

MISSIONARY CORRESPONDENCE

Altona M. S.

Dear Highway Friends:

I have just finished reading John 16 and as I read verses 23 and 24, "Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask and receive that your joy may be full." I was reminded of a conversation that I had recently, with a woman, who belongs to one of the native churches.

She came, one day, to bring a letter from Sister Grace Sanders and as she rested I began to talk with her. Soon Kenneth came out and she asked me how many children I had. I told her four boys. Then she asked if I didn't want girls and I told her I had always wanted a little girl but I was very satisfied with what the Lord had sent me.

I was so surprised at the affect my words had upon her. She suddenly sat up very straight and began to talk very loud and wave her arms about. It was surely quite a sermon but she talked so fast I could get no connection from her words. I asked Gadelina what she was saying but she only said: "Oh, I don't like her words." Then I asked a few questions and found out that the drift of her words was on the fact that my heart could not be right or daughters would have been born into our home. By that time I was amused as well as surprised so I asked her to explain more fully.

She went on to say that because the Bible said, "Ask and receive." We could make any demands from God that we wished and if our heart was right, God would grant it. I tried to tell her that when our hearts are right we do not demand things of God; we first seek to know His will concerning us and then we asked, in faith, and believing God that if it is His will, He will grant our petition. She would have none of my preaching. "His will" was not the necessary thing; it was just ask and receive. I told her she hadn't received the teaching aright but needed to read more of the Bible for Jesus himself asked according to the will of His father. He said, "Not my will but Thine be done." The poor woman didn't like me to find fault with her sermon to me, and she soon left saying as she went that it was all due to the condition of my heart. At such times I do so long for a better knowledge of the Zulu language, but I do my best and trust God for the results.

Recently I have been reading a very inspiring holiness book on prayer. I am convinced that we are living far beneath our privileges along this line, and I am striving, by God's help, to spend more time with God. We have the hymn, "Take time to be Holy," in Zulu and I get blessed every time we sing it. It seems to me the words are even more expressive in the Zulu than in the English. "Streams in the Desert" by Mrs. Chas. E. Cowman, is also proving a blessing to me these days. It was a parting gift to us, from the Seal Cove Missionary Society, just before we sailed for this land and it has surely been a daily blessing to me.

I do thank God today for a full, a free, an uttermost salvation. I am so thankful to God that He was willing to send His only Son to this world, and so thankful to Jesus that He was willing to suffer and die for our sins and so thankful that when He went home He sent us the Holy Spirit, the Comforter, to

cleanse us from all sin and to lead us into all truth.

Eugene left last Wednesday to attend the Quarterly Meeting at Hartland. He returned on Monday. Quite a number went over from this side, and all said they had a real good time in the Lord. One young man was baptized. I praise the Lord for such times of refreshing.

We had good services here on Sunday. Our faithful layman, Zebuloni Nkosi, was our leader of the afternoon services. Losaya preached and many testified. I was unable to attend that afternoon as Reginald had a sore throat and was too sick to be left alone.

Recently we have received quite a number of home letters telling us about Beulah Camp Meetings. We are so glad to hear the good reports and we pray that the results may be lasting and that many have returned home to be a great blessing to their churches. Dear friends, we do thank you for writing about Beulah. I really got blessed myself in reading. May the Dear Lord bless you all!

Yours in His love,

GLADYS KEIRSTEAD

VOICES OF THE YESTERYEARS

By Rev. J. A. Wood, from "Perfect Love"

It pleased the Lord to call me in early life to seek pardon and converting grace. At ten years of age I first tasted the joys of a Saviour's love. At the age of thirteen I joined the Methodist Episcopal Church. During the first five or six years of my experience I was perplexed and distressed with doubts in regard to the reality of my conversion. From this time until September 7th, 1858, I maintained a steady purpose to obey God, received many spiritual refreshings from the presence of the Lord, and suffered but few doubts in regard to my justification and membership in the family of God. During this period I was often convicted of remaining corruption of heart and of my need of purity. I was often more strongly convicted of my need of inward purity than I ever had been of my need of pardon. God showed me the importance and the necessity of holiness as clear as a sunbeam. I seldom studied the Bible without conviction of my fault in not coming up to the Scripture standard of salvation.

