8.4 per cent. By the looks of things, only a small fraction of the 225 million will meet the Lord in the air. The rest are certainly going to remain for eternal condemnation. Although the total number of saints over the centuries might be greater, the percentage might remain the same. If the Lord tarries, and if the Church decides to be more aggressive, the percentage would be raised considerably.

These figures reveal the following facts:— (1) that the Visible Church should be more aggressive in her Spirit-motivated evangelism of the world; (2) that the Visible Church should not be a "Recruiting Corporation" of sinners that are going to disgrace Christ in their every-day life: She must see to it that all Her members are really saved from the bondage of sin; (3) that the way to heaven is not as "broad" as some denominations think: it is extremely narrow!

THE NARROW WAY OF JESUS CHRIST

Jesus is not only the ONE AND ONLY WAY to God, but He is also the narrow Way, the rugged Way, the thorny Way, the steep Way, the unpopular Way, the definite Way — "few there be that find it." To recruit a "convert" into one's Church organization is a very simple matter. The only qualifications needed to be a successful *recruiting preacher* are: tact, knowledge of the people's language and customs, friendliness, deeds of kindness, some theological training, a little bit of prayer. In his preaching he should be careful not to mention *sins* lest he should hurt the *feelings* of his "prospective converts" and become unpopular. His main aim should be to draw people to his church, not to the sin-delivering Christ. His sermons should deal more with the love of God and less with God's justice which demands punishment for broken law. He should preach in such a way that his prospective converts cannot differentiate between "evangelizing and recruiting"; "conversion and regeneration"; "Christianity and civilization"; "religious principles and the Living Saviour." Qualifications for best church membership should not be "spiritual regeneration" but academic attainment, high position in society, fat bank account, popularity, respectability, and interest in church activities. Many a modern church has tried to increase its church membership by using these tactics. They see nothing wrong whatsoever in their attempt at widening the "Narrow Way" for some socio-economic advantage.

One comforting fact is that Jesus knows them all that are His and they also know Him. Those who are on the WAY are "born again" and abide in Christ. "For whatsoever is born of God overcometh the world. . . . Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him" (1 Joh. 5:4; 3:6). "He that abideth in Me," says the WAY, "and I in Him, the same bringeth forth much fruit" (Joh. 15:5) such as, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

Yes, Jesus is the WAY OUT of spiritual bondage to spiritual freedom; Jesus is the WAY OUT of demonic powers of Communism; Jesus is the WAY OUT of Racialism which has been confused with Nationalism.

A CONVERTED CATHOLIC SPEAKS



LIBERTY TO THE

CAPTIVES

"The Spirit of the Lord God is upon me;
because the Lord hath anointed me to
preach good tidings unto the meek;
he hath sent me to bind up the
broken-hearted, to proclaim

and the opening of the prison to them that
are bound; . . . to appoint unto them that
mourn in Zion, to give unto them beau-
ty for ashes, the oil of joy for mourn-
ing, the garment of praise for the
spirit of heaviness; that they might be
called trees of righteousness, the planting
of the Lord, that he might be glorified."
— Isaiah 61:1-3.

By
LUIZ CARDOSO,
former priest.

There comes to every boy a time in life when he feels suddenly that he is no longer a child but a man, able to think for himself and in full, conscious possession of his reason. I was twelve years of age and had just finished my primary school education when this phenomenon of selfrealization took place.

Not long before, I had read in one of the lessons of my third grade reader about eternal life, and because of my new-found intellectual freedom, I was determined to satisfy my curiosity. So it was that one day in Lisbon, at the age of twelve, I purchased a New Testament.

The Seed is Planted

All my life I had lived in darkness, surrounded by souls vegetating like myself along the miry and dusty roads of the world. But Jesus, who came into the world to save that which was lost, spoke to my heart through His holy and blessed Word. Though I was scheduled to continue my education in a public high school, the ever living and ever real voice of the gospel so cried out in the depths of my soul that I announced to my parents that I earnestly desired to enter a Roman Catholic seminary. I had been taught that only by becoming a priest could I follow Christ.

Nemo dat quod non habet — no one gives what he does not have, according to the philosophical saying. Only later did I come to understand that it could not be otherwise. Although I had the Word of God in my heart and mind, I allowed myself to

be guided by blind men who directed me to the seminary, but the truth was not there. Led by blind men I became blind.

However, the Word of God, which remained in my heart as a preservative against the evil doctrines which I was taught, was to bring forth life more abundant later, but only after a long journey of fourteen years through pathways that were dark, rough, and friendless.

Believing in all sincerity that the priest truly was the minister of God, I entered the seminary in October 1944. I took with me an elevated concept of the priest as an *alter cristus* — another Christ. After a few months in the seminary, sadness and discouragement began to invade my spirit for everything there contrasted with the Word of God. I did not find the life of the Gospel within those four walls, nor in the men, nor in their teachings.

The Seed Is Hid

Through the words of life that I had hid in my heart and was guarding like a treasure, I seemed to see far away, at a distance of two thousand years, the adorable figure of the Master, comforting and showing love to men everywhere. This was even more real to me when at the end of my first year they took from me the New Testament, under the pretext that it was Protestant, and said that I must respect only the orders of the superiors and follow them blindly to be on the right road.

That New Testament which I had kept like a precious jewel they took from me,

but in my spirit I kept alive the glowing light of the Gospel and never lost sight of it. It led me to the secure port of salvation after fourteen years of struggling with darkness.

Hid in Darkness

I do not know why God allowed me such a long journey through the darkness of error and sin. His infinite and unfathomable designs are full of mercy and love for all who seek Him. I do understand that the Divine Artist burns well the charcoal with which He traces His mysterious plan!

If the Protestants are bad, I reasoned, how is it their only book and rule of faith led me to the seminary? If they are good, why is their book, which brought such blessings to my soul, forbidden to me? In it I had learned that "*unum est necessarium*" — one thing is necessary, the truth. I believed that only Jesus was "the way, the truth, and the life." (John 14:6). If I could only find Him, I would have found the true and certain way.

But my powers of reason could not unveil Him there in the teachings of the superiors of Rome. All the pomp of the Roman Church with its dogmas and treasures did not succeed in alleviating my anxieties, for my soul longed for satisfaction from the day a corner of the curtain had been lifted and a ray of light had shone in the darkness. Just as the working of the Spirit either advances or regresses, so in my doubts and fears anguish increased.

After seven years of preparatory study and three years of philosophy, I began the four-year course in theology. This commenced with a spiritual retreat of eight days. At the end of this time I went to the office of the priest who had spoken at the conferences. To me this priest seemed different from the others, and that is why I directed myself to him for counsel, hoping for a word or a sentence that I could use as a guide throughout my life.

He fixed his eyes on me with a vague, wondering look and in a voice just as mysterious said, "The Lord Jesus expects great things of you."

I confess that I wept, because he was the first priest that had ever spoken to me of Jesus Christ and not of the Virgin and the saints.

On seeing me weep he added, "Luiz, save thy soul."

What was the feeling, the thought, and the vision of that priest in that solemn hour? Later I sought him out, but he had left for France and Italy, and I never again succeeded in finding him.

Thorn-Choked Seed

From the beginning I placed all my hopes of a perfect knowledge of God in the studies of "sacred Theology." For these studies I reverently prepared my spirit, not knowing that they were a study of God and his sacred Word in name only. The cloak of deceit was covering a doctrine of men who had on them the seal of papal infallibility. To find the truth we had to go to the "Holy Fathers" and "Doctors of the Church," the Bible being used only as a mere book of reference.

To know what "saith the Lord," we were obliged to go not to the holy and inspired books of the Bible, but to the Holy Fathers. Could it be, I asked myself, that the Word of God is darkness and the word of men light? The dogma which stated we must go to the Holy Fathers and not the Bible was making me perfectly blind, as though sand were being put in the eyes of my understanding.

In spite of the strong appeal of the Word of God to my intelligence, I practiced the most degrading action that a man can practice: I silenced the voice of my conscience and followed obediently, as a dog follows his master, the norms of the dogmatic religion of Rome. The final action to crown my degradation was performed on October 12, 1958, when in my priestly ordination at Fatima, I swore never to interpret the Holy Scriptures apart from the consensus and unanimity of the Holy Fathers! It was on this pillow of madness, ignorance, and fanaticism that I slept a sleep of death of the spirit, adding myself to the three hundred millions of slaves that the Pope has at his feet.

The Seed Stirs

At my ordination, at the moment that I consecrated the mass, the Lord spoke to my

heart, making me realize that I had practiced the most outrageous act of idolatry. I had believed until then that the priest had the power to transform a bit of flour and water into the body and blood of Christ. Now there stirred within me a sense of remorse at seeing the hundreds of people who, at that hour, prostrated themselves in adoration before the God which they judged to be in my hands and which I had created at that moment.

