

have separated from the old heathen habits, and those who have a name only.

Our native evangelists go all over this part of the field and are pretty faithful. Also as far as possible they are going out into new villages and seeking the lost among the heathen.

Across the Pivaan, just opposite to the Pongola, for it is north of us and Pivaan is more south for a part till, by their twisting they unite about 18 miles east of Hartland, we have a large, and growing larger all the time, territory with much the same conditions. Then due East after the junction, is another field with lots of people and most of them heathen. We have evangelists visiting all these various fields and have visited them ourselves so we realize better than we can state, the places, the people, their needs, the difficulties and how much a little gain means.

These are the following small centres in far away places: Ermelo, Kwa Lembe (in Utrecht district), Moleman Siding, and two other small ones but also more or less important. Each of these started by some of our members leaving us here and moving there.

Not only do we lift up the standard of Holiness among the natives but also among the Dutch people among whom we are settled.

So many of those from high veldt come down to our warmer level for the winter pasture for sheep. These all are members of the Dutch Reformed Church but are so hungry hearted for deeper knowledge of God. So we have opportunities to help both races.

MRS. H. C. SANDERS

### PREACH—THE WORD

P. H. G.

When merchants and insurance companies send out their agents to carry on and represent the business in which they are engaged, they give them definite instructions as to what they shall or shall not say and do, that the company may be properly represented to the people with whom they expect or hope to do business; and no company will be responsible for the acts and statements of its agents if they exceed those instructions. If this be true in regard to worldly matters, which last but for a brief period, how much more important that people who have undertaken to "preach the Gospel" both by precept and example should be careful to adhere to instructions!

I expect that every young man when starting out to obey the call of God to enter the ministry, wonders what he will find to say when he is facing an expectant congregation. Sometimes he may wonder what the people will want to hear, and try to cater to what he supposes will "take" with the crowd. He may try to imitate others whose ministry has been successful, or he may independently try out some method of his own. He may gather choice gems of literature, anecdote and history, and lavishly spread them about. He may be able to draw and hold a large audience, and be called a wonderful speaker, and still be a lamentable failure in so far as winning souls for Jesus is concerned, and of course, this is the main business of the agent of the Kingdom of God.

Paul very tersely gives Timothy his instructions in three words: "Preach the Word!" and both local and sacred history give evidence that in every case where revivals of real merit have taken place, with genuine repentance, confessions, adjustments, restitutions, agonizing over sin, and real baptisms

of the Holy Ghost, followed by growth in grace, the Word was preached with the Holy Ghost sent down from Heaven.

We notice also that when the Christians were scattered during the persecutions that caused Stephen's death, they went everywhere "preaching the Word." Acts 8:4. During this awful persecution we observe that the disciples prayed, not for persecution to cease, but that they might have boldness to preach the word. Acts 4:29. It was preaching the word that drew down the wrath of that Christ rejecting mob upon Stephen, and it is the preaching of the Word that stirs communities at the present time because it illumines their ungodly hearts and lives, revealing sin and crime in its true light. May God help and pity the poor apology for a preacher who never ruffles the feelings of the sinners in his congregation, or in so doing, fails to do it in the spirit and power of the living Word!

How many times we have fidgeted under the preaching (?) of some one, possibly with marvellous elocutionary ability, who is wasting a God-given opportunity for getting the word across to men, by seeming to studiously avoid the vital, heart-searching truths evidently required by the text! We feel sick at heart, and seem to see the sad disappointed face of Jesus, as He turns away from the scene, and we look over the congregation, sighing, "Blind leaders of the blind."

