

years the farmers have tried to persuade the Government to choose some other area for the natives to live in, but it seems that so far the Governments concerned have been able to stand firm and slowly to continue with this project. As more farmers sell, or offer to sell, it seems that those who remain are being put under greater pressure by these circumstances and by public opinion. This Native Trust area would connect with that on the Transvaal side the centre of which (for us) is Altona, and also with that in the Lowsburg district, making quite a large block of land which is reserved for the habitation of natives.

We have been praying and working for a long time from this centre of Hartland, to try to strengthen our outposts and workers, and Christians, for our immediate and future needs. Even before this area receives an increased population, at the present lack of efficiency of our Christian forces, we are not reaching the needs and opportunities about us. So this is more or less a permanent need that you may place on your prayer list for the converting of the heathen. We need the fire of God on all our Christians before we shall be able to do our duty to this area, in the present or in the future.

Yours happy in Him,

C. D. M. SANDERS

Altona M. S.,

August 29th, 1948.

Dear Highway Friends:

Last Sunday was a red-letter day for the congregation at Kwabanakile for it was on that day that the new church was opened.

Far away visitors started for Kwabanakile Thursday and Friday and by Saturday night one group after another arrived singing. There were visitors from as far away as Swaziland, Zululand, and Grootspuit.

The Saturday night prayer and praise service was led by Rev. Daniel Sukazi and was a time of great refreshing and blessing. The theme was thanking God for the new building and exhorting one another to become "new" in heart. This service lasted until after two o'clock Sunday morning.

On Sunday still more visitors arrived so that over 200 persons were present at the opening service.

Ceremonies began at mid-day with a march and singing—going from the old stone church to the new brick one—then round and round the new church (three times) until the whole congregation stood before the locked door of the building.

Sister Grace Sanders led in prayer before Rev. Paul Nkosi inserted the key and opened the new building for religious and school purposes (our churches out here serve as schools as well as churches).

After the congregation filed in it was found that we were so many that there wouldn't be room to sit down so after the Dedicatory Prayer by Rev. Johanisi Nkosi the congregation went out again and sat down under a large tree a few yards from the church.

The Dedicatory sermons were preached by Rev. Charles Sanders and Rev. Alfred Metula. A good number came forward to the altar service at the close of the preaching.

The remainder of the service was taken up with the procedure of gathering the offerings and gifts from the various churches and friends. The local members (particularly the women) nearly all gave ten shillings each—they contributed \$50 besides nearly \$50 from their church funds. The Hartland, Transvaal

and Grootspuit churches added \$125. Outsiders and visitors gave \$15. Pledges amounted to \$30.

You can imagine the rejoicing when offerings and pledges of \$270 were announced! Our joy was full to the overflowing when we learned (after adding the Mission Board grant of \$150) that the church and near-by school storeroom and kitchen and church seats were paid for in full and a balance of \$20 remained over to put towards building a fence around the mission acre.

Most of the Transvaal visitors left for home after this service and after a hard and strenuous walk of fifteen miles or more up and down cliffs and mountains and across rivers in the dark we arrived at Altona tired out but happy.

Yours for souls in Africa,

EUGENE A. M. KEIRSTEAD.

HIDDEN TREASURES

The Christian's Creed or Unity

By J. A. Huffman, D.D.

Of creeds there are many. They are of varied lengths and represent various periods. They also reflect the several schools of theological doctrine. The Christian creeds with which most of us are familiar range all the way from the ancient so-called "Apostles' Creed" to that of the recent National Association of Evangelicals.

This is not to speak lightly of creeds, for they are necessary. They do have their place as do the churches, even though we may be tempted to wish at times that we did not need to have quite so many of either.

This Pauline creed is formulated so uniquely, and is attended with such spiritual exhortation, that few even of the commentators seem to have recognized it as a "creed." Reference is here made to Ephesians 4:3-6, recurring to the same in verse thirteen of the same chapter.