I became conscious that this act, known as transubstantiation, was the most wicked and idolatrous of all the religious acts I had been taught. That a man can create at any moment the infinitely perfect and omnipotent God who created all the worlds, visible and invisible, who created man himself, is the most wicked and absurd affirmation made by any religion. Admitting this doctrine we would be able to say that man is superior to God because he has the power to create Him any time he so desires.

As I consummated that supreme act I knew an aloneness beyond any loneliness I had ever experienced.

Watered With Tears

Accustomed to tasting the bread of affliction, I had often given way to tears, but I gradually found comfort in the realization that I was not alone, as I sought Him with all my heart. I learned that God travels by the side of those who seek Him, guiding their footsteps into life and light.

After my ordination I was placed in one of the seminaries of Oporto, where I was responsible for the teaching of Philosophy, Greek and Latin. There I continued to sleep the sleep of death, until God in His infinite mercy began to awaken me.

My awakening started with the realization that I was in error in believing in the uninterrupted chain of popes that allegedly extends from Peter to our day. It is the dogma in which the priests most glory, but the truth is that Peter never was pope or bishop of Rome. In the first three centuries there did not exist the college of cardinals, headed by the pope, as we find it today. The early Christians resisted Caesar and his separate class of hierarchy.

Christianity was betrayed when the elders that were at the head of the Christian Church in Rome made an alliance with the Emperor Constantine in order that he might give them political protection. It was these elders who, after some time, took from Caesar the title of "Roman Pontiff," as they call the popes even today. Daringly they trampled upon the Holy Scriptures in which in the Christian dispensation, Jesus Christ is the only high priest.

The Roman ecclesiastical order, as we see it today, is in all its structure, organic, titular, and ritualistic, the perfect personification of the most complete paganism of classic mythology, restoring and maintaining until today the *imperium* and *sacerdotium*—imperial sovereignty and priesthood—the two elements of the ancient pagan systems which Christianity came to destroy.

It is such truths as these which Rome, through her bishops, prohibits her priests from finding out, lest the darkness be illuminated by the true light and lest all be converted to the pure gospel of Jesus Christ in their moment of enlightenment.

It was the discovery of the truth in regard to these dogmas that destroyed the last shred of confidence I had in papal Rome. Feeling that I could not teach to others that in which I had no confidence myself, I made my decision to leave.

On the morning of October 18, 1958, while the sky was still covered with stars and the first rays of the rising sun were just beginning to announce the dawn, I broke my bonds of darkness. After a few moments of anguish upon finding the gates of the seminary locked, I succeeded in jumping over the wall, knowing that already, inside, they were beginning to look for me.

His Is the Increase

I left everything, even sacrificing the deep respect and esteem of my colleagues which I had always enjoyed. Together with the dawn of that day I felt there was dawning in my soul another sunrise even more resplendent, for I knew a sense of liberty and confidence that I would at last find the light I had been seeking. Now I realize that I was being guided by the "Light that lighteth every man that cometh into the world."

Guided by this Light from Heaven, I found my way to the post office in Leicoes and inquired for the owner of Box 3, because in times past, when still in the seminary, I had heard some messages from "The Evangelical Voice of Tangier," giving this address in Portugal. It was the only address I had, and in the post office I was directed to the owner.

Thus I met Brother Fernando de Oliveira, who put me in contact with Brother Alfred Poland, organizer of these radio broadcasts. After having lunch in his home in Oporto, he took me to Espinho, to the home of Vriato Dias Sobral, whose existence up to that morning had been unknown to me.

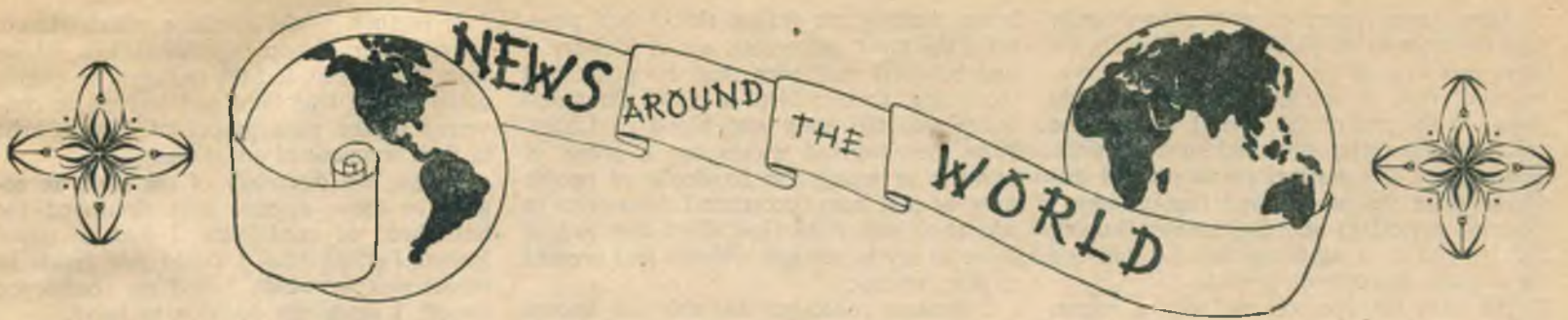
There after a long conversation we lifted our hearts and minds to God in fervent prayer. It was at this moment that I recognized myself as a great sinner, and into my soul came the peace of pardon from the One who, since then, I have known as my only and personal Saviour, Jesus Christ.

ON HUMILITY

Jesus, knowing that the Father committed all things into His hands, took a towel and washed the disciples' feet.

The Japanese have an interesting proverb: "The fuller the head of wheat, the lower it bends on the stalk." The person possessing the most gifts and social graces is the one who in true Japanese fashion can bow the lowest. The immature cannot bend, cannot take the lowly place.

Charles M. Corwin.



New Diet May Stop Killer Disease Kwashiorkor

● **SOUTH AFRICA:** Children in many parts of the world who, through poverty and ignorance of their parents, are susceptible to the killer disease, kwashiorkor, may be saved by diet at present worked out by scientists of the National Nutrition Research Institute in Pretoria.

Scientists in countries like India, South America, African territories and China, where a great deal of poverty exists, are faced with the difficulty of developing a diet which is nutritious as well as economical.

The South African scientists think they have the answer in a diet of skimmed milk and fish flour.

Main symptoms: Experiments are being carried out on Bantu children who are treated at the Pretoria General Hospital for

kwashiorkor, mainly caused by diets lacking in proteins.

Sufferers of the disease may contract more serious illness like gastro-enteritis, tuberculosis, meningitis and diphtheria. The main symptoms are a marked pigmentation all over the body, listlessness and swollen hands and face.

The necessary proteins to prevent kwashiorkor are found in milk, eggs, meat and fish — food which is often too expensive. In many cases mothers prefer to give their children sweets or lemonades instead of nutritious food.

As soon as the children arrive in the ward they are put in a diet of skimmed milk. Later fish flour — relatively cheap — is included in their diet to test their reactions. After about a month they are usually well again. — **Digest of South African Affairs.**

● **SOUTH AFRICA:** An electron microscope worth about £7,000 will arrive shortly from Britain for the University of Cape Town. The new microscope is reported to be about 200 times as powerful as any optical microscope, and under it viruses can be seen which are invisible under optical instruments. — **Digest of South African Affairs.**

● **SOUTH AFRICA:** For the first time since farmers in South West Africa imported minks for mink farming, baby minks have been born on the farm of Mr. Manfred Crohn of Kapps Farm, Windhoek. Thirty-four baby minks were born to eight female minks. Mr. Crohn is the first farmer in South West Africa to start mink farming about eight months ago. — **Digest of South African Affairs.**

❖ WORDS TO THINK ABOUT ❖

- "It is an awful thing to profess to be a servant of Christ and not put your heart into His work."
- If our Refiner put us into the furnace. He can make no mistake; He will not make the fire too hot, or continue us in it too long. While He tries us, He loves us, and loves us too well to allow anything to harm us.
- You can properly be content with what you have, but never with what you are. — **The Pilgrim.**
- "Keep your face always toward the sunshine and the shadows will fall behind."
- "God loves a cheerful doer as well as a cheerful giver."
- Make life a ministry of love and it will always be worth living.
- "God can't use some people because they are so great."
- "With many, conscience is the fear of being found out."
- Faith turns visions into realities, revelations to facts, confidence to fulfillments, desires to experience, and the invisible to sight.
- Use what talents you possess; the woods would be very silent if no birds sang there except those who sang the best.
- Character is what you are in the dark. — **Dwight L. Moody.**
- The greatest of faults, I would say, is to be conscious of none. — **Carlyle.**
- How far that little candle throws its beams! So shines a good deed in a naughty world. — **Shakespeare.**
- God had an only Son, and He was a missionary!
- How sweet and gracious even in common speech is that fine sense which men call courtesy!
- Where one evil spirit tempts the busy man, thousand tempt the idle man.
- The Holy Spirit flows through yielded men, not machinery.
- God's clock keeps perfect time though it may not be our time.
- Until religion becomes a passion, it is only a habit.
- Forgiveness ought to be like a cancelled note, burned up so that it never can be shown against a man.
- It may cost something to pay the tithe to the Lord, but it costs a heap more not to pay it.
- Beware of men who speak of religion, but not Christianity, and of Jesus, but not the Lord.

