

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

## MISSIONARY CORRESPONDENCE

Louwsburg Mission Station,  
Vryheid, Natal, South Africa

Dear Highway Readers:

Greetings from your new Mission Station, and may it take its place in your prayers, though there is not much one can see as yet.

One can see a clearing, which was once quite over-grown with large and small trees, of no value except for firewood. From the roadway or street below, as it is on a slight incline, the cooling breezes gently ask the standing corn to bow and clap their hands as it passes on to my little brick and iron home. It is not what it will be later on, when the cement floors are put down and the walls plastered. But still it is a refuge and a place one can work from, and be independent.

With my little cracked stove, some pots and pans, bed, etc., I feel quite at home. Then the little village stores are 200 yards away and much more convenient than at Altona.

The view is grand. Towards the north the thousands of hills and mountains, reaching as far as the eye can see, past Altona Mission, 16 miles or so, as the "crow flies," into Swaziland, and east towards the Ubombo Mountain-range of Zululand.

The Pongola river winds its way through this "valley-of-a-thousand hills." A public road has been surveyed, and may go through in the near future. This would link Louwsburg with Altona, etc.

This Pongola valley has for some reason or other been left to itself regarding Missions, for a distance of about 30 x 15 miles. One has a great challenge before his eyes, every time one looks that way.

It is through this valley I ride or walk when going to Hartland or back. I have had prayers in 16 of the kraals by the pathways, in 6 of which I had to sleep, though some inmates were down with malaria fever, while others had died. The Lord has kept me through it all, for which I join you in praising Him for answered prayer. I think this Pongola valley is where the Lord would have me work most of the time.

A kraal about 15 miles from Louwsburg towards Vryheid is a point where I have had several services. One woman has come by letter into our church and three others wish to do the same. They have 8 children who may come this way.

As I am a day's journey nearer Zululand than the others, therefore this work has been given to my care.

Here we have three kraals, which have moved down, and ask to be cared for. They

are about 37, 62 and 67 miles from Louwsburg. I got back on Jan. 30th from visiting No. 1 and 2 and have been asked to officiate at a wedding in six weeks time. This request is from one of six church members and sixteen seekers who were brought to know the Lord, by an evangelist who moved there from some where near Durban. Being so far away, they do not get the care they need, and are looking our way, but want their church to find out what can be done to better their position.

Zululand is full of heathen. Those supposed church members of the Dutch Reformed, two or three kinds of Lutherans, Church of England, not to mention the R. C.'s and many native sects, some who have their own "prophet" in the place of Christ. All work, no spiritual life, no assurance of forgiveness of sins.

Is not this our call "for such a time as this?" Though I live in the store-room, and it would be nice to have a larger room than 8 x 10, still I believe PRAYER and more PRAYER should be first.

We do thank the Lord for two workers, Absalom Sibiyia and wife, from near Altona, but what we need to pray for to cover this field mentioned would be two or three strong, Spirit-filled men.

Yours for souls,  
GEORGE W. L. SANDERS

## DEATH IN ADