

to see a letter from one of our students in the Missionary Broadcaster.

We are praying that you are having a grand Beulah Camp Meeting and that many are being helped and blessed and strengthened. We shall be looking forward to receiving the good news.

May God be with you all.

Yours in Him,

G. M. KIERSTEAD

Altona M. S.,

July 12th, 1947

Dear Highway:

I presume by this time another Alliance is a matter of history but we have prayed that it would be one long remembered by the many who have drunk at the fountains of spiritual regeneration and holiness.

We, also, in South Africa have just finished our 'Umhlangano omkulu,' or Big Convention at Hartland. It was one of the best Quarterlies I have attended at Hartland since coming out here, in spite of our many and knotty problems which occupied us well into the nights of the Quarterly.

Sunday was a great day indeed as we saw seventeen candidates being led down into the baptismal waters and being baptized by Brothers Charles Sanders and Paupl Nkosi. Later on all seventeen were given the right hand of fellowship by Brother Johanisi Nkosi. The day was also great in that Daniel Sukazi was ordained as an Elder of our Church. Rev. Alfred Metula preached the Ordination Sermon. The writer questioned the candidate. Rev. Johanisi prayed the Ordination Prayer. Rev. Paul Nkosi gave the candidate the right hand of fellowship. Rev. George Sanders gave the charge to the candidate. Rev. Charles Sanders gave the charge to the Church.

All this along with others being restored to the Lord's table, three children being presented or blessed, two being set aside, and finally a Communion service, we had a blessed and full day.

Instead of returning home early on Monday we stayed on until after dinner as there was to be a special discussion with preachers of other neighboring churches on the question of Christian marriage. It seems as if one of our ex-preachers does not approve of legal Christian marriages and is advocating what he calls Bible marriages—a religious ceremony performed by a preacher who is not a marriage officer, preceded or followed by native-custom marriage rites. The meeting was unanimous in condemning this loose type of marriage but we were not able to wait for the advocate of this ceremony or hear what he had to say.

For the greater part of the week I have had to turn carpenter and have been making window frames for the projected Kipenyawo Church. I also made a pulpit-table as well.

It has been reported that our seven children, studying at Louwsburg, all passed on their half-yearly examinations. Absolom Sibiya and his wife will continue to oversee our Hostel or Boarding Home for another year. D. V. A Hostel Committee has been appointed to act with our overseer in the work of administration. Rev. Paul Nkosi, who was to have gone to look after the Hostel, will remain on, temporarily, at Kwabanakile to push the work of building the new church there.

You may be interested to know that we have had a letter from a preacher and a congregation of fifty or more asking us to shepherd them. We may be forced to refuse as they are too far away to be supervised from

here without considerable expense. O, for more workers and more funds to support them! Out here we can find congregations but we lack the means, as in this case, of sending them a missionary and of later supporting him and supervising him and them. If we could only inspire the African church to be more self-supporting we could enlarge our borders and build up a healthier work. We are praying towards this end. Will you?

Yours in His African vineyard,

E. A. M. KIERSTEAD

THINGS WHICH CANNOT BE SHAKEN

From a Broadcast Sermon

By Rev. Paul S. Rees

Text: "And this word, yet once more, signifieth the removing of those things that are shaken . . . that those things which cannot be shaken may remain."

—Hebrews 12:27.

It is no small victory that a man wins if he can stand amid the ruins of a dream, or a home, or a business, or a civilization, and say, "Even so, I have my hand on something that remains!" Earlier in the war we heard a good deal about the Norwegian seaport of Narvik. It was seized by the Germans, bombarded by the British, bombed again and again by planes. One day the mayor of the city, surrounded by newspaper men, stood in the midst of the wreckage. Glancing first at the desolation that lay about him and then at the snow-clad peaks that looked serenely down from the heights, he uttered these simple words: "The mountains are still ours."

