

## MISSIONARY CORRESPONDENCE

Hartland, P. O.  
Natal, So. Af.

Dear Friends:

Today we had another wedding. One of our farm boys and a very nice girl for his wife. Both Christians and she a member of our church.

This wedding is particularly pleasing to us for the following reasons:

1st. They are married by Christian rites and that means he cannot, lawfully, take a second wife nor can his children.

2nd. He has been a boy rather drawn to follow the old heathen customs. His father is a heathen and is doing all he can to have his sons keep up the old customs, even to planning for them to have a second wife a piece.

3rd. Some time ago this young man had two girls and, even though a professor, it seemed he meant to have both as his wives.

4th. Because her people had had so much trouble they did not have the money for her, to buy the usual wedding outfit and, after he had paid the cattle for her, bought the license for the marriage, there was nothing left to pay the minister nor buy a good outfit for himself.

They came in the best they had, just their Sunday clothes. She not even having shoes. But this, though cutting to their pride, was so much better than to wait indefinitely for the means to have all the extras, that these natives love to have, at such occasions. This has set a good example to others of our church.

Solomona Su Kazi, our blind evangelist, came and confided in me (he calls me mother) about his love affairs. He has paid for his girl but, they are in the same position. It is her brother's place to buy her outfit but he is sort of a never-do-well and has not a penny. So they are waiting on and on. These Christian girls feel this keenly. They have brought the cattle to their father, they should be thanked and honoured by their folks, stepping forth with their part of the bargain.

This last couple need your prayers that they be kept from the "error of the wicked."

Solomona reports one new seeker in his field. Also he will visit a poor old widow and carry some clothing, for winter, that I was able to send her by some money sent me through a friend.

Felitia reported good meetings and that the two men who had been beating each other, were getting better but both had been fined at court. They too, are heathen. Let us pray this may cause them to want to get saved. She, herself, goes tomorrow to visit her sister. While in that section we suggested some needy kraals she must see if we have any chance to work among and offer our services.

Faith and her husband arrived March 6th and we have been very happily excited ever since.

Needless to say we have adopted Dan and praise the Lord for all the way He has led them.

Now we are in the excitement of preparing to come to you. I cannot write you at this time the state of our hearts but think of Paul when he said, "I am in a straight betwixt two". These people feel our leaving them so deeply! How can we leave them?

"His grace is sufficient and "When He putteth forth His sheep He goeth before".

I am not able to express our gratitude for all you have done in the past, are doing for us

now and are expecting to do in the future, but say 'the Lord bless each one.'

Yours in Jesus  
MRS. H. C. SANDERS.

Altona, M. S., P. O. Berbice,  
Via Piet Relief, Transvaal.

Dear Homeland Friends:

We spent Big Sunday, March 31, at Hartland and had the delightful pleasure of meeting Faith and her husband. Our hearts are full of praise and gratitude to God for raising up such a man as Brother MacDonald for the work in Africa. He is all that we could have wished—and more. We give all the praise to the precious name of Jesus. It has been a blessing to our souls to meet with them. It had seemed that we would not be able to get over the river, heavy rains up country kept the stream so swollen and dangerous, crossing was well-nigh impossible for several weeks, but we heard on Thursday that the water was decreasing and were able by the kind providences of God to start off with glad hearts on Friday afternoon for Hartland.

We found even more water than we had expected so had an hour's delay at the Pongola. A native man had to lead our horses over, for it was dangerous to try it alone. A native woman assisted the boy and girl who were with us and laughingly swam back and forth, first taking their bundles and then bearing them over the swift current. We were all very grateful to the dear Lord when we reached the Natal side safely—though we were quite well wet. It was nearly sun-down and we had a three quarter hour climb up the mountain beside a good hour's ride ahead, so it was quite dark when we reached the mission station. It was good to see them all again and such a joy to greet the new arrivals. God has been so good and we see more and more to praise Him for. Their coming has already been a great blessing to the work. The natives are so delighted to see Faith again and are very favorably impressed with their new "umfundisi". Truly, dear friends, these natives are a loyal band and do appreciate the missionaries who have brought to them the Gospel light. It is quite touching sometimes to hear their grateful remarks.