THE CHRISTIAN HOME



(Lecture given by the Rev. Canon Smith of St. Patrick's Mission, 1955)

LEAVING OUT "CHRISTIAN," the home is one of the oldest things in the world. It first appeared on earth because human beings were made male and female. By following God's plan and by using His power, human beings beget children. It was God alone Who encouraged the creatures He had made to share His work of creation and to help in the growth of the human race. It was not long before two parents looked for a place where they could live together and provide shelter for little ones — even though it may have been a cave in the rocks or a hut of branches, it was a home. The man went out hunting for food and the woman kept the place clean and prepared meals. Both man and woman united to prevent their home from wild animals. These early pioneers may not have been very intelligent or able to look ahead, but I am sure that the husband, after hunting, was glad to have a home to return to for food and rest and a mate to care for him. The wife was glad to welcome him. She tried to make the little hut or cave as pleasant as possible and to ensure a happy place for the birth and growth of their babies.

Here was the beginning of a human home. It soon passed from early beginnings and in every race and in every land — especially with the Jews — we find that wonderful and precious institution, the home. We cannot doubt that as God made men and women and allowed them to share His wonderful work of creation, that He also blessed and shared in the institution of home. It was part of His plan for us in this world. Then the change came from a home to a Christian home, and that meant and still means, admitting Jesus in the home.

When God sent His Son into the world, He might have arranged for Jesus to enter the world as a grown man, without human

parents or need to depend on others. But no, God's Son was to share every experience of the people He was to save — to share the discipline as well as the happiness of the home. Like us, for early years He was to be dependent on others and to obey human parents. Think how much of Jesus' life was spent in the small world of home. He did great things in His ministry in the world, but this was only for three years of His life. For the other thirty years of His life, Jesus lived in the home in Nazareth, shared a family life of a simple household, and worked hard for His living. He lived as most of us live, that is, if our home deserves that honourable title, and thousands of homes do. We ought to be able to say, "this is our home and the home of Jesus, God's Son and our Saviour." The home is now a Christian home, and what a difference that makes! It is of great value and helps to make the world a better place.

We are going to think of the Christian home as:

(a) *A school or training ground of character;*

(b) *A place for bearing others' burdens.*

A Christian home helps all who live in it to grow in love. First there is the love of the husband and wife, each helping the other, and both of them making sacrifices for each other. It is a love that grows deeper and stronger as the years go by and that weathers all storms of sorrows, difficulties, hardship and struggles, with courage and mutual help. We can think of the story of a man who owned a big garden and who was given a birch tree to grow in his garden like the birch trees that grow on the mountains. He planted the young tree in the garden, gave it the best soil, watered it every day and protected it from the sun and wind. What happened? It shriveled up and nearly died, and the man threw it out on a rubbish heap. Months

passed and then the man saw a flourishing tree growing out of a rubbish heap. It was the same sapling he had thrown away!

He had nearly killed it with kindness.

It did not need rich soil, but the soil of the mountain. It did not want shelter and warmth, but winter winds and buffeting by rain and storm. Love is like that. It needs stormy weather and hard times and is strengthened by difficulties which are conquered by struggle. But all these things are costly in a home. In a home Jesus plants two trees: husband and wife. They have to face hard weather and storms. As they stand together, they pull through, and are strengthened for trials.

But many homes are not Christian; there is not love but selfishness in them. As soon as difficulties or disappointments come, the family breaks up. The husband or wife looks for an easier life elsewhere, and divorce and separation of the family follows. These are two tragedies in the world today. But good Christians remember their Wedding Day and how they promised to take one another for better or for worse, for richer or for poorer, till death them should part. They remember also that Marriage is a Sacrament in which God gives grace to those who undertake it. Thus they seek help from heaven that their love may be strong enough to carry them through.

A Christian home is also a school wherein to learn even greater love than that of husband and wife — a love that can grow and flourish because it is wholly unselfish; that is the love of parents for their infant children. A good man loves his wife and gets in return her love, care and sympathy for him. For her devotion, the wife receives much from her husband. But when the husband and wife have a baby, and pour out their love on a tiny child who is too small to make any return, is too helpless to give them a helping hand and can only take what they give, then the love of the parents to that tiny child is an example of perfect love — altogether unselfish, costly and generous. It is a Christ-like love, beautiful and precious.

Continued on page 12



Before you are admitted into the largest hospital in Africa, Baragwanath Hospital, you will pass through these men. Left to right are: Messrs. A. Mbatha ("Shandu Ka Ndaba"), J. M. Radebe, A. Lichabe and C. Koali.

THE SOCIAL PAGE

Everything is done orderly at Baragwanath up to the last minute. Just before leaving for tea, the nurses seen here are finishing off their daily routine jobs. Left to right, S/Ns. Rebecca Maroo and Louisa Phoko were handing their report cards for filing. S/Ns Mapula Ramakhula and Elizabeth Mathope are checking all cards to be given out to the patients. S/Ns Sophie Qwabe and Lena Jona will then give out the cards to the patients, arrange the patients according to type of ailment and direct them to their respective doctors.



Once you have been admitted into Baragwanath Hospital, you will be attended to by many nurses and male orderlies such as the following: (Left to right) S/N Sophie Qwabe of the Casualty Department. She also gives injections to many out-patients; S/N Helen Lesenyane prepares the injections or serums; S/N Kealiboga Baruti is seen checking label of medicine before the bottle is handed over to the patient. S/Male Orderly Essau Maphile of the Casualty Department applies Plaster of Paris in fractured cases and also sees to the stitching and bandaging of wounds; S/N Marjorie Kohoni was taken while she was busy making antiphlogestine paste; S/N Lena Jona was caught by the camera when she was crubbing her hands after bandaging the wounded patient, and she was about to sign off for lunch.

Standing L. to R.: Rev. R. S. Manentsa (Anglican Church, Boksburg); Rev. G. Z. Vanda (President, Bantu Methodist Church of South Africa, Bloemfontein).

Sitting L. to R.: Sister to the Bridegroom; Rev. H. P. Funani, Bridegroom (Anglican Church, Evaton); exchanging vows with Miss Nellie Tandiwe Vanda of Orlando East.

The marriage ceremony was officiated by Canon P. Monala of St. Peters Anglican Church, Crown Mines, a few weeks ago.

It is not the nurses only that make up the whole machine of Baragwanath. There are other vital pinions of the whole mechanism, such as the Medical Social Workers. Left to right are Mr. M. R. Pheithu, Mrs. S. Tsoetsi and Mr. Arthur G. Solo — Medical Social Workers of Baragwanath Hospital. They do most social work amongst the warded and out-patients. They see to all personal and domestic troubles affecting the patients' progress in medical treatment. All patients with infectious diseases are reported by them to the City Health Department, and they arrange for medical attention at patient's home. All patients with family troubles while in hospital are given necessary help to the best of their ability. All transport difficulties confronted by the discharged are solved by these Social Workers — by making sure that the Hospital vehicles deliver them at their respective homes.



One of the few outstanding weddings ever to be seen on the Free State Goldfields was that of the Rev. Mr. Bennette Tyotja of the Free State Baptist Church when he led Miss Malilapi Nqakalwane of Odenburg to the altar not so long ago. Rev. Tyotja has since transferred to Natalispruit.



In this picture Mr. Thabo France Raleting is seen watching his lovely bride signing the Register of 'I DO' in the Thabong Free Baptist Church, Welkom. The wedding took place recently.





AFRICA NEEDS... MORE GRACE

in
the solution of her
Problems

— By —

A. BEKITEMBA
GAMEDE

Grace is God's unmerited favour manifested towards the sinful men. It is manifested in different operations of the Holy Spirit. Absolutely nothing can be done on earth without the Grace of God.

Perhaps the main divisions of the operations of grace would be three; namely, Vertical Grace, Horizontal Grace and Cross Grace. **Vertical Grace** may be briefly defined as God's favour that comes down from God above to men below. **Horizontal Grace** is the manifestation of vertical grace in men's every-day economic and socio-political relations. **Cross Grace** is the power of God needed to "obey God rather than man" in traditions that are against God's commandments. All these operations of God's Grace are needed in the solution of Africa's social problems.

VERTICAL GRACE

Perhaps the most suitable verse in the Bible to explain vertical grace comprehensively is the one found in the Epistle of James 1 verse 17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Vertical Grace might be further divided into **Common Grace** and **Special Grace**.