That is the wisdom of a great soul. It is the discerning faith that sees beyond the fleeting shadow to the abiding substance, beyond things shaken to the things that are unshakable.

Such faith and such discernment were in the soul of the Christian thinker who gave us our text. The author of the letter to the Hebrews had lived in a religious world that was being shaken to its foundations. He was writing as a Hebrew to Hebrews. Together they had become Christians. As Christians they were faced with the claim that Jesus Christ was greater than Moses, that the covenant of grace was superior to the covenant of the law, that the offering of Christ upon the cross was more precious than the offering of the blood of bulls and goats. They were faced with the claim that Moses and his ritual of animal sacrifices had a certain typical and temporary meaning, but that Jesus and his revelation of the redeeming grace of God had a consummating and eternal value.

You Christians, cries this flaming-hearted apostle, must realize that the living God has stretched out his hand to shake the old order of things and, out of the shaking, to bring in something unutterably precious and permanent. You have not come—you who have taken Jesus Christ as your Mediator and Savior—to Mt. Sinai, "the mount that might be touched." You are come to "Mt. Sion," to the "heavenly Jerusalem." You are not come to Moses. You are come to "Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." It is a time of shaking! You must come to terms with it.

As if this were not enough, the author of our text was about to witness the violent conquest of that beloved city of Jerusalem which symbolized the long tradition of his ancestral faith. The legions of a pagan power—Rome—

were getting ready to lay the Holy City in ruins, to kill its inhabitants by the thousands and to scatter to the four winds those whom they did not destroy. He saw that such terrific upheavals would raise questions in many a mind. Has all of this violence and disruption any meaning? If it has, does it mean that everything is falling apart, that nothing is dependable, that God himself has abdicated or else has never existed except perhaps in our poor deluded minds?

No, cries this steadfast apostle of the first century, it signifies nothing of the kind. God is alive! God is about! God is not idle! God is fulfilling his word! Not everything that is happening is what he would like to have happen. But nothing that is happening is wholly removed from his will. In this sense the shaking is his. And it has its purpose. He is shaking the things that can be moved in order to uncover the things that can never be shaken.

Now you and I greatly need this Christian conviction and insight as we stand today "amid the encircling gloom" of this desperately troubled and tumultuous day. A year of world-shaking events is behind us. A year of tense uncertainty stretches ahead of us. A question of utmost importance to everyone of us is this: How are we reacting to the tremendous shakings which these days are visiting upon us? Or, to change the question, how should we respond to them and how will we respond to them if we have within us the seed of a genuine Christian faith?

Suppose we start with this: We need the sheer grit to face the facts with respect to the shakings that are taking place.

Glance around at the social and economic world and you get the impression that an earthquake has struck. Millions of our girls and women removed from home and school to factory and mill! Easy money, easy liquor and easy morals combining to send our divorce court statistics to all-time heights! A sharp switch from a depression economy in which we had bread-lines and WPA's to a war-created prosperity in which we have factory girls in fur coats and bell-hops getting manicures! A sudden abandonment of the gold-standard and spending spree in which the national debt soars to an approaching three hundred billion dollars! An attack upon Pearl Harbor, and a hundred and twenty-five million people find themselves in an inflationary economy in which there is too much money to spend and not enough goods on which to spend it.

Thousands of business places closed, their operators either taken in the draft or forced to the wall by war time restrictions and shortages! The whole world of business and trade regimented, restricted and controlled under the war time emergency powers exercised by the federal government! All of this produces an impact which hits more or less violently at every home in the nation and at every individual within that home. (More to follow)

"He prayed earnestly."—Luke 22:44. One great reason why God desires the exercise of agonising prayer is that it forms a bond of union between Christ and the Church. It is as if Christ came and poured the overflowings of His own benevolent heart into His people and led them to sympathise and to co-operate with Him as they never do in any other way. They feel just as Christ feels—so full of compassion for sinners that they cannot contain themselves.

—CHAS. G. FINNEY.