But some might ask, "Why preach at all, if we are limited to the word, and nearly everyone can read it for himself?" The answer is, first, that God commands it, and has chosen that method chiefly in the saving and sanctifying of men. I. Cor. 1:21. John 17-17. Many people will listen to preaching who never read the Word themselves. We see here the responsibility of the ambassador of the cross. Usually, when people go to church, they go to hear the word, because they can hear everything else outside of its sacred walls and when they hear instead, a discourse on "The flag," "Memoirs of Napoleon," "Sir Wilfrid Laurier," "Abraham Lincoln," or some other celebrity substituted for the vicarious atonement and the message of Almighty God for men, it is no wonder that they go home nauseated. No man was ever called to preach anything that the written word will not endorse, and no preacher can have that all important thing that we call "unction," unless he follows closely its precepts, and unless he has the power over Satan. What is more reasonable than that the Holy Ghost will penetrate dead hearts with that sacred and all powerful word which He has inspired? And He does, to! 2 Pet. 1:21.

Phophets in the old dispensation used it. I. Sam. 15:23, etc., also Isaiah, Jeremiah, Ezekiel and others, in fact, all of them who spoke words for God, and in Revelation we read of an angel preacher, and lo! his theme is still the everlasting Gospel! There is none of the word to spare. "Every word that proceedeth out of the mouth of God," yet there is sufficient "that ye may believe, and believing might have life through His name."

Now we read that the "Word of God is quick and powerful, and sharper than any two-edged sword piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart! Heb. 4:12. Behold then the great Surgeon's equipment: lance, scalpel and X-ray combined! I am told that when a surgeon is about to perform a delicate operation he is very particular that

the instruments he uses are the ones he specified for that particular purpose, and will not use substitutes. This is accepted as reasonable, for they have been properly sterilized, sharpened, shaped, etc., he can depend upon them, for he has used them before with good results, and they are standard equipment. Otherwise infection might be carried into the incision, or a mistake be made in cutting, and the result be death instead of life.

There are delicate and wonderful operations performed with the Word of God. Take, for example, exchanging the "stony heart for a heart of flesh," "circumcision of the heart," removal of the carnal mind, etc. It is a matter of wonder that patients are weakly, sick and finally die when professed "doctors" slash away with the word with pieces broken out, and impurities adhering thereto? The germs of doubt, fanaticism and even atheism are introduced thus into the spiritual life stream. Why not use at least as much wisdom and logic in dealing with the never-dying soul, as with these temporary bodies of ours. If God has prepared a special instrument for a special purpose, and He has, why not use that very thing? We do not use a plow to rake hay with, nor paper for boat sails, because it is not practical, and we would not expect gratifying results. Neither can we produce results for God by any man made methods. The word always was, is now, and always will be sufficient to lift men from the depths of degradation to the heights of heaven; all it needs is proper application. Anyone who preaches aught but the word is an enemy, instead of a friend to the people.

But taken in other positions, we find the word the best thing in every field. As a disinfectant David says: "Thy word have I hid in my heart, that I might not sin against Thee." Illuminator, "Thy Word is a lamp unto my feet." Do we need to speak burning words? "Behold I will make my words in thy mouth fire." Joy? "Thy word was to me the joy of my heart." Sanctification? "Sanctify them through thy truth, thy word is truth." If we need defense against sin, then "His defense shall be the munitions of rocks." Munitions are materials to use in warfare. Stones or rocks were used to punish evildoers. See Moses' law. Do we get the hint? Jesus himself was not above using the word to protect Himself against temptation, and that multitude which John saw had "overcome him (Satan) by the blood of the Lamb (the living Word), and by their testimony. Had we space and time we would find that there is no condition of life but that the word of God is applicable to, and sufficient for. Therefore it is in Divine order for us to preach the word, live the word and find all we need, both for life here and hereafter, in its divine precepts. Amen!

### PRAYER CIRCLES

Would it not be a good idea to appoint a prayer circle in every church for the definite purpose of praying for a great and sweeping revival, to come upon our fair country. The days are short some believe, ere the close of this dispensation; that should give us added concern. We should be concerned because others are not. No doubt a prayer circle would be a great benefit to every church. We really believe it would be of greater benefit than many other circles.