Common Grace is that function of the Holy Spirit which restrains evil, maintains law and order, promotes civil righteousness, wisdom and strength through the individuals, through religions and secular organisations of good will and through governments.

Common Grace also embraces all general blessings such as food and drink, rain and sunshine, clothing and shelter, health and fresh air, economic and political prosperity which God sheds upon all mankind irrespective of race, creed or geographical locality. It is through Common Grace that co-operation among different individuals, organisations and governments is possible. For example, it is through Common Grace that the theistic Western Powers can agree to hold summit talks with the atheistic Russia; that the United Nations Organisation was established for maintaining international justice and peace throughout the world; that Ike and Khrushchev can visit each other; that in South Africa the Nationalist and the United Party members can tolerate one another on the question of non-European political destiny; that Christians can go into business with non-Christians. Common Grace does not effect salvation from sin and does not give eternal life.

Common Grace is possible because the fallen and depraved man still has some sense of righteousness, such as loyalty, honesty and integrity. Along that vein of thought, Paul says, "When the Gentiles, who have no knowledge of the Law, act in accordance with it by the light of nature, they show that they have law in themselves, for they demonstrate the effect of a law operating in their own hearts. Their own consciences endorse the existence of such law, for there is something which condemns or commends their actions." (Rom. 2:14, 15 — Phil. Trans.) Without God's law written in the human conscience, Common Grace would not operate properly. Man's undiluted evil would be released, and our ways of life would be impossible. Every man's "imagi-

nation of thoughts of his heart "would be only evil continually" (Gen. 6:5). Everyman would do what he thinks is "right in his own eyes" (Judg. 17:6); man's conscience would be completely seared (1 Tim. 4:2); there would be no "fear of God before (their) eyes" (Rom. 3:18). There would be no courts of law, no gaols, no democratic governments, no religions and churches, no organisations of goodwill, no business (because everyone would be dishonest)! everyone would move about armed with weapons; there would be no marriage ceremonies; "the survival of the fittest" would be man's "law of the jungle"; the Devil would then take his throne on earth.

What Africa needs is more of God's Common Grace which is expressed through organisations of goodwill, such as orphanages, old People's Homes, Crippled Children's Homes, Institutes for the Blind, Deaf and Dumb, Mission Hospitals and Clinics, Red Cross Society, Child Welfare Organisations, Relief Organisations, and others. By supporting such organisations, we promote the spirit of friendliness and goodwill — and thereby improve race relations.

Nevertheless, Common Grace has limitations. Even though through it some people may manage to become "splendid," such as the splendid young man who came to ask Jesus about eternal life (Mk. 10:17-22), the splendid Mohammed, the splendid Buddha, the splendid Confucius, the splendid Gandhi, the splendid Einstein, the splendid Pope Pius XII, etc.; Common Grace does not bring about spiritual regeneration or forgiveness of sins. The work is left to the Saving Grace, which we may call "Special Grace."

Special Grace is another form of Vertical Grace. It is possible through Christ who was sent by God from above to die on Calvary's cross, "that whosoever believeth on Him should not perish, but have everlasting life." It is God's Saving Grace through Jesus

Christ who "came down" to earth with it. By special Grace we are 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). By special Grace we are kept for eternity: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into **this Grace** wherein we stand, and **rejoice in hope of the glory of God**" (Rom. 5:1, 12). By Special Grace we may grow in the personal knowledge of Jesus Christ, as St. Peter commands us: "But grow in **grace**, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

To solve Africa's problem, we should have more prayer warriors. By this time we should be aware of the difference in prayers of the recipients of **Common Grace** and **Special Grace**. The prayers of the former are not heard by God (Isa. 64:6; 59:1, 2; Joh. 9:31); the prayers of the latter, other things being equal, are heard by God. Africa needs more recipients of **Special** or **Saving Grace**, so that they can pray effective prayers that God can answer.

Vertical Special Grace is subjective. It means nothing to the man next to the recipient until it can be interpreted in daily attitudes, words and actions.

The out working of **Special Grace** is manifested in our every-day human relations. In Africa, Special Grace will express itself in racial relations. For that reason, let us call it

HORIZONTAL GRACE

Special Grace transforms the mind and enables it to differentiate between justice and injustice; selfishness and unselfishness; honesty and dishonesty; sincerity and insincerity; truth and error.

I have selected a few points for Africans and Europeans to think about with the help of God's **Horizontal Special Grace**.

The light of civilisation has moved from East to West, and from there to the newer areas, including Africa. The journey of the light of what we have come to call "Western Civilisation" has taken almost 4,000 years.

Whatever the immediate objectives of man might be in civilising backward areas, Africans must know that the over-all movement of civilisation is in accordance with God's programme. To our first parents God instructed: "Be fruitful and **multiply**, and **replenish** the earth, and **subdue** it" (Gen. 1:28). "The earth (including Africa) is the Lord's, and the fulness thereof; the world and they that dwell therein" (Ps. 24:1). In response to God's command, the Arabs, the Egyptians, the Ethiopians, the Indians, and the Europeans came to settle

in Africa — the land of the Native African. The Europeans, like the other races, came to "replenish" and to "subdue" Africa for the mutual comfort of "all that dwell therein". For that reason, Africa will be a permanent home of most Europeans, probably until Jesus comes again.

History teaches us that the process of civilising takes centuries. Even in the highly developed South Africa, there are still very few Africans (if any at all) who can fill the posts of Directors of big businesses or Industrial Corporations, of University Rectors, of Senators, of Electrical Engineering, etc. Even the masses still need to be educated in the techniques of the democratic system of government. Demands for training in these fields of enterprise are quite natural and legitimate, but immediate demands for these rights may be rather pre-mature and perhaps dangerous. More time should be allowed for training, conditioning and adjustments. The immediate emphasis should be courtesy, justice, kindness and mutual respect in every-day race relations.

Notwithstanding the European's fears of losing the convenient life of comfort and a position of leadership in Africa, most Europeans realise that the socio-economic and political structures are undergoing drastic changes. In view of these trends, most Europeans are willing to make necessary adjustments of a constructive nature, for the sake of peaceful co-existence with the native African. Methods of reaching the desired goal may differ from country to country, but the goal will be reached ultimately. Let us move forward in faith. Those who use the Biblical principles as a guide will reach the goal sooner than others.

That Africa is undergoing a trying period of socio-political transition is true. It is a time of racial adjustments; it is a time of revising preconceived ideas relative to races. Europeans and Africans are beginning to attach a skin-deep value to skin pigmentation; they are beginning to accept each other as plain human beings who are merely on different levels of cultural developments. England and America have had the same experience. What pulled them through the racial difficulty was **spiritual preparation**. God raised mighty evangelists whose messages brought **special grace** into the hearts of men and women. The special grace put the heart right. When the heart was right, the mind was able to reason clearly in accordance with God's will. Although they are still far from perfection, they took the right direction. They effected constitutional reforms in harmony with God's principles of love and justice, and left the dark future in the Almighty Hands of God. Today they do not regret for having done so. God has rewarded them. Africa's socio-political problems are basically spiritual. Before the heart can be fully prepared, both Europeans and Africans will do well to remember that no number of crafty politicians, philosophers and prophets; no degree of psychological conditioning, indifference and passive resistance; no strikes, boycotts and riots will actually solve Africa's basic problems.

No guns can stop the spirit of nationalism. Wars are not the solution to Africa's political problems; they never were. If, for argument's sake, the 3rd World War would break out, of what value would be the radioactive world to the victor? Whom would the victor rule anyway? For what purpose? What the Europeans and Africans need is a heaven-sent revival to prepare their hearts for the solution of their Problems. It is vertical and horizontal grace Africa needs.

CROSS GRACE



As the name suggests, **cross grace** means the crossing of vertical grace and horizontal grace in the heart of every European and African. It is the cross that each Christian European and African should bear daily. This is the cross Christ meant when He said, "If any man will come after me, let him deny himself, and take up his cross **daily**, and follow me" (Luk. 9:23). He did not mean a man-made tangible cross that is hung from a neck, or ears, or waist; He did not mean a bundle of cross sticks to be borne over the shoulders; He did not mean a cross design on some religious garment; He did not mean a big cross on a church building. He meant a spiritual cross in the heart — the cross that is at cross purposes with the **Devil**, the **Flesh** and the **World**. He implied the **cross grace** for overcoming temptations, for bearing trials, for serving God aright, and for socio-political and economic planning.

Cross Grace for Overcoming Temptations.

The Bible is full of verses that are relative to this kind of grace. Here are a few: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find **grace to help in time of need** (Heb. 4:16). When tempted, we need His grace or power to keep us from fallig (I Pet. 1:3-5); I Cor. 10:13).

