

## MISSIONARY CORRESPONDENCE

Hartland Mission Station,  
Natal, South Africa,  
March 14th, 1928

Dear Co-Workers:

There are now 22 names on our list of native workers, each one having a supporter. From the beginning you have never failed to send what we have promised them. I don't suppose the thought ever occurred to them that this monthly help might some day be withdrawn or reduced. But lately, so our treasurer writes, he is not receiving the full amount pledged for this purpose, and therefore can not send it on to us. Several times Brother Kierstead has warned us, and his last letter makes it imperative that we reduce the salaries paid to our faithful native workers, until this matter can be set right.

Last Wednesday, in a worker's meeting, this was announced; and when asked if they wish to say anything, replied, "We will think it over." Being now the fall of the year, they all have plenty of food in their gardens, so will not suffer from hunger. Some few among them have cattle and goats and will not feel this loss. But the most of them will greatly miss the help that you have so regularly provided. There are 13 Bible women on our lists, who always have clothed themselves and their small children, and helped to buy food in times of famine.

It has occurred to me that if some of the regular supporters find themselves unable, in the providence of God, to give what they had planned and promised, others might be glad to help by taking over their representative. One hundred dollars a year for a man, and half this amount supports a native Bible woman to preach the gospel of Christ to the heathen, and to shepherd the church which God has already given us. The amounts pledged are sufficient to cover the running expenses, but a little extra is now needed to supply what has not been coming in.

If some kind friends could donate, without delay, to make up the present deficit, it would help us out of the present difficulty. I might add that a permanent "Native Workers' Fund" outside of the "List of Supporters," would be a great help. There are three reasons for this fund. Firstly there is no provision made for native schools. We aim to have these all self supporting, but cannot as yet quite accomplish this. Secondly, there are times when we feel compelled to give certain workers more than their promised salaries. Famine years are frequent, and especial needs are bound to arise.

Our Samuel, for instance, is always asking us for help in feeding the many friends that stop at his place, while visiting here for "Big Sunday," or other occasions. He asks because he wishes to set before them, as is their custom, something a little better than their usual food, such as sugar, beans, or if possible, a taste of fowl meat. Samuel is very economical, but cannot get on without more help than his regular salary. For months now he has been laid aside with a lame foot.

A native man with a family cannot live on a hundred dollars a year, but must be partially self-supporting.

The third reason for a regular "Native Workers' Fund" is to provide against crisis like the present one, which are liable to occur.

Let me close by quoting from Deut. 26:13,

where God's people are commanded to remember their tithes: "Then shalt thou say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments, neither have I forgotten them."

Your co-labourer,  
H. C. SANDERS

## A REVIVAL HINDRANCE—HOW TO REMOVE IT—GO! TAKE! TELL!

**Go.**—One of the greatest of revival hindrances is differences between believers. This neglected breeds hardness, and leads to backsliding. One of the fruits of a genuine revival is their removal. Whether the person is the injured or the injurer, Christ has given commandment which applies to both parties: "And if thy brother sin against thee, go show him his fault between thee and him alone: if he hear thee thou hast gained thy brother" (Matt. 18:15). This commandment compels the injured brother to go, not to wife and neighbors, but to the offender, and show him in a Christian spirit his fault [Greek, convict him]. Have you been wronged? Have you obeyed this command of Christ? Is not a Christian one who keeps His commandments? Then how dare you claim to be one when you do not? Again: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). This applies to the injuring person. When you knowingly wrong another you cut down the wires between your own soul and God, and they can be replaced only by following the above instructions of the Saviour. All excuses must be thrust aside, and God obeyed at any cost. Regeneration imparts the spirit of obedience to these and all other commandments of the great Head of the Church. The baptism with the Holy Ghost eliminates inbred sin, the great bosom foe, and makes obedience effective and easy. In most cases, these directions followed will "gain thy brother." They obey them and—

Go charitably, remembering that there may be palliating circumstances.

Go filled and led by the Spirit, as you may need great grace to do your part. God can give it.

Go prayerfully, looking for God to guide and bless.

Go soon, giving the devil as little time as possible to widen the breach.

Go tenderly, remembering how God treated you when you wronged Him.

**Take.**—Satan fosters hard feelings among believers by inducing them to neglect the means ordained by God to cure them. When the Gospel "Go" does not win the offending brother, what should be done? Christ's answer is very plain: "But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established" (Matt. 18:16). Have you thus labored with the one who wronged you? Or have you neglected this God-given duty? If so, you must meet the consequences of the past at the Judgment.

The present you may be able to redeem by prompt obedience.

**Tell.**—If, under the gracious influence of your "Going" and "Taking," the offender is still obdurate, what then? The Lord answers: "And if he refuse to hear them, tell it unto the church [Greek, ekklesia, assembly of true believers]; and if he refuse to hear the Church, also let him be unto thee as the Gentile and the publican" (Matt. 18:17). Namely, treat him as an object of prayer, love and evangelization, withdrawing Christian communion, but doing him all the good you can.

These three commandments, "Go," "Take," "Tell," are so plain that all can understand them, and so simple that all can heed them. Obey them. They will bring a blessing to your heart, and help win "brothers" who otherwise might be lost to you and God and Heaven. If all who read these lines will evidence the divinity of their profession by humbly heeding these words, difficulties will be adjusted, homes and churches blessed, God honored and the way prepared for revivals of Pentecostal power.

**Satan's Substitutes.**—Satan has many substitutes which he tries to palm off on God's people for Christ's commandments to "Go, Take, Tell." Divisions and dissensions and disagreements among believers are fed by him. He will not let them be put out without a struggle. He suggests that following Christ's command:

"Will do more hurt than good." If it does God will be responsible.

That "it will bring abuse upon you." If it does, it will give you a good chance to show what grace can do.

That "you let the other party alone, give him a wide berth." It may be your obedience will win him.

That "the other party is the most to blame anyway." Well, if you are least to blame, then it should be the easier for you to make the first advances.

That you go "half way, and that only." Christ came all the way to save you, and commands you to go all the way to the brother.

Listen to Satan and you will fan flames of discord that may burn you and others forever. Listen to Jesus and you will put them out. Which shall it be?

## WHEN DO WE EAT?

Behold! the lodge lodgeth together—and they eat. The club clubbeth together—and they eat. The church has a social—and they eat. The young people elect officers—and they eat. And even when the missionary society meet together—they eat. But this latter is in a good cause, because they eat in remembrance of the poor heathen who have not much to eat.

Behold! Hath man's brains gone to his stomach, and doth he no longer regard intellectual dainties that thou canst no longer call an assembly to get together a quorum or even a "baker's dozen" except that thou hold up the baker's dainties as bait? Be it true that the day cometh that to get a crowd at prayer meeting the preacher must hold up a biscuit?

**Yea, verily, thou hast heard of the child races of the world.** But, behold, it is nigh thee, even at the door. For as one calleth unto the child and sayeth, "Come hither, sweet little one, and I will give thee a stick of candy," even so must thou say to his grown-up papa and mamma, "assemble ye together and we will serve refreshments!" And lo! they come like sheep in a pen. —From the *Newbery, Ore., Graphic.*