We are so glad Paul and family are coming back to help fill the vacancy when the Sanders family leave for their furlough. We expect to go over for the farewell meeting on May 5. It is certainly hard for them to leave Africa where they have lived so long, the land so dear to all our hearts, but we know it is God's planning and what they all need very much, so we do thank Him for all He is doing. I am sure your hearts are looking forward eagerly to the arrival of this missionary family after so long an absence from the homeland and friends so dear. It will be wonderful for them all.

I expect the others will write of the Easter services and baptism. Brother MacDonald had the privilege of baptizing 18 Zulu people that day.

We had expected to return to Altona on Tuesday, but a terrible rain and hail storm filled up the Pongola River again so we returned via the Comondale Bridge, which made a two day's journey instead of one—a distance I should say of 45 or 50 miles. We spent the night in the home of a German family at Comondale and were kindly entertained. We praise the Lord for His loving care along the way, giving us cool breezes to refresh us when the sun had grown so hot, and keeping us from growing over-weary. The ride was through beautiful country, an entirely new way to us, so we enjoyed it, but we are

glad we do not always have to take this long trip to go to Hartland.

Dr. Sanders was able to cross at Entungwini yesterday. It was his farewell service there, I think about 150 people were present. Eight were baptized and another taken into membership by letter. Three of those baptized were elderly women, one the widow of the old man who died of cancer, of whom I often have spoken. She has a sweet experience and is very happy in the Lord. Another is from Joeli's outpost and we could have wept tears of joy as she told us of her experience the day she came to be interviewed. She was a woman of terrible temper, used to beat her husband and he just kept quiet, I guess he was afraid of her. She began to attend Joeli's meetings and her heart became greatly convicted. On one especial Sunday she became greatly aroused about her soul and went out on the hillside in the evening and cried unto God for mercy. She grew quiet within her heart, and went to her kraal. Next day while working in her garden, some friends called her to a beer-drink, to her great surprise she did not want to go and she realized that she was converted and began to praise the Lord. Then her husband grew ugly and made a big time about her going to meetings etc., but she found her heart so changed and was so happy in the joy of sins forgiven, she accepted all his bad usage with praise to God and treated him as kindly as she could. She expected he would make a big time when she told him she wanted to be baptized, but kept praying about the matter and to her great joy when she left to come here that day he said "Shake hands with me, you are my girl always and some day I will follow you in this way." Her dear heart was overflowing with praise to God. Isaya tells us that "my girl" is the strongest term of endearment that a native man ever uses in addressing his wife, so you see she had great reason to feel that God is softening his heart.

The Lord is using Joeli in a special way at this outpost. His preaching is very straight and goes home to hearts. While Isaya is a remarkable native in intelligence and Joeli is only ordinary, it is very sweet to our hearts to see how the dear Lord has chosen them both and uses these dear Zulu brothers in His own special way in preaching the gospel to the heathen. We do praise Him for the manifestations of His Spirit in our midst and we are looking unto Him for greater blessings and victories than ever before.

We are so grateful for your prayers, dear friends, and for all that you have ever done for us.

May His blessing rest upon you all and supply all your needs. Jesus is indeed precious to my heart to day and I am resting in His love.

We do praise Him with full hearts for all He is doing for Africa. May we help Him to do much more is the prayer of my heart.

Yours in Christian love,  
ALICE F. STERRITT.

Port Maitland, N. S.

Dear Brother Trafton:

Please find enclosed my renewal for the Highway. It is always a welcome visitor, as I love to read its clean pages.

I am so glad that Jesus satisfies every longing of my heart, and gives me perfect peace, while I trust and obey. I expect to see Him some day face to face, and tell the story saved by grace.  
MRS. REBECCA CANN.

ADD OBIT

Eternity gives nothing back of what one leaves out of the minutes.—Schiller.