In our every-day social relations, when Satan brings a temptation bar of hatred, we should cross it with Christ's bar of love; when he tempts us with a bar of revenge, we should cross it with a deed of kindness; when he tempts us with a bar of selfishness, we should cross it with unselfishness; when he tempts us with a bar of dishonesty, we should cross it with honesty. We are called to be at cross purposes with the Devil daily, moment by moment.

Cross Grace for Bearing Trials

Trials should not be confused with temptations. Trials are physical or psychological sufferings that inflict us in spite of the holy life we may be leading before God. They are absolutely beyond our control. They may be the form of illness, material poverty and deliberate persecution by neighbours. For the three of them, God has provided cross bars: "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9); "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19); "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:19-21).

God may send us trials or allow the Devil to send us the trials, but in both cases they are for our good. "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

Cross Grace for Serving God Aright

Without this grace, "Ye worship ye know not what", said Jesus (Joh. 4:22). We need this grace to worship God in Spirit and in truth. We need this grace to serve Him properly. "Wherefore, we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28).

Our calling into His service is by grace. Says Paul, "it pleased God, who separated me from my mother's womb, and called me by His grace" (Gal. 1:15).

God enables us by His grace to do His work well. "Wherefore I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power" (Eph. 3:7). And God, in turn, guarantees that He "is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

Cross Grace in Socio-Political and Economic Planning

The temptations of a politician are numerous; they can be crossed by God's grace only which, in this sense, is wisdom. And

wisdom can only be obtained from the source of it — "CHRIST the wisdom of God" (I Cor. 1:24); "In whom are hid all the treasures of wisdom and knowledge" (Col. 1:3); "Who of God is made unto us wisdom" (I Cor. 1:30). We need Christ's wisdom in our socio-political and economic planning because "the wisdom of this world is foolishness with God" (I Cor. 3:19). The first step towards getting Christ's wisdom is to realise our need for it (Heb. 4:16). The second step is to ask for it on the basis of the promise that "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways" (James 1:5-8). Let us pray for our political leaders, that God might grant them this wisdom in the solution of Africa's socio-political problems. Meanwhile, let us also be willing to be made willing to pray for the heaven-sent revival to sweep over Africa. When the individual's heart gets right with God, families will be right. When families get right with God, the nations get right. When the nations get right with God, the politicians will also get right. After all the politician is a physical manifestation of the people's feelings. May the grace of our Lord Jesus Christ be with us all in Africa.

:-: OTHERS :-:

Lord, help me live from day to day.
In such a self-forgetful way,
That even when I kneel to pray
My prayers will be for others.

Help me in all the work I do
To ever be sincere and true,
And know that all I do for You
Must needs be done for others.

Let self be crucified and slain
And buried deep, and all in vain
May efforts be to rise again,
Unless to live for others.

And when my work on earth is done
And my new work in heaven begun,
May I forget the crown I've won
While thinking of others.

Others, Lord, yes, others,
Let this my motto be;
Help me live for others
That I may live like Thee.

— C. D. Meigs.

THE CHRISTIAN HOME

(Continued from page 7)

The home is a school of character for the children.

Much is learnt about the Christian faith at home and in church, and both home and church teaching are needed. In school, lessons such as history, are learnt, but the great lessons of life can best be learnt in the home — lessons of love, mutual service, the need to work, honesty, politeness and obedience.

Home is a school of character and a place for bearing others' burdens.

A man or wife or children can make a home to minister to their own pleasure and selfishness. But this is not a Christian home. We are told, "Bear ye one another's burdens," and we are also told "support the weak." In no better place than the Christian home can be learnt the beauty of bearing others' burdens and helping the weak. As soon as the child is born there is the need to support the weak. No Christian husband leaves his wife to carry all the anxieties; no Christian wife refuses to share the household burdens. In many homes, the children are wisely encouraged to do what they can to help. Someone trying to carry a heavy suitcase found a long pole. He tied a rope to each end, fixed the suitcase on the end of one rope, a suitable heavy stone on the end of the other rope and then shouldered the pole. The extra weight of the stone balanced the suitcase and it was easier to carry the double burden than the single one. My wife is in trouble and I am in trouble. I find ease for my trouble by helping her trouble. It should be easy for us to share our children's troubles.

Christian home a place for self-expression.

In the modern world there is little chance of self-expression in the fierce struggle to live, the strong pressure of materialism and the mechanisation of industry. Workers are like cogs in a machine, and money making crowds have no time for personal kindness or thoughtfulness. In such a world, the Christian home gives rest and leisure. There is little time in the world at present to read and think, but in the home there is family loyalty and the opportunity to practise neighbourliness. Each one can feel he is a person living with other persons for whom Christ died. The home is a place for praying, living in the spiritual world, serving Jesus and so laying riches for a fuller and better life hereafter. I have met employers and owners of big business concerns who have no thought in their mind even at home of anything but money and profits, and who live in fear of trade slumps, or market falls or illness that will interfere with work and money-making. I have also met men and women working for these employers, doing dull jobs for small wages and then returning daily to their Christian homes where, in many wonderful ways, they enjoyed the treasures of the Christian religion and were rich in the great blessings of home.

(End.)



BETWEEN US WOMEN

By

Mrs. NINA B. GAMEDE

BABY CARE

Its Time to Bathe Your Baby

Bath time may be any time of the day that is convenient to both mother and baby. Usually younger babies are bathed in the morning an hour before the ten o'clock feed and a "top and tail" is given before bed. For older babies the order is reversed.

Use a warm room free from draft for the bath. Close all windows and doors. Have all the toilet requisites you will need and clothes handy. Never leave baby alone on the table to fetch a forgotten item. Babies roll easily. You may either use a bath thermometer or your elbow. The temperature of your water should be 95 degrees F. If you use your elbow, it should feel just comfortable, neither warm nor cool.

Strip off baby's clothes leaving his shirt and diaper for the last. Start with the eyes. Use cool boiled water for baby's eyes and some cotton wool swabs. A swab for each eye. Then you may wash his face as follows: Wring out the washcloth in the clear water and gently wipe his face, being careful not to get water into his eyes and mouth. Pat dry; do not rub.

The head can be washed safely by supporting baby from your hip, his back resting on your left forearm and his neck and head supported by your hand. Work with your right hand and you won't get soap into his eyes or ears. A small amount of soap should be lathered onto your hand or wash-rag and gently rubbed onto baby's scalp in a circular motion. Rinse thoroughly to remove all soap, and pat dry.

Strip baby, soap him down either with washcloth or your hand—starting with his hands, then with arms, trunk, buttocks and legs. Gently lower him into the tub. Newly born babies are frightened by sudden movements. The bottom of your tub, whether enamel or metal, should be lined with a diaper or towelling so that the baby does

not slip. To hold a new-born baby securely, let his head rest on your wrist while the fingers of the same hand grasping him under the arm. Rinse him off, and take him out. As baby gets accustomed to the bath, he will enjoy being allowed to kick and splash a bit before coming out, and he likes water being poured down his back from your hand. Pat him dry and apply lotion on his body — getting into the creases and crevices. Powder is undesirable, but if you want your baby to have the soap and powder aroma, you may apply a little under his chin. Dress him up in clean clothes. After he is five months, if not earlier, a cold splash after the bath can be introduced. This should be fun and not an unpleasant piece of routine. The water can gradually be made colder as time goes on.

SAY IT WITH TOMATOES

Tomatoes are so cheap these days. I went to the market on Saturday and got a good box of sound tomatoes for 2/-. Man, I thought that was a godsend, but when I went to another stall, people got away with boxes for 1/6. I thought "man, had I waited, I would have saved six pence!" At yet another, customers got them for a shilling! So you can see how you can save if you care to wake up in the morning and go marketing. Get yourself a box of tomatoes and it will keep you the whole week. For those who live in the country, growing tomatoes costs them next to nothing.

JELLIED TOMATO SALAD

½ pint of tomato juice
or sieved tomatoes. Lettuce
3 oz. finely grated cheese.
Gelatin 1 tablespoon seasoning

Corned beef
Water cress and celery
curis to garnish.

Prepare your tomatoes and part of the cheese—leaving a little of the garnish, season and add the dissolved gelatine. Mix well. When beginning to set, stir well. Pour into boat shaped moulds and leave to set. Cut out boat shaped pieces of corned beef, turn the jellies on to these. Garnish with remaining cheese. Make a bed of broken lettuce on a dish. Arrange the jellies on this, and garnish with watercress and celery curls. Celery curis are prepared by cutting fine shreds of celery, using a potato peeler, and left in very cold water till well curled.

TOMATO SALAD

An inexpensive yet appetising salad can be made by dipping some tomatoes in boiling water, then in cold, to loosen their skins. Peel them, slice them thinly and arrange the piece in a shallow dish. Sprinkle with salt and pepper, chopped onion and chopped apple. Pour French dressing on them, and garnish with a little finely chopped parsley.