In verses three and thirteen the word which the apostle employs is translated in every English version consulted, Protestant and Catholic, around which the items of doctrine gather, as "unity." The Greek word is *henotata*, which is the accusative singular of *henotas*. According to Thayer, its derivation is from *henos*, which means "one," and the meanings given for the word *henotas* are "unity," "unanimity," and "agreement." It is employed as a center or hub out of which the items of the creed radiate, and brings all true believers into its radius. There is no missing nor non-essential spoke.

Each of the items of the creed is modified by the use of a little Greek word which means "one," and one only. It is declined, and its form varies, according to gender, number, and case. The forms of this word used are *heis*, *mia*, and *hen*, but in every case means "one."

1. *Hen soma*, "one body." One of Paul's favorite pictures of the church is that of a body. His classic discussion of the church as a body is that found in 1 Corinthians 12:12-31. In Ephesians 4:16 Paul employs the imagery of a building, but depicts it as a growing building, an organism, and speaks of it as a "body," a *soma*.

While Paul cannot here mean the church as a denomination, or organically, the inescapable conclusion is that he refers to the church, and that in his creed there is only one church.

2. *Hen pneuma*, "one Spirit." That the Holy Spirit, the second member of the Godhead, is meant, is absolutely certain. No commentator

rejects this conclusion. The person and work of the Holy Spirit, as taught by Christ, is perfectly reflected here.

3. *Mia elpidi*, "one hope." The hope here referred to can be no more nor less than the hope of salvation through Christ. Christ in the believer is declared by the same writer to be "the hope of glory" (Col. 1:27). The helmet of the Christian is characterized as "the hope of salvation" (1 Thess. 5:8). To Titus he twice writes concerning the "hope of eternal life" (1:2 and 3:7), and of the return of Christ, as "that blessed hope" (Titus 2:13).

4. *Heis kurios*, "one Lord." On this item of the creed Boise in his Notes says, "One Lord, Jesus Christ, the head of one body." The Expositor's Greek Testament says: "He for all equally, whether Gentile or Jew."

5. *Mia pistis*, "one faith." The Expositor's Greek Testament comments: "Having here its subjective sense of saving trust, not that which is believed." Boise similarly and appropriately adds: "The subjective principle; perhaps not to the exclusion of the idea of one common object of faith."

6. *Hen baptismos*, "one baptism." Every help which has been consulted in this study interprets this "one baptism" to mean that initial rite by which believers are almost universally admitted into the fellowship of the church. So the Expositor's Greek New Testament, Boise's Notes, Matthew Henry, Adam Clarke, etc. Of course the mode of baptism is not the point, but it is the initial rite, the outward sign of an inward work. These interpreters are likely correct.

Should any question be raised relative to the baptism with the Holy Spirit, the answer would be that this would certainly be comprehended under the item of "one Spirit," in this very brief and concise statement of the Christian's creed or unity.

Should a question be posed concerning the absence of the mention of any other institution in the church—no mention of the Sacrament, etc.—the reason probably is: Since baptism is the original and initial rite and symbol in the church, mention of the same might be looked upon as inclusive of any other rite of a subordinate character.

7. *Heis Theos*, "one God." No guessing here! It is the first member of the Trinity. Adam Clarke expands the apostle's statement in a beautiful paraphrase: "The fountain of all being, self-existent and eternal; the father of all, both Jews and Gentiles, because he is the Father of the spirits of all flesh."

In looking back over the items of this brief creed or unity of believers, with its symbolically perfect number of items, we see the members of the Trinity but in the reverse order of their usual mention, as they may be best seen from our salvation vantage point by the eye of faith. The church then comes into view, buttressed by her hope, her faith, and supported by her initial rite, baptism, the latter symbolizing all that is visible and symbolic.

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\$1,000,000 FIRE

While drunk, a hotel bellhop started a fire in Oakdale, Mississippi, that destroyed \$1,000,000 worth of business property. In jail three days later, the bellhop told police, "I was drunk and I lit a cigarette; then I tossed the match in my locker which had papers on the floor. I stayed until the flames got up to my knees. Then I left." And, eight business firms were left in ashes and many hotel residents were left with burns that will leave lifelong scars as grim reminders that cigarette-smoking and "bottled smoke" don't mix.—War Cry.