

phere and fellowship. There was great union in all the services and all those taking part, preachers and laity, were united in faith. Praying came easy. Songs were inspired. Testimonies had the sound of triumph and victory. People acted very naturally, just like their own selves.

Those who attended will not soon forget the meetings. It was demonstrated that Holiness has not died out, but on our part it needs a daily touch from above to keep us fit. Please do not neglect the privilege of keeping fit for there is nothing like it and it cannot be counterfeited.

Yours in the blessing,
SHAPHAN.

DR. AND MRS. PALMER IN NEW BRUNSWICK.

St. John, N. B., Aug. 6th, 1858

To Editor Guide of Holiness:

Dear Brother: I presume you are surprised at our long delay. We indeed expected to have returned by the way of Boston ere this, but so constant and imperative have been the demands of the work of the Lord that we have not felt ourselves at liberty to return, neither can we now say when we shall be able to leave.

The Lord has commenced to work in power. We paused here on our return from Woodstock Camp Meeting, where the Lord graciously manifested his saving power. Camp meetings are new in this region, and the people not being extensively acquainted with the utility and practical workings of these extraordinary means of grace, the Woodstock Camp Meeting was not so largely attended as some meetings of this sort in the United States. But in view of the newness of the measure, camp meetings being considered an experiment whose utility was yet to be fairly tested, this meeting should to the praise of God be recorded as among the more successful. The meeting was in full operation but little over three days, during which time there was an hourly increase of the Spirit's power. About one hundred were blest with either pardon or purity, and we have since learned that the flame or revival is spreading most graciously in that region. Praise the Lord. On our return from the Woodstock meeting we spent a short time at Fredericton. This is a pleasant, and in some respects a thrifty city. The population is about 5,000. It abounds in churches—Church of England, Presbyterian, Baptists and Methodists have commodious places of worship. Among the most prominent in size and architectural beauty is the Wesleyan Methodist Church. It is beautifully located, and at the top of its lofty spire, reaching up at least two hundred feet from the ground, is a golden hand eight feet in length, of proportionate dimensions, whose pointing finger direct the eye and heart of the beholder to the Lord of the temple, without whose aid all church edifices or church organizations will be powerless for good. The excellent pastor of this church is a lover of the Guide to Holiness, and is being blessed in his ministrations in leading his flock into the King's Highway of Holiness.

Some souls, we trust, were brought into the fold of Jesus during our stay here, and we had the privilege also of rejoicing with some

who during our short sojourn, were enabled through the blood of the everlasting covenant to enter within the veil. We have now, as before stated, been here a little over one week, during which time the Lord has permitted us to witness a gracious outpouring of his Spirit. The work is of a most gracious character. Already over two hundred have been specially blessed of the Lord with either the blessing of pardon or purity. And yet I am persuaded that the work has but fairly commenced. It occurs to me that some account of the work may be gratifying to the readers of The Guide, and rebound to the glory of God.

Yours in the Master's Service,
W. C. P.
(Guide to Holiness)

OUR MISSION WORK

By E. A. M. Keirstead

One of the greatest works and investments that we as a body of Christ have, is our Foreign Work, which is situated about twenty (20) miles from Paulpietersburg, Natal, near the Pongola River.

In 1901 Dr. H. C. and Mrs. Sanders, accompanied by their two children, Faith and Paul, sailed for South Africa to become the pioneer missionaries of the Reformed Baptist Communion. They landed in Durban, where they remained nearly a year, learning the Zulu language. Following that they went to Tabenhlope to supply for a missionary on furlough, and at the same time to gain experience and have an opportunity to find a suitable location for mission work.

Dr. Sanders through a dream located a suitable place which was secured and leased. This farm of 1,000 acres was finally bought by our Mission Society, and our Mission Station established.

Our missionaries lived in a tent while making bricks. The bricks had to be dried in the sun before they were built into our present mission house. Although it was small in the beginning, verandah rooms were added as was necessary.

When the work was begun, raw heathen Zulus were the working material. There was possible nucleus of 10 who had become Christians, one of these being backslidden. At first the heathen natives were slow in approaching the (Umfundise no Nkosekasi) white teacher, but gradually out of curiosity they gathered to listen to the Word of God. Much patience was required to win their confidence and teach them the truth of the gospel. A glad day came when the first convert was made under the work of Dr. and Mrs. Sanders.

In 1905 Rev. I. F. and Mrs. Keirstead, having a definite call to the same work, were sent out, sailing from Montreal on a trip which took two months to reach the mission station.

After a time Dr. Sanders' health was broken down by the climate and for this cause went home on furlough in 1907, leaving Rev. and Mrs. Keirstead to carry on and shoulder the extra burden.

For four years the work went on under their supervision, enlarging and extending until the Sanders family returned. Two years later, 1914, the Keirsteads, on account of broken health, were compelled to return home

and give up the Foreign Service.

Seven years later, in 1921, the Sterritt Sisters, Alice and Helen—who both were nurses—went out to fill in the gap, and they have remained there ever since.

In all these years of extension and building up of the work, the Lord has verified His promise that He would be with us always when we would be obedient to His call.

As a result of our mission work converts have been made by the score, strong Christian characters have been developed, native workers trained, new outposts and preaching places opened up and the Kingdom of God has been extended in another corner of that benighted land.

Amid the problems and testings God has been an ever present help in time of need.

In 1926 our Sister Faith (Sanders) MacDonald, the first of our second generation of missionaries, came home on furlough on account of broken health. She expects to return with her Umfundise to her chosen work, in the near future.

Only recently our missionary society decided to permit the Sterritt Sisters to be located in a sister station across the Pongola River. This feature marks another step in the enlarging of our Foreign work.

From a very small beginning our work there has enlarged until now we have as white missionaries: Dr. and Mrs. Sanders at Balmoral; Faith (Sanders) MacDonald on furlough, Judson, George, Miriam, Grace growing up in the work, and Charles and Norman in preparation. The Sterritt Sisters, Alice and Helen, across the Pongola River, and Paul and Mrs. Sanders, with their three children, at Makowe M. S., Zululand, under the South African General Mission.

The native evangelists, Bible women and others now surpaass 25 and minister to about 34 outposts with an average attendance of 34. In view of these facts our mission work ministers to a large number of heathen living in the following districts: (1) Northern Natal, Southern Transvaal and the borders of Swaziland; Makosini beyond Transvaal and on the border of Swaziland; Keva-Lembe, 60 miles from Hartland (Balmoral) in the District of Utrecht. Moleman between 40 and 50 miles from Balmoral in Transvaal; and finally the Ermelo District over 200 miles by train, from the home station, Hartland.

Our Church membership now exceeds 400 transformed souls who have a joy and peace beyond understanding and who are worth worlds in God's sight.

For our foreign work we ought to thank God, and we ought to strive with a greater earnestness to support it with our means and prayers in order that the present schools, yet in the experimental stage, may be a success, that the new fields may have white missionaries and that the work in general may advance and fulfil its mission. History has been made, the future beckons and the daily toil and advancement continues. Thus the march of events is ever onward.

NOTE

In my article in last issue, a line or two was left out about the middle, which made a bad break in the sense. I said something like this: "But God's requirement goes far beyond the bounds of justice." Then I referred to Shakespeare and said: "Shylock was well within the bounds of justice when he insisted upon the pound of flesh, etc."