TOMATO AND APPLE CHUTNEY

4 lb. green tomatoes	2 pints vinegar
2 lb. apples	1/8 teaspoon Cayenne pepper.
1 lb. onions	1 oz. garlic, finely chopped.
½ oz. bruised root ginger.	½ oz. crushed mustard seed.
½ lb. sugar	
1½ lb. sultanas	
2 tablespoons salt	

Chop the tomatoes. Peel and core the apples, and cut into thick slices. Chop the onion. Tie the ginger in muslin. Put all the ingredients in a saucepan. Bring to the boil. Simmer gently until the vegetables are tender and the chutney of the desired consistency. Remove the ginger. Put chutney in jar and cover.



Ministers' THE LANGUAGE Page OF THE OLD TESTAMENT

BY
REV. J. DU PREEZ

5. Rabbinistic Rules to Preserve the true Text in copied Manuscripts:

Especially after the beginning of the christian era, the rabbins took the utmost care to avoid any corruption in the text. A copyist was expected to be pious and to be able to work with the utmost accuracy, whether he copied a MS. for use in the Jewish synagogue, or private use. For example:

(a) A scroll could only be written on the side which had no hair.

(b) Deeply impressed lines had to be drawn on the scroll before anything could be written on it.

(c) The copy could only be made from a MS. which had been accepted as authoritative by the Jewish synagogue.

(d) The copyist had no right to trust his memory: letter after letter had to be copied.

(e) Each page had to contain more than one column. Such a column, however, might not be wider than half the length of the page. Its length had to be at least 48 lines, and at most 60 lines.

(f) Between two columns a space of at least two fingers' breadth had to be kept. In the case of a seam between the two columns, the space had to be even wider.

(g) At the upper side of the column a space of three fingers' breadth had to be left open, and beneath a space of at least four fingers' breadth. This rule helped to avoid touching the text itself.

(h) The letters had to be written at a great enough distance from each other in order to avoid confusion.

(i) Capital letters, bigger letters, smaller letters, everything had to be copied exactly as it was written in the MS. before him.

(j) A mistake in the copy had to be removed by scratching within 30 days. If, however, the mistake had been made in connection with the holy Name **Jhwh**, the piece of parchment concerned had to be removed. (Jhwh=Jehovah.)

(k) To be able to keep a systematic control over the text of the MSS., they counted the number of letters, words and verses in the whole of the O.T. and in each separate book of the O.T.

l) Only a certain kind of ink had to be used, and colours like red or green might not be used.

These rules (and there were many more) give us an idea of the respect with which the holy text had been handled in copying it. Thus the value of the Massorettes in preserving the best obtainable text can hardly be overestimated. And indeed, a work like that of J. B. de Rossi — *Variae lectiones Veteris Testamenti* — which appeared in 1784-1788 and in which appear variants from over 600 MSS. and many old bible editions, proves that really important variants are not to be found in the text of the O.T.

6. Reasons for late origin of the oldest Hebr. MSS.

The oldest known Hebrew MS. is the Isaiah-scroll, discovered 1947. Scholars place its origin in the first century B.C. Other old MSS. date from about 900 years later.

At least three reasons can be mentioned for the late origin of the best available MSS.:

(a) Some MSS. had possibly been lost as a result of certain catastrophic events in the course of Israel's history. Think e.g. of the destruction of Jerusalem in 586 B.C. and 70 A.D.

(b) The Jews had the custom to destroy MSS. which had become too old for use, by burying them in the ground or by letting them down in a well.

(c) The materials used by the Jews had not always been able to resist the influence of the damp climate of Palestine.

7. Some of the oldest Hebrew MSS.

Before the discovering of the Dead Sea Scrolls in 1947 (see next paragraph) the oldest existent Hebr. MSS. were the following:

(a) **Codex Petropolitanus**, dated 895 or 916 A.D. containing the so-called Latter Prophets, i.e. from Isaiah-Maleachi. For this reason it is also called the Prophet Codex. It is a MS. from the Palestinian School of Ben Asher, one of the two important schools of the so-called Massora, who devoted themselves to the preservation of the holy text. This MS. is kept in a Jewish synagogue in Cairo.

(b) **Codex L**, dated about 1009 A.D., containing the whole O.T. in the so-called Ben Asher-text, and kept in Leningrad (formerly Petersburg).

(c) In the British Museum in London there is a MS. (Codex Orientalis 4445?) containing the Pentateuch, which possibly originated during the 9th century A.D.

(d) **The old Cairo fragments:** These 70 fragments, discovered during the second half of the 19th century in the so-called Geniza (lumber-room) of the synagogue of old-Cairo, among others contain parts of the Hebr. Bible, as well as parts of old translations. P. Kahle, the great expert in this field, thinks that quite a number of these Bible fragments date back to the 6th-8th century A.D. But this is not proved.

(e) **The Papyrus Nash:** This is a liturgical document from the 2nd century, discovered in Cairo, and containing e.g. the Ten Commandments.

8. The Dead Sea Scrolls:

With regard to the MSS. of the O.T. in Hebrew, we must add something about the **Dead Sea Scrolls**, discovered in 1947, at a place called Ain Fasjka, near the upper part of the Dead Sea and less than a mile from certain old ruins known as Chirbet Qumran. Here a few Arabic shepherds discovered a number of very old scrolls in one of the eight jars which they found in a cave in a mountain. The other jars were empty, wrapped in linen, and sealed with pitch. The shepherds were disappointed, because they thought they would find rich treasures. Eventually they took the scrolls to Bethlehem and showed it to a trader. He thought it was Syrian MSS. and took it to the authorities of the Syrian convent of St. Mark in Jerusalem. These scrolls were photographed and examined by the American School of Oriental Research in Jerusalem. The most of the discovered scrolls are now the property of the Hebrew University of Jerusalem. There were altogether seven Hebrew Scrolls. Among these scrolls was found a parchment-scroll, containing the whole book of Isaiah in Hebrew. (I Q Is. a). Scholars take this scroll to be about 1,000 years older than the oldest Hebr. MSS. we possessed up to this time. They say its origin must be placed probably somewhere during the 1st century B.C. And the remarkable thing is that this book agrees in its entirety with the book of Isaiah as we have it in our Bibles. Only differences of minor importance were found. (One example is Isaiah 21 vs. 8, which reads according to the new scroll: "And he who had seen, has called.") This proves wonderfully the trustworthiness of our Hebrew MSS. of the O.T., although they had been rewritten so many times down the ages.

(To be continued)



VI.—DIVINE DELIVERANCE

“Should Not PERISH.” Every Unbeliever is in danger of perishing Eternally. The Saviour said to some unbelievers, “If ye believe not that I am He, ye shall die in your sins” (John 8:24). He also said of one “It were better for that man if he had never been born” (Matt. 26:24), and of others, “These shall go away into Everlasting Punishment” (Matt. 25:46). The Word of God declares “He that believeth not the Son shall not see life, but the wrath of God abideth on him” (John 3:36). There is not one ray of hope in the Scriptures of Truth for anyone who has heard God’s “Gospel concerning His Son Jesus Christ” (Rom. 1:3) and rejected the life-giving message. On the contrary, it is definitely declared on the final page of Revelation that “the fearful and unbelieving shall have their part in the lake of fire” (Rev. 21:8) — **“Everlasting Fire”** (Matt. 25:41).

Doubtless, the common question will arise in your mind, “What about all the heathen?” The subject is not the perishing or the Salvation of the heathen, but the “perishing” of “He that believeth not” (Mark 16:16). God’s question, “Shall not the Judge of all the earth do right?” (Gen. 18:25), assures impartial justice to all. His question, “How shall we escape, if we neglect so great salvation?” (Heb. 2:3), assures impartial judgment to all who refuse deliverance from “so great a death” (2 Cor. 1:10).

Every Believer on the Lord Jesus Christ (Acts 16:31) has the Divine assurance that he “shall never perish” (John 10:28). He belongs to Paul’s Persuasion, and can say I know, and “am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:38, 39).

Years ago I heard Harry Moorhouse — the man who moved the man who moved the world, for D. L. Moody admitted it was Moorhouse who revolutionised his preaching and sent him forth to tell of a full and free Salvation — tell a story of his unconverted dog-fighting days. One of the old-fashioned menageries came to their village, formed a square with the caravans, and

THE GOSPEL IN A NUTSHELL

(Continued from last issue).

By HY. PICKERING

charged a small sum to inspect the lions, tigers, and other wild and curious animals, collected from various parts of the universe. Business not being brisk, the owner got up a dog fight as an additional attraction. As usual one of the dogs lost, and the owner being enraged at his lack of success picked up his little dog and threw it into the lion’s cage. Like the story of our schoolboy days, to the surprise of all, the lion let the worried animal crouch beside it unmolested. After a while the owner’s rage subsided, he repented of his rash act, and desired the animal back. On making known his request to the menagerie manager, that gentleman straightened himself up, and quietly replied, “All right, sir, just go in and get him.”