## THE HOLINESS CAMP MEETING

The holiness camp meeting as a religious institution, not only bears the marks of New Testament sanction in the spiritual simplicity, reality, power and freedom with which God has been pleased to honor it, but it also reminds us of a great feast in the Jewish calendar, when all the Jews gathered at Jerusalem, on the fifteenth of Tisri, for eight days, living in booths, and commemorated their living in tents during their Wilderness journey, and also gave thanks for the harvest. The spiritual enthusiasm of that feast reached its climax when the priest took the water, that had been carried in a golden pitcher, from the Pool of Siloam, with joyful songs and loud trumpeting, and poured it out on the base of the altar, quoting as he did so, from the prophet: "I will pour water on him that is thirsty, and floods upon the dry ground". And it is beautifully significant that Jesus, on the last day of the Feast, when the water ceremony was being performed, stood and cried: "If any man thirst let him come unto me and drink. He that believeth on me, as the Scriptures hath said, out of his inner being shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) The ceremonial prophecy of the priest, and the wonderful declaration of Jesus were fulfilled on the day of Pentecost, and have been fulfilled innumerable times since then, in the rich outpouring of divine grace, in saving and sanctifying power, upon multiplied thousands of people of various denominational affiliations, different nationalities, assembled, not only in America and Canada, but in heathen lands, waiting in glad expectation such a visitation from the Lord. In the camp meeting, at its best, "the dry ground has become a pool, and the thirsty land springs of water."

It is true that the first camp meetings in America, were not distinctively holiness camps. The first was held by two brothers by the name of McGee, one a Methodist and the other a Presbyterian, on the banks of Red River, in Kentucky, 1799. It was marked by wonderful displays of saving grace. Other similar meetings were held with like results. The first tabernacles were brush arbors, and to these the people of the early settlements flocked from far and near, and many were turned from sin unto righteousness. But soon the spirit became too fervent for the Presbyterians and so the Methodists became especially the promoters of camp meetings.

It was with the Methodists that the modern holiness movement began. Such men as Inskip, Cookman, and Macdonald saw the terrible spiritual declension in the church, and not only desired to get back to Wesleyan simplicity and power, but rang the changes on the need and possibility of Pentecostal power, purity and glory. They held their first camp meeting at Vineland, N. J., where God signally blessed. So we can say that the new emphasis on the doctrine of entire sanctification, as a second work of grace, culminating in the experience of perfect love, was inseparably related to the camp meeting. The leaders of the movement were not fanatics and faddists, but men of education, grace and culture, who saw in this grace an experience as gentle as the sunlight of God and as generous as the heart of Jesus." They recognized the need of church organization, and suitable forms for congregational worship and while they were criticised at times, by the ecclesiastical authorities, they were true to their church, and like Wesley tried to infuse

into her, new life and power, John Wesley, altho he lived and died an Anglican, yet dared to "live dangerously." He was a lover of decency and order in church service, but when his heart was "strangely warmed" he began to love souls more than order, and shocked the dignity of his ecclesiastical superiors, by going into the open air and calling men to repentance. William Booth caught the same spirit; he recruited the "blood and fire soldiers" who beat their drums, rattled their tambourines, sang their spiritual songs to worldly tunes, testified to a present and a full salvation, and aroused the sleeping conscience of a multitude, winning them to God and holiness. Holiness camp meetings have in them something of this spiritual adventure; forms and ceremonies are subordinated to the Spirit; Sermonic regularity and beauty, so often dead and powerless, are sacrificed to direct and pungent appeal. This is the highest type of preaching, not according to the formal rules of homiletics, but according to prophetic and apostolic example. The keynote has been: Ruin by sin, and complete recovery to the image of God through regenerating and sanctifying power.

