

MISSIONARY CORRESPONDENCE

Paulpietersburg, Natal, S. A.,

May 28, 1914.

Dear Highway,—No wonder they finished it, for there were fifty native women and girls digging in my peanut garden to-day, while day before yesterday there were forty reaping our "izindhlubu" (underground beans). Whenever we need natives to help us in our garden work we simply send around the word and they flock to our station. They come because they need the money we give them, and they have confidence in us that they will receive what their labor is worth.

During our first twelve months here, eleven years ago, we had more difficulty to get one or two people to help us than we now have to secure fifty. In fact, the natives, outside of two or three families, would have nothing to do with us. We could scarcely buy fowls from them, or wood. And to get a kitchen girl was entirely out of the question. We had anticipated something of this aloofness and brought a native girl with us from Ntabamhlope, more than one hundred miles. The change from then to now has been gradual, but steady. It was so different when we first arrived at Ntabamhlope. That was an old Mission Station where we were received and treated as trusted friends from the first.

Another feature showing the difference is the medical practice. At Ntabamhlope it was considerable from the very first, and continued to increase during the year we remained. Here at Balmoral there was very little call for the first three years, but gradually there has been an increase, until now calls come from many miles in all directions.

In these two phases of our work, the domestic and the medical, you see reflected the spiritual. God has given us the confidence and the good will of the natives, so that naturally they are willing to listen to our gospel message.

Eleven years ago all the region about here, say from ten to thirty miles from Balmoral, was dark heathenism, with no ray of gospel light. Easily 2,000 were waiting for the first intimation that Christ had died for them.

Not so many now, thank God. They have heard, and many among them shine as bright lights, dotted all over this once neglected district. But oh, there is so much to be done. We praise God that our work is going forward and growing rapidly. New ones are coming in continually, and the field before us is still large and needy.

You have already been informed regarding the new church recently organized across the Pongolo. These converts represent the fruit of two years of labor or more. Brother Kierstead has worked that territory considerably, while Samuel, our first native evangelist, has confined his efforts about exclusively to that field for several years.

Samuel has always been a soul winner. He has a genuine experience and speaks as one who knows the reality of saving grace. His influence over the little flock is very strong. Though he cannot write, and reads very badly, is a poor singer and woefully ignorant of all book knowledge, even the Bible (outside the simple gospel), yet the members of our new church look up to him as their great teacher and bishop. They praise him, their David, and lose sight of Saul. Yet, like David, Samuel keeps humble.

I should tell you in this connection that at last he has a prospect of marriage. He must be about thirty, and has been for several years vainly trying to win a helpmate. He has pro-

bably proposed to some score of maidens, as is the custom among this people. Thus every girl has many offers of marriage, often running into the hundreds. In this way a Zulu maiden stands a good chance to marry her ideal. While many men get no wife at all, others, like Samuel, are glad to take any one they can get, while the more attractive may have as many wives as they are able to pay for.

Brother Kierstead and I went across the Pongolo Saturday and returned Monday. We slept in a native-built church where meetings were held, and did the baptizing in a suitable pool that, fortunately, is very near.

Among the candidates some told remarkable experiences. Several dated their conversions from dreams, in which they were given new names and told that their sins were forgiven. One declared she was walking along towards her garden, when a voice spoke plainly saying, "Your sins are forgiven and your name is Asiena." This happened a year ago, since which time she has lived a consistent Christian life, though the only convert in her kraal. You will remember that all the people take a new or Christian name when they are baptized.

Next morning, Monday, there were the usual teeth to extract and sickness to diagnose. One old man asked to examine the forceps that had just so easily relieved him of a troublesome tooth. After looking at the instrument and making the usual remarks, he did the unusual, kissed it with great show of affection. His brother, also old, came next with two teeth, after which the first man had a second tooth removed. At another kraal an old woman was waiting with two teeth, while a man with one lost his courage and left when I came in sight over a distant hill.

A young man who moved from Balmoral to a place some fifty miles distant, has been teaching and preaching, until now he has several converts ready for baptism. These he hopes to bring here on a visit, when they will be taken into this church.