I seem to see the happy face of the warm-hearted Moorhouse as he applied the story — “Praise God! a ‘dead dog’ like Harry Moorhouse is sheltered by ‘the Lion of the tribe of Judah’” (Rev. 5:5), and then the building resounded with that grand old revival refrain:

“For the Lion of Judah shall break every chain,
And give us the Victory again and again.”

The security of the believer depends, not upon the changing feelings and peculiar frames of mind of a poor worm of the dust, but upon Him who says “I am Jehovah, I change not, therefore ye sons of Jacob are not consumed” (Mal. 3:6).

Rest where Moorhouse, Moody, Muller, the writer, and millions more have anchored for Eternity, in the Perfect Work of the Perfect Workman, the Christ of God, who “once in the end of the Age appeared to put away sin, by the sacrifice of Himself” (Heb. 9:26). Then you will rejoice that you “have Everlasting Life” (John 5:24), are assured of “no condemnation” (Rom. 8:1), and can look forward with confidence to being “presented faultless before the presence of His Glory with exceeding joy” (Jude 24). I remember well the night when I sat trembling and sin-burdened, knowing if I died as I then was, unsaved, unconverted, I would be lost, eternally lost. But following the advice of the preacher, to think of only two persons in all the world, by faith I saw the Lord Jesus stretched upon the Cross of Calvary, dying in my room and stead, and as if I had been the only person who had ever lived, I said, in the language of the apostle of old, “The Son of God, who loved me, and gave Himself for me” (Gal. 2:20). I there and then ventured my all upon His precious

Blood and finished work, and believing in Him, I had everlasting life, and went home rejoicing that “The torment and the fire mine eyes shall never see, I have accepted the Lord Jesus Christ as my very own Saviour, so He will not be in Glory and leave me behind.”

VII.—PRICELESS POSSESSION.

“But have EVERLASTING LIFE.” Be sure to spell “H.A.V.E” with the four correct letters. So many spell it “H.O.P.E,” and keep on longing, trusting, desiring to be saved, yet never reach the stage of being absolutely certain that they “have everlasting life” here and now, because God says it.

The oldest man who ever lived on earth — Methuselah — only reached the advanced age of 969 years, but if you believe on the Lord Jesus Christ you will beat that record, for you will live for ever — **and ever—and ever—and ever.**

The best-known woman who ever lived— Queen Victoria — could only boast of an Empire on which the sun never sets, but if you rest your all on the precious Blood and finished Work (John 19:30) you will certainly reach a Kingdom on which the sun neither rises nor sets, for there “they have no need of the sun, neither of the moon, for the Lamb is the light thereof” (Rev. 21:23), and “there shall be no night there” (Rev. 22:5).

How important, then, that we make sure of the priceless possession, and make sure of it **today.** “Tomorrow” (Exod. 8:10; 14:29) landed Pharaoh of old at the bottom of the Red Sea. “Tomorrow” (Acts 26:28) left Agrippa almost persuaded. Our “tomorrow” (Prov. 27:1) may never come, for we are much in the same position as the rebels in the days of the Saxon kings.

One of the very early kings had given much dissatisfaction to a number of his subjects. After murmuring for some time they rose in rebellion against their sovereign. For a few weeks the rebels on their march seemed to carry all before them. The movement began to assume dimensions likely to become dangerous, and, if allowed to spread, disastrous to the kingdom. Thoroughly alarmed and aroused, the king gathered around him a trained band of trusty followers, and set out to quell the rebellion. Experience and unity in the royal ranks soon overcame the irregular ranks of the insurgents. Several were slain, a few were taken prisoners, but most of them fled to the hills and forests for refuge, no doubt regretting their own rashness and expecting the penal-

ty of death to be their portion. But the king, having conquered, decided to be merciful, and hit upon a novel method of granting pardons. Lighting a candle, and putting it in a window of his castle, he sent out a proclamation offering a pardon to all who should cease their rebellion and return "while the candle burns."

We have all rebelled against the best of Sovereigns, the King of kings (Isa. 30:9). We have trampled His laws under our feet (Eph. 2:2). "We have turned every one to his own way" (Isa. 53:6). We have said by our own acts, "We will not have this Man to reign over us" (Luke 19:14). We have forfeited our claim to pardon and Heaven; yet in wondrous grace the King of Glory has left His heavenly throne, has filled the Cross of shame on Calvary's brow, has given "Himself a ransom for all" (I Tim. 2:6), and because He is "longsuffering to usward, not willing that any should perish" (I Peter 3:9), the candle of grace has been aglow for wellnigh twenty centuries. It is burning still, proclaiming, "Behold, NOW is the accepted time; behold, NOW is the day of Salvation" (2 Cor. 6:2).

How the Saxons must have crept out of their dens and caves to see the flickering flame! Surely they would joyfully rush to accept such a kingly and gracious pardon! Alas, no! Many of them wisely availed themselves of the free pardon, and were happy and free; but others seemed only to become more rebellious, and to resent such gratitude. Some of the ringleaders held out to the very last moment, and only yielded under the earnest pleadings of their fellows. A few were "past feeling," and yielded not at all.

"MADMEN!" you cry, concerning the few who remained obstinate to all grace and all pleading, and **let the candle burn out**. How less "mad" is any unconverted person who is deferring the matter of Salvation! Nay, the maddest act under Heaven is to hear of God's great love, Christ's wondrous sacrifice, Salvation's easy terms, and yet defer, delay, or procrastinate, and run the awful risk of being for ever unpardoned.

The candle of mercy is burning to-day, but it is burning low. Soon its last half-inch will be reached; soon its last flicker may be given, then all who have refused the free pardon will "be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. 1:9). Oh, haste then to the Christ of God, believe on Him, and you will immediately come into possession which no worm can destroy, no rust can rot, no thief can steal, nor moth corrupt—the possession of **EVERLASTING LIFE!**

May the Holy Spirit engrave these twenty-five golden words of Gospel grace upon each heart, so that each may be enabled to confidently affirm:

**"God LOVED—
God GAVE—
I BELIEVE and
I HAVE Everlasting Life."** —End.

If you have been blessed by this article, please tell us. — Ed.



*Young
Africa*

LET'S DISCUSS

SIN...

*"On Jesus' Cross let this be engraved,
Let sin be judged — the sinner saved."*

How can God punish your sin, but save you? Sin is here.

The tears attest it.

The sighs acclaim it.

The grave announces it.

The police prove it.

The doctors treat it.

The courts punish it.

The jails correct it.

The world's wealth pays for it.

It penetrates, and permeates, infects and destroys.

It fills battlefields with dead and dying, asylums with insane, county homes with its poor.

It wounds, but provides no solace.

It dethrones love and enthrones lust.

It intrudes into the place, palace, home. The store, the office and shop — on land or sea.

It has an insatiable greed for more.

It cares not for the damage it may do and knows not the rights of others.

It recognizes no master and brooks no restraint.

It strikes at the Throne of God and is an active enemy of all righteousness.

Its devotees are everywhere — persistent — cunning — alert — zealous.

Its advertisements are everywhere — it calls for the skill of artists, publishers, painters, musicians, printers, manufacturers, and lays a heavy toll on its followers to pay the bill.

God is against it — the Holy Spirit is against it — Christ is against it — the Bible is against it — and God's people are against it.

The skill of the druggist and the nurse and the doctor is called to combat it. The

minds of the greatest men and women are commanded to invent ways of teaching and training to prevent it and cure it. Great institutions are established to study its cause and correct its effects.

The shores of time are strewn with its wreckage, and the wrecking of the walls built by men to stop its waves and its currents.

It is the most prized of all things to be gotten. Men and women will die for it — will suffer years of agony for a taste of it — will barter heaven — will break up their home — will demolish their business — will ruin the lives of others, will forfeit all that is good and true and noble and pure and holy for a brief hour upon its bosom — will ignite an unquenchable fire and will face the dark portals of the endless hell for a sip from the cup of sin. And still sin rolls on and on unquenched. Yes, rather is fanned by the cries of men for more.

Only the love of God can stop it.

Only the blood of Christ can quench it.

Only the Holy Spirit can conquer it.

God sent Christ to save you from its results.

Christ gave the Holy Spirit to save you from its power.

The Spirit gave the Bible to equip you against it.

Are you for it or against it?

Do you encourage it or condemn it?

Do you feed it or fight it?

Do you love it or hate it?

Is it driving you or are you driving it?

Are you saved from it or condemned by it?

God's *remedy* for it is Calvary — God's *punishment* for it is Hell.

—Selected. (Author Unknown.)

DELINQUENCY

SOME CAUSES

As a veteran judge for some twenty-years in the Municipal Courts of Chicago and the Circuit Court of Cook County, Ill., Jacob M. Brande lays his finger on some fifteen causes of juvenile delinquency. He believes that many of these things could be controlled if parents and officials "knew the causes, and then *did something about them*" (*Family Weekly*, March 15).

