

Go Ye Into All the World and Preach the Gospel to Every Creature

MISSIONARY CORRESPONDENCE

Altona M. S.,
September 20th, 1946

Dear Highway Readers,

Some months ago I wrote about the Zulus' god—the Creator or the one-legged one, about their devils, the Batakoti and about reverencing their ancestors, the Amadhlosi. I now wish to tell you something more along the same line—about the Princess of Heaven.

It seems that the Zulus have very definite ideas about which of the two sexes is the superior and they have carried this distinction into their religious thinking. Mvelingqangi, the Creator, is the men's god; while Inkosazana, or the Princess, is the women's deity.

The Zulus speak of the rainbow as "umutsha wenkosazana" or as the Princess' skirt. They also say that when lightening strikes, 'the sky is playing for the Princess.'

There are several ceremonies carried on known as "Nomkubulwane" which are ways of entreating the Princess to help them out in time of drought, locust and army worm infestations, sickness, or any unexplainable catastrophe. In all of these ceremonies women or girls are the participants. For example in case of drought naked girls carry beer to the tops of mountains to entreat the Princess. In case of sickness little girls are buried in sand up to their necks so that their howls will be strong enough to reach the Princess' ears. In case of locust and army worm infestations, girls put on their brother's skin clothes and herd the cattle and lament their plight.

Another indication of the difference in status of the two sexes is that the ancestral spirits of each sex reside in a different animal; that of the men resides in a snake, that of the women in lizards.

Persons of the two sexes are not buried in the same place either. A man and his sons are buried within the kraal enclosure just outside of the cattle kraal. A woman, girls and baby boys are buried outside of the kraal fence.

These distinctions, together with the fact that wives are bought with 11—25 or so head of cattle make the woman's status unenviable and in some cases unbearable. It is common for a man in speaking of his wife to say "inja yami" (my dog). Even in these so-called enlightened days a woman or girl cannot attend school or become a Christian without her husband or father's consent.

Is it any wonder that Christianity makes such slow progress amongst the Zulus since so few men are willing to become Christians themselves and allow their women folk the

freedom necessary to be a follower of the Christ?

Yours for the Gospel,
E. A. M. KIERSTEAD.

CORRESPONDENCE

33 Myrtle Street,
Waltham, Mass.

To the Editor of the King's Highway,
Moncton, N. B.

Greetings. With your consent I would like to report in your paper our visit and Revival Meeting with Rev. and Mrs. Arthur Owens, at North Head, Grand Manan. My daughter, Mrs. Laura Walker was called there for a Children's Crusade and Revival Meeting Sept. 8—22, and I accompanied her.

They have a fine church building and an earnest group of Christians carrying on the Lord's work, in that part of the Vineyard. We enjoyed their fellowship, and they stood by the services just like good Holiness people do. It was a real pleasure to work with Brother and Sister Owens, a consecrated, talented couple, with a great burden on their hearts for the conversion of sinners, the reclamation of backsliders, and the sanctification of believers. Their home with the family altar was a real Bethel to our hearts. We believe that every Christian home should have a family altar.

The Children's Meeting every afternoon at 4:00 o'clock was well attended, reaching the high peak of 54. Mrs. Walker uses the Scene-O-felt pictures which impresses the Bible Stories very vividly. They were not only enjoyed by the children, but by the adults also in the evening services. The presence of the Lord was very real in every service, blessing the saints, and convicting the unsaved. At the last Sunday morning Love Feast, God came in a wonderful way, flooding our souls with His presence. I think every Christian present could sing, "Take the whole world, but give me Jesus."

Rev. G. R. Symonds and his good people from Seal Cove came up several times and added strength and inspiration to the services. We were sorry not to see more definite decisions made, but must leave the results with the Lord, who said, "His word would not return unto Him void".

We came home with a greater burden on our hearts for the unsaved and backsliders who are on the broad road to destruction; "drifting, drifting, no port in sight, drifting far from the Gospel light." Many of them are going down to eternity's night who once knew the

Lord, and enjoyed His presence. Gal. 5:7 says, "Ye did run well, who did hinder you that ye should not obey the truth."

While we were enjoying the spiritual fruits of Canaan, we also had a good physical appetite and enjoyed Brother Owens' wonderful vegetable garden, and Sister Owens' fine cooking. We were royally entertained.

We are praising the Lord each day for victory. Thank God for the Gospel of Jesus Christ, which is the power of God unto salvation to every one that believeth.

I have just passed my 75th birthday, and enjoying good health, and good salvation. "The path of the just is as a shining light that shineth more and more unto the perfect day." Prov. 4:18.

Yours in His Glad Service,
MRS. T. W. DeLONG

HOLINESS WORK IN BOLIVIA

Rev. Ralph E. Chapman

Bolivia, with its towering Andean heights and its teeming jungles, is still a backward country. Hemmed on all sides by other nations, and without a seaport, it relies much upon others for its sustenance. Age-old customs still prevail. Here and there are evidences of new life. This may be seen in the style of a newly constructed home or the attractive display in a store window.

Blossoming forth among age-old superstition, fear, and church domination, signs of a new spiritual life may also be evidenced. Isaiah states, "And an highway shall be there, and a way, and it shall be called The way of holiness. . . ." This highway has reached Bolivia. Today, it is being enlarged principally by three groups—The National Holiness Missionary Society (N. H. M. S.), Central Yearly Meeting of Friends (C. Y. M.), and Oregon Yearly Meeting of Friends (O. Y. M.).

Protestant missionary enterprise in Bolivia dates back as far as 1896, but it was 1919 before the banner of Holiness was raised in this land of need. This beginning was made by C. Y. M. and Union Bible Seminary. A definite work was established in the Beni department of northern Bolivia. This work was among Spanish-speaking people. The succeeding years until 1929 found three more stations established under C. Y. M. throughout the Beni district. In 1929 the Yungas territory to the east of La Paz was entered, and four stations herald the gospel to the Aymara Indians. La Paz and surrounding altiplano communities contain five C. Y. M. mission stations. For the furtherance of its ministry, C. Y. M., operates the largest evangelical printing es-