But holiness is too big a thing to be circumscribed by denominational barriers, and at the camp meetings its catholicity is demonstrated. Here denominational non-essentials are reduced to the vanishing point, and that beautiful unity for which Christ prayed, not organic, but spiritual, is realized. It is not strange to hear representatives of a score of denominations testifying to the same experience, without a discordant note, at a holiness camp meeting. What numbers, both of preachers and laity, have come to the camp meeting and there have learned the way of the Lord "more perfectly." Many have come with prejudice due to theological training, or adverse reports and have had their hearts humbled and broken by the tremendous impact of the spiritual atmosphere that prevailed; have had their prejudices swept away, and they themselves swept out into the current of spiritual blessing that they never had dreamed of before; their eyes have been opened to the beauty of a new Bible, a new and larger Christ, a new vision of service, and they have gone home to preach pray and testify, and to see revivals kindled in many communities that had become worldly and corrupt. True, the devil has been stirred and opposition aroused. Anything that has stirred cold church members and disturbed the at-ease-in-Zion condition has been looked upon by many as gross fanaticism. It has ever been thus and ever will be. It is true that every intensely spiritual movement has had its phases of fanaticism, for hot hearts are not always controlled by strong heads, and so some of the weak ones have jumped the track. Wesley found it so in his day; but he did not throw away the wheat on account of the chaff. But we have been going to camp meetings for more than a third of a century and we have seldom heard anything that was fanatical in doctrine, nor have we seen much of fanatical demonstration. You have to see that at a hockey match, a prize fight or a base-ball game. They tell us that the fans there throw their new hats into the arena to be trampled on, when the spirit runs high. And some of those who find fault with the emotionalism of the holiness camp meeting, go wild at these worldly sports. They are full of the spirit of the game, and that explains their emotion; when we are filled with the Holy Ghost no wonder we become hilarious. We have for our defence apostolic precedent and Pauline admonition: "Be filled with the Spirit". Our holiness camp meetings are in greater danger of spi-

ritual decay through conservatism than from fanaticism. Only holy fire can thaw out the former, and the same thing will regulate the latter.

I am aware that conservative leaders of religious thought claim, while at one time, in the earlier history of our country, and church, when ideas of religion were somewhat crude, and the manner of living rough, because educational and spiritual privileges were limited, the camp meeting may have had its proper place as a centre of spiritual inspiration and edification that times have changed. In these modern days of scientific principles that are applied not only to physical phenomenon but also to spiritual life, the camp meeting has become obsolete. While it may attract the ignorant, who must be continually moved by the emotional appeal, those of larger vision and intellect are not interested in this crude form of worship save perhaps as they attend the services to study different phases of psychological reaction. They say these people are well-meaning and live good lives but they are lacking in the true perspective of life and are ignorant of the scientific approach to religious experience.

Well it is perhaps better to be pitied than scorned and rottenegged as they were in former days. But after all it is the same carnal attitude towards the truth. Many come regularly to holiness camp meetings. They listen attentively to the preaching and hear the testimonies of the saints, and sometimes they confess that God is in the place. But they never get into the real spirit of the meeting. They hang on the outside. They would like a camp meeting more on the Chautauqua order, when temperance reforms, and various social, economic and semi-religious questions would be discussed, recreational features enjoyed, entertaining numbers given, reaching the climax in a mild religious programme on Sundays. This would please many as an ideal camp meeting, for they can tolerate and enjoy genuine emotion in the play, the foot-ball game, the lecture, yea in everything save religion. They are filled with the spirit of the World and that explains the matter. Alas! that camp meetings once centers of spiritual life and power have degenerated to the low level of popular entertainment. Crowds throng on Sundays to hear lecturers and preachers entertain. On week-days and nights the recreational and the entertaining and instructional are the dominant features. There is plenty of emotion of a certain kind, but little of that kind called by Paul "righteousness and peace and joy in the Holy Ghost".

But thank the Lord, hundreds of camp meetings throughout the land still cling to the old way and the Bible truth and experience of holiness. And God still pours out his spirit in the same old way. The lowly and the cultured, the poor and the rich still meet at this feast of tabernacles and God is in the midst as in the days of old.

Personally I thank God for these centers of holy fire. They have meant much to me in my religious experience and ministry. Beulah camp and the people of God that stand back of it have a large place in my affections. We are still living where the fire falls and we have "miniature camp meetings on our own account. But nothing to me is so sweet, so sane, and satisfying, so anticipative of Heaven and Eternal glory, as the inspiration and the fellowship I enjoy at a real holiness camp meeting. It has always sent me back to my pastorate with renewed zeal and courage and determination to ever hold aloft the banner of a full salvation, and to finish my course with joy. We pray for great victory at the coming camps at Beulah and Riverside. May great grace be upon you all. Amen.  
W. EDMUND SMITH