While we recognize that the true Gospel of Christ, received and applied, is the one all-sufficient and sure remedy for all social delinquency, we rejoice in simple and sensible principles advocated by this circuit court judge. Here are the causes in condensed form as set forth in a secular weekly:

1. *Destructive toys and games.* Toy guns and destructive toys lead to sympathy with gangsters.

2. *Working mothers.* Better have economic hardship rather than unguided and unchecked youngsters. Let mothers oversee home activities.

3. *Moonlighting.* Fathers hold down two jobs, one in the day and one in the night. Children thus have no father, no steady hand.

4. *Improper Literature.* Youngsters by the dozen, with illicit relations, cite Dr. Kinsey and his kind for their false actions. Suggestive literature is devastating to morals.

5. *Gambling.* The "something-for-nothing" philosophy should have no place in the home. Gambling is a disease that surges out of control.

6. *Automobiles:* "A boy or girl under twenty-one has no business owning a car." They have not the sense or the moral and social responsibility that should go hand-in-hand with ownership. Any teen-age driving must be under proper parental supervision.

7. *Drugs and Narcotics.* Keep dope peddlars and their victims far from your children.

8. *Movies, Radio and Television.* Much of the inspiration for juvenile crimes comes from these sources where the gunman, the gangster and the illicit lover are glorified. "Parents have the power of life and death over what is shown on television." Parents, wake up!

9. *Alcohol.* One fourth of the court cases among boys have alcohol somewhere in the picture or in the home a startling and depressing figure. Alcohol is so far out of our hands in our homes that fifty per cent. of our youngsters are being menaced.

10. *Unsupervised Group Life.* Parents should know *where* their youngsters are and *what* is going on.

11. *Idleness and Unemployment.* Here is the Devil's workshop. Your youngsters should shun that gang of idlers on the street corners. Leave no stone unturned to keep young people constructively busy.

12. *Lack of Religious Training.* Here the parents are chiefly at fault. (The judge is hazy at this point. For only a vital faith in Christ can change the heart and cure the trouble.)

13. *Lack of Discipline in the Home.* Let the father strike the middle ground between goodness and severity. Discipline will do wonders for the boy. "Crime invention begins in the high chair — not the electric chair."

14. *Lack of Discipline in the Schools.* We have had too many extremes in progressive education. Youngsters need the feel of discipline and direction. "There should be no foolishness, no lack of consideration for other people's property, no disrespect, no breaking of rules tolerated in our schools — anywhere — any time."

15. *Lack of Love and Affection in the Home.* "From eighty to eighty-five per cent. of the young people who were tried in my court came from broken homes! . . . According to the FBI crime reports last year, young people under twenty-one accounted for almost half of all major crime arrests. And the crime rate among youngsters under eighteen has increased fifty-five per cent. since 1952." — *Selected.*

Bible Prescription

The Bible is God's apothecary shop. Here are prescriptions for:

- Care: "Be careful for nothing."
- Doubt (as to doctrine): "If any man will do his will, he shall know of the doctrine . . ."
- Doubt (as to duty): "If any of you lack wisdom, let him ask of God."
- Fear: "Perfect love casteth out fear."
- Greed: "Seek ye first the kingdom of God . . ."
- Pride: "Be clothed with humility."
- Lust: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh."
- Selfishness: "He that loveth his life shall lose it . . ."
- Ambition: "Seekest thou great things for thyself? Seek them not."
- Anger: "Let all . . . anger . . . be put away from among you."
- Heartache: "He healeth the broken in heart." — **Selected.**

HOME SWEET HOME

BIBLE READING GUIDE FOR THE MONTH OF OCTOBER

HOME

*Home's just a corner of the world,
That's sent us to make sweet,
A place for smoothing out the way,
For tired hands and feet.*

*A little place for tenderness
As well as joy and song,
A little place to cheer and bless
And help loved folk along.*

*A place for toil, a place for rest,
a little place for prayer,
A corner where we do our best,
And joys and sorrows share.*

*A place where every one can play,
His part, however small;
But home that is not full of love,
Is hardly home at all.*

—Mary Eversley.

Date	Morning	Evening
1.	Isa. 11, 12, 13	Eph. 4
2.	Isa. 14, 15, 16	Eph. 5: 1-16
3.	Isa. 17, 18, 19	Eph. 5:17-33
4.	Isa. 20, 21, 22	Eph. 6
5.	Isa. 23, 24, 25	Phil. 1
6.	Isa. 26, 27	Phil. 2
7.	Isa. 28, 29	Phil. 3
8.	Isa. 30, 31	Phil. 4
9.	Isa. 32, 33	Col. 1
10.	Isa. 34, 35, 36	Col. 2
11.	Isa. 37, 38	Col. 3
12.	Isa. 39, 40	Col. 4
13.	Isa. 41, 42	1 Thes. 1
14.	Isa. 43, 44	1 Thes. 2
15.	Isa. 45, 46	1 Thes. 3
16.	Isa. 47, 48, 49	1 Thes. 4
17.	Isa. 50, 51, 52	1 Thes. 5
18.	Isa. 53, 54, 55	2 Thes. 1
19.	Isa. 56, 57, 58	2 Thes. 2
20.	Isa. 59, 60, 61	2 Thes. 3
21.	Isa. 62, 63, 64	1 Tim. 1
22.	Isa. 65, 66	1 Tim. 2
23.	Jer. 1, 2	1 Tim. 3
24.	Jer. 3, 4, 5	1 Tim. 4
25.	Jer. 6, 7, 8	1 Tim. 5
26.	Jer. 9, 10, 11	1 Tim. 6
27.	Jer. 12, 13, 14	2 Tim. 1
28.	Jer. 15, 16, 17	2 Tim. 2
29.	Jer. 18, 19	2 Tim. 3
30.	Jer. 20, 21	2 Tim. 4
31.	Jer. 22, 23	Titus 1

TEN REASONS WHY EVERY CHRISTIAN HOME SHOULD HAVE A FAMILY ALTAR

W. E. Biederwolf

I

Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty and determined in whatever is done therein to glorify God.

II

Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities and sometimes the blighted hopes that may fall to your lot.

III

Because it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every holy thought or thing that rises up against you.

IV

Because it will sweeten home life and enrich home relationship as nothing else can do.

V

Because it will resolve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

VI

Because it will hold as nothing else the boys and girls when they have gone out from beneath the parental roof and so determine very largely the eternal salvation of your children.

VII

Because it will exert a helpful hallowed influence over those who may at any time be guests within the home.

VIII

Because it will enforce as nothing else can do the work of your pastor in pulpit and in pew and stimulate the life of your church in its every activity.

IX

Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

X

Because the Word of God requires it and in thus obeying God we honor Him who is the Giver of all good and the source of all blessing.

THE FAMILY ALTAR LEAGUE

52 W. Washington St.
Mailing Address: P.O. Box 1130,
Chicago 90, Illinois.



A

NURSE'S PRAYER

*Lord touch my hands with healing power,
That day by day, and hour by hour
Thy healing balm through them may flow
To weary sufferers in their woe.*

*Lord, touch my feet, though long the day,
They hasten always to obey
The slightest call from those in pain,
Grant ease may come to them again.*

*Lord, touch my eyes with tenderness,
Thyself through them God's love express,
My lips Thy mouthpiece, sweet and clear,
Bring words of life to help and cheer.*

*Oh, great Physician, God's dear Son,
At daybreak, noontide, evening sun,
Grant me Thy power, Thy hand on mine,
Bring healing touch of strength Divine.*

*Oh, "Everlasting Arms" around,
About, beneath us all be found,
Enfold the weary, sheltered, blest,
Give ALL Thy sweet "refreshing rest."*

—Maud Howe.

THE GREATEST OF ALL

My greatest loss — to lose my soul.
My greatest gain — Christ my Saviour.
My greatest object — to glorify God.
My greatest crown — to win souls for Christ.
My greatest joy — God's salvation.
My greatest inheritance — heaven and its glory.
My greatest victory — over death through Christ.
My greatest neglect — so great a salvation.
My greatest crime — to reject Christ.
My greatest bargain — to lose all to win Christ.
My greatest profit — godliness now and forever.
My greatest peace — passeth all understanding.
My greatest knowledge — to know God and Christ. — Selected.

PRIDE REBUKED

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride.
Pride of birth: "Is not this the carpenter's son?"
Pride of wealth: "The Son of man hath not where to lay his head."
Pride of personal appearance: "He hath no form nor comeliness."
Pride of reputation: "Made Himself of no reputation."
Pride of superiority: "I am . . . as one that serveth."
Pride of ability: "I can of mine own self do nothing."
Pride of will: "I seek not mine own will."
Pride of resentment: "Father, forgive them."

— Selected.

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