

## MISSIONARY CORRESPONDENCE

Hartland M. S.  
Paulpietersburg,  
Natal, So. Africa

Dear Homeland Friends:

Another six weeks have sped by and with them another Communion Sunday. We had a real good day. The crowd came early and were very orderly and attentive. Two young men and a young woman followed the Lord in the ordinance of baptism and were received into church membership, and four little ones were dedicated to the Lord.

The two young men who joined our church are cousins from Filimon's section across the Pevaan, in Louwsburg district. Sifo Nkosi, who took the name of Moses was partially crippled at birth and has one shrunken hand, but is a smart boy and good worker and spent the greater part of last year on the M. S., attending our revival services from the first. He was one of the demoniacs who started up on that Monday I told you about after "Big Sunday." He was under that strange but not unusual delusion that he had the Holy Spirit and a Demon, both in his heart at the same time, and got up under the power of demon possession in the church to prophesy. The demon prophesied that if we had an all night season of prayer and fasting, it would be cast out. Needless to say, we did not heed these instructions, but told the poor victim that the Name of Jesus is so mighty that demons have to obey instantly, and we would pray for him right there, and the demon would be cast out. We did have a short season of prayer with him, and after the first sharp struggle we heard no more from that demon, and he testifies that he was delivered then. Praise the name of our Mighty King!

His cousin is a very bright, promising young man who took the name of James. He has a brother Peter, baptized last quarterly, and another John, baptized when we first came here. Peter, James and John Nkosi are all exceptionally bright and help in the services and hold prayer meetings in their section when Filimon cannot get there. They are distant cousins of Filimon's.

On Monday we had a Sunday School programme and treat. You remember, I mentioned that at the Christmas treat we promised those who would attend without missing a Sunday for six months a hymn-book. They have been enthusiastic and faithful, and over twenty won this reward. In this programme I felt that the two most striking and interesting items were first, the recital of the story of Jacob and the Angel by one beautiful young girl, that of Abraham's offering Isaac by another, both in the very words of the scripture from memory, so sweetly and clearly it was an inspiration. Second, the third chapter of Matthew by a class of bright young boys; one little fellow afterward repeated the chapter by himself without a mistake. These boys have been attending an evening school held by Mr. Purves, who is now staying with us again for a few more months of Zulu study. It is really lovely to see how they have responded and the results are very encouraging.

We have been trying for a long time to get a teacher for a regular school here again this winter and have at last succeeded in getting one who says she will be here tomorrow. Two little girls from the Transvaal have already asked to come as boarders, and as we are announcing both day and evening school we

are hoping for a good attendance. We have no funds for this work and this year is extra hard for this district on account of famine, so we hope you will pray with us that the Lord will undertake for this part of our work. Another teacher is coming to hold school at Mbucu's. George Sangweni, who is a helper there, cannot read yet and is very anxious both for himself and for his children to have this chance. He said: "I will take care of the teacher; she can live in my home, and I will pay my share and that of my children, but I do not know about the other folk." I believe with an example like that, they will respond well. There are four or five other outposts crying for schools, and they certainly are necessary, but we do not yet see our way clear to supplying the five dollars each per month which we would have to guarantee, and have in the past paid for three other posts out of our own pocket. We are praying that the Lord will supply these needs.

Yours in His sweet service,  
FAITH MacDONALD

## INTELLECTUAL SOFTNESS

Much has been written concerning the necessity of being interesting in conversation and address. Rightly understood this is of great importance. "What is the first duty of the preacher?" inquired the professor of his class in homiletics. Many answers were given but the professor of homiletics ended the discussion by saying, "It is the preacher's first duty to be interesting." What he meant was this—that the preacher should use the truth relative to the lives of his people and present it in such a manner that it would grip their minds and stir their hearts. Truth is valueless unless it compels attention and awakens interest. To a lady who criticized the sermon of her pastor as being "too heavy" her husband replied, "Gold is weighty, my dear." Quick at repartee she replied, "Yes, but gold is also bright." Much that passes as "deep" is after all only "muddy."

But while interest is of great importance, we must guard against softness. Youth must be allowed to solve their own problems if they are to come to any degree of strength. There must be a ministry of truth to the mind as well as a ministry of love to the heart. The first commandment demands the full exercise of the intellectual powers. Making things too easy for the student weakens his powers instead of strengthening them. Young people sometimes need to be awakened. There is no little truth in the saying that "You can always tell a college man but you can't tell him much." We have had students enter our classes who knew so much that we despaired of ever being able to teach them anything. We had recourse to one method of procedure which usually worked, but which in case of failure, left us without a ray of hope. Our method was to throw them at once into problems over their depth. We asked question after question, piled them up heaps upon heaps until the poor creatures submerged and gasping for breath crawled out on the bank dripping wet, but humble and teachable. Young people do not need or do not want things made easy for them. They like a challenge. Give them this and their minds unfold in beauty and strength; make things too easy for them and they grow up worthless creatures.

We read a story once entitled: 'Pre-Digested Tommy.' It has been years since we read

this interesting article but we recall it well. Tommy had everything done for him from the day of his birth to maturity. He was fed on "pre-digested foods," his play was minutely supervised; he was allowed to take no risks for fear of bodily harm, his lessons were prepared for him by tutors, his company was carefully selected, and the results!—a useless young man, without interest in life, incapable of sustained effort, utterly worthless to himself, his family or the world, good for nothing here or hereafter.

We recall another incident given by Bishop Taylor in defense of his plan of self-supporting missions. "In New Mexico, Colorado and Wyoming," he says, "and all along those lines of longitude, millions of cattle subsist through all their winter season on the native grass without being fed. The cattle kings of Wyoming told me when I was laboring there, that from the severity of some of their winters, they lost from three to five per cent. of their cattle. I asked why they did not keep a supply of hay to help the weaklings through?"

"Give them hay and they quit work, and their example tends to demoralize the herd—cheaper to let them die."

That was a rigid application of the principle of self-support, but that is the way they develop the hardy herds which require no feed in the winter, and hence can be multiplied without any reference to the limit of winter supplies of hay or grain.

A friend of mine in the state of Nevada, who had a stock ranch, told me that once, in the severity of a hard winter he bought a stack of hay to tide his weakly cattle through a cold snap. His supply of hay was not at all adequate to the length of the winter season, but would sustain life until the snow should pass away, and allow the cattle access to the grass; but, to his great disappointment, all the cattle admitted to the haystack lay down by it as soon as they filled themselves. Then when hunger returned, they would walk to the water trough and drink and return to the stack and eat. Thus they spent their days till the hay was all devoured, and then, one by one, they lay down and died.

The next winter was also very severe, and my friend saw that he was likely again to lose a large number of cattle, but having learned a lesson of wisdom on the distribution of charity, he determined to adopt a different method, so he procured a supply of hay, but kept it entirely out of sight of the herd, and during the very severe weather he had each "cow-boy" sling two bundles of hay across his shoulder, and have them hang down fore and aft of his body, so as not to attract the attention of the cattle, and pass quietly among them as they were widely scattered over the plains, and when they found one in a starving condition just to lay down a little hay and pass on. In that way he did not pauperize, but did vitalize and keep his needy cattle to work on the line of self-support, and did not lose one that winter.—Herald of Holiness.

The devil in some shape is being made welcome in the home where the Bible has dust on it.—*Ram's Horn.*

I find the great thing in this world is not so much where we stand as in what direction we are moving.—*Oliver Wendall Holmes.*

Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars.—*E. H. Chapin.*