"I was often led to see my need of purity while studying for the ministry with Rev. William Hill of Cambridgeport, Vermont. Brother Hill was an able Presbyterian minister, and for a number of years pastor of a Presbyterian church in Newburg, New York. He was convicted of his need of entire sanctification and obtained it at a meeting for the promotion of holiness at Mrs. Palmer's in New York City. He lived it, professed it and preached it, and for so doing was expelled from the Hudson River Presbytery in April, 1844. Brother Hill died in holy triumph at Bristol, Connecticut, July 31, 1853, at the age of thirty-seven.

"Being so often convicted of my need of perfect love, and failing to obtain it, I, after a while, like many others, became somewhat skeptical in regard to the Wesleyan doctrine of entire sanctification, as a distinct work, subsequent to regeneration. I became somewhat prejudiced against the Bible terms 'sanctification,' 'holiness,' and 'perfection,' and disliked very much to hear persons use them in speaking of their experience; and opposed the profession of holiness as a blessing distinct from regeneration. I became prejudiced

against the special advocates of holiness. I do not recollect that a single believer was entirely sanctified under my labors during the first nine years of my ministry, to September 7th, 1858. In May, 1858, I was appointed to Court Street Church, Binghamton, and went there much prejudiced against the profession of holiness in that church. I soon found in my pastoral visitations that where these persons lived who professed the blessing of holiness, there I felt the most of divine influence and power, and realized a liberty in prayer, and an access to God in those families, which I did not elsewhere. Through the entire summer of 1858 I was seeking holiness, but kept the matter to myself.

"During this time none of the professors of holiness said anything to me on the subject, but as I have learned since, were praying for me night and day. God only knows the severe struggle I had that long summer, during many hours of which I lay on my face in my study, begging Jesus to cleanse my poor, unsanctified heart; and yet was unwilling to make a public avowal of my feelings, or to ask the prayers of God's people for my sanctification.

"The Binghamton District camp meeting commenced that year the first day of September, and about eighty of the members of my charge attended with me. During six days of the meeting, the sanctification of my soul was before my mind constantly, and yet I neither urged others to seek it, nor intimated to anyone my convictions and struggles on the subject. Six days of such deep humiliation, severe distress, and hard struggles I never endured before. On the last day of the meeting, a few minutes before preaching, a faithful member of my church came to me weeping, and said, 'Brother Wood, there is no use in trying to dodge this question. You know your duty. If you will lead the way, and define your position as a seeker of entire sanctification, you will find that many of the members of your charge have a mind to do the same.' The Lord had so humbled my heart that 'I was willing to do anything to obtain relief. After a few moments' reflection I replied, 'Immediately after preaching I will appoint a meeting in our tent on the subject of holiness, and will ask prayers of the church for my own soul.' Glory be to God! The Rubicon was passed. The moment of decision was the moment of triumph. In an instant I felt a giving away in my heart, so sensitive and powerful, that it appeared physical rather than spiritual: a moment after I felt an indescribable sweetness permeating my entire being. It was a sweetness as real and as sensible to my soul as the sweetest honey to my taste. Immediately I walked up to the stand. Just as the preacher gave out his text (Eccl. 12:13) the baptism of fire and power came upon me. For me to describe what I then realized is utterly impossible. I was conscious that Jesus had me in His arms, and that the Heaven of heavens was streaming through and through my soul in such beams of light and overwhelming love and glory as can never be uttered. The half can never be told! Hallelujah! Glory! Glory! I have cause to shout over the work of that precious hour. After three hours I regained sufficient strength to walk to the tent, and we commenced a meeting for the promotion of holiness. A large number of my leading members commenced seeking holiness: and about every half hour during that whole night the glorious power of God came down from the upper ocean in streams as sweet as heaven."—The Wesleyan Methodist.