

C. S. Hilyard.

In all the teachers of Christ on this subject (which we have had under consideration) over which there is more or less controversy and variety of opinion, he forever settles the question as to the causes for which divorce may be granted and he takes but one "exception." All others are prohibited. The cause is found in Matthew 19:9: "Fornication." Now some would make a distinction between fornication and adultery by saying adultery only applied to immorality with a married party and fornication was immorality between unmarried parties. Consequently they argue that if either party discovers after marriage that the other has been unchaste before marriage or guilty of fornication the marriage would be void and the party would be free to marry again. (That would disannul many marriages) but you see this interpretation gets you into difficulty for when Jesus refers to the wife getting married again, he calls it adultery, and if because of unchastity before the first marriage it was annulled because never lawful, therefore how could she commit adultery by marrying another if her first marriage was not lawful.

There must be another interpretation. Jesus says you cannot be divorced "except" for 'fornication.' Some others argue that the exception is carried all the way through the passage. That is no one has a right (who has been divorced) to remarry but with one "exception" they say the marriage bond is broken and annulled by adultery and the innocent party is wholly free to divorce and remarry. Now if that be so (and we wish we could see it) then it holds good with either party. Now as some say, if the wife is guilty of fornication the husband can divorce her and remarry again because he was the innocent party and her unfaithfulness freed him fully. But suppose he divorces her in order to marry some one else and the wife is innocent or vice versa, Jesus says "they commit adultery." Consequently his conduct (as formally reasoned) as an adulterer annuls the marriage bond and that liberates his former wife, who now is the innocent party and as such can remarry (as some advocate).

But Jesus settles this remarrying question for the innocent in the last clause of the same verse by saying "whoever marries her which is put away doth commit adultery," showing us the "exception" relates only to getting a divorce and not to remarrying. It would look as if the disciples so understood him, that if marriage was as binding as that "it were better not to marry at all."

Some might try to get out of this by saying he meant it to apply to the man who put her away—just drove her out without a divorce, but you see that "divorce" and "put away" are used interchangeably, for in verse 7 both terms are used to signify the same thing, and Jesus answers their question by using "the latter term."

It is one thing to make assertions * * * but * * * "What saith the Scripture?"

Hartland P. O.,
Paulpietersburg

Natal, So. Africa,

Dec. 30th, 1920.

Dear Friends:

Once more our Christmas feast has come and gone. How much good has been done we cannot tell but we can trust the results with the Lord who has said, "My word shall not return unto me void."

We had an ox this year and a goat and a fowl for the meat, with plenty of stamp (crushed corn, washed and boiled till real soft), for the bread or vegetables whichever one wishes to call it.

The ox was across the Pongola River; had to be killed there so its hoofs, head and hide could be left that the regulations concerning "Tick Fever" might be met. This necessitated a crowd of young men and women to go there, slaughter the beast and carry the meat here the day before we should cook it.

There was much talking and some coaxing to get the twelve or fifteen young people for this work, but all was managed nicely and the meat came late Tuesday afternoon.

Early Wednesday a. m. women and pots began to arrive. Some ground the mealies and washed it, while the men cut up the meat. Every pot of any size we could find was mustered and even a large earthen one, used generally to make beer. I counted twenty pots, none smaller than four gallons and several holding from eight to sixteen besides this barrel shaped earthen one.

It was a busy place, among the pots. Some were putting sticks beneath to help the fire, others roasting small pieces of meat on the coals and several stirring the stamp so it would not burn.

Later—When the food was cooking nicely and all could be gathered together we had a meeting. Of course no meeting house here could hold this crowd and the next best place is under our mulberry trees. This is also near the cooking place, which was very convenient for those who must tend the fires.

A fine service, grand sermon on Christ, our first Christmas gift and good attention throughout. Four hundred and fifty people were then assembled in little groups according to age or church, and this was much more convenient to those who served the food.

I am sure you would have been very much amused as well as interested could you have seen the assembled dishes for passing the food around and also the articles used for "dishing up" the food. A long piece of corrugated iron (about 8 ft. long) was the meat platter. The men took sharp pointed tsicks and forked out huge pieces of meat from the pots, a whole liver, a leg of the goat, etc. Then they divided it up fairly evenly and separated each portion. In the meantime the women took one of my baths (used for wash tubs) and dished up the rice (stamps), some others ladeled out the meat soup or liquor and mixed it up well, with salt, with this rice. Bread pans, meat roasters, baking sheets, dish pans, stew kettles, etc., etc., sitting in a row waiting to be filled with rice and a good sized piece of meat on top. Each

dish was carried to some one sitting on the ground all over where they found a convenient grassy place. Each person dipped his or her hand into the dish and ate the rice, also receiving his or her share of meat. Often the whole piece is passed around and each one of the company takes a good bite, then passes it on to his neighbor.

One catches glimpses of character at such times and the selfish ones are very prominent. But I can't complain as all were well behaved and seemed to get a good feed.

Rain threatened and the clouds grew so heavy and black the feast had to be hurried which was a great pity as we have such a good chance to speak a few words here and there to groups and individuals. This one thing I am sure of—God blessed us through such an exciting and very wearisome time.

For over four months we have been in the midst of a revival in all parts of our work and so much good has been done. Many who were heathen last year are today saved. Several women who are witch doctors are today seekers.

I am sure you are praying for us and for this revival. Do continue to do so, and especially for these "babes in Christ;" they do need so much help continually.

The summer is very hot this season, but we are all fairly well and as busy all the time as we can well be.

Hoping this may be a glorious year of victory to you all, I am as ever,

Yours in Jesus,

MRS. H. C. SANDERS.

MOTION PICTURE DANGERS.

The Sheffield (Ala.) Standard asks as to whether the same interests that secured control of the distilleries and breweries may not be securing the control of the motion-picture industry. We cannot answer the question, but judging by some reports we hear as to some of the motion pictures displayed in different parts of this country, the rottenness of the liquor interests was scarcely greater than the rottenness of some of the pictures displayed and their influence would be almost as damaging to moral character as was the liquor traffic. The public may yet have to see that the censorship of motion pictures is very rigid.—Manufacturers' Record.

Bishop Brooks, in his "Yale Lectures on Preaching," says: "The truth is, no preaching ever had any strong power that was not preaching of doctrine. The preachers that have moved and held men have always preached doctrine. No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience. Preach doctrine, preach it always, that men may be saved by believing it. So men shall rejoice in it and not deery it. And feed on it as on the bread of life, solid and sweet." A great preacher's testimony!—Exchange.

"It will take a long time to make prohibition fully effective, but the American people will never again legalize the liquor traffic, because prohibition has already prohibited far better than regulation ever regulated, and has relieved the Nation of moral guilt."