We do not see how we can do without the help of Brother and Sister Kierstead, for in the last year the nature of our work has changed. The elements of competition and even proselyting have become so active that to retain our membership and continue to advance we must have two white men on the field.

Therefore, since our co-workers are to be absent a year or so on a well-earned furlough, you will, we trust, hasten the coming of Brother Wright. Yours in Jesus,

H. C. SANDERS.

NATIONAL HOLINESS MEETING, OLD ORCHARD, ME., AUG. 14-24, 1914.

The President, Rev. C. J. Fowler, will have general charge. The special preachers and workers will be Revs. C. W. Ruth, of Indianapolis, Ind.; W. H. Huff, Sioux City, Iowa; Guy L. Wilson, Chicago, Ill.; Arthur F. Ingler, North Attleboro, Mass.; L. N. Fogg, Sanbornville, N. H.; I. W. Hanson, Haverhill, Mass.; Mrs. G. W. Jump, New York City, and others.

Preparations are being made for the great International Holiness Convention to be held at Cincinnati Oct. 27 to Nov. 1. Every church or holiness association is requested to send delegates. Rev. W. B. Wiggins, B. A., is the Alliance delegate.

It is said that "one half of the world is dying for the want of sympathy, and the other half is dying for not giving it."

AN IMPORTANT DISTINCTION.

ARTHUR C. ZEPP.

It is the distinction between *desire* and *will*. "This distinction, rightly understood, will reveal whether we are Christians or not; it will show whether we are really consecrated persons or whether we merely have pious desires without being in *fact* willing to obey God."

Knowledge gives birth to desire, and *desire points out only a path for will*; desire is not will; it only shows where action should be performed by will.

Jesus (as well as other New Testament preachers, was very careful in his teaching to emphasize this distinction. "Not every one that says Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Again, "Ye know these things (knowledge is not sufficient, approbation or even desire to do them, is not enough), happy are ye if ye do them." Once more, "If any man will do, yea (willeth to do) his will he shall know of the doctrine." Further, "Why call ye me Lord, Lord, and do not the things I say?" James said, "If a man is a hearer only of the word, no matter what pious desires it may stir, while he goes no further, if he is not a *doer of the word*, he deceives his own soul, he is a self-deceiver." Paul said, "As there was a willing mind, *now perform the doing of it*." Again, "to him that knoweth to do good and doeth it not, to him it is sin."

DECEPTIVE STATEMENTS.

We frequently hear it said, "It is my *'desire'* to do God's will; it is my *'sincere intention'* to do His will; I surely *'mean to'* obey Him; I know I *'want'* to be fully his," or, most common of all, "I hope to so live that when I die I may have a home in heaven." Now these subtly deceptive statements are simply covering up the fact, oftentimes, that men are not doing God's will, and that they have not yet gotten out of the *desire stage* and the *intend to stage*, into the *willing and obedient stage*.

We do not mean to say resolve and desire do not have their place; they always precede volitional action, but we are contending that to rest in desires alone, however, pious they may be, while not actually willing to do, and so doing, God's will, is to be self-deceived. The above expressions may often be sincere, but oftener they are an excuse for not doing His will. Good desires, without the ability to carry them out, are pleasing to God, but to be able and not to do grieves Him.

DESIRE NOT SUFFICIENT IN OTHER REALMS.

Take the student who says "I desire an education" yet he does not apply himself; is the desire sufficient? Does the desire get the education for him?

My boy says, "Papa, I desire to obey you." "Well, son, why do you not obey me?" "Well, papa, I know I am not obeying you, but I really want to."

Do you not see, all his desires to do my will are so much hypocrisy while he does not obey? Take the case of a man arrested fifty times in five years drunkenness. With tears and sobs he says, "Judge, I really want to do better; I do love the state and desire to abide by its laws."

"But man, why do you not obey the laws?" "Judge, it is my intention." "But, man, here you are for the fiftieth violation of the law. You are an insincere hypocrite. Never tell me again you wish to obey the laws. Go and abide by the laws and I will believe you."

(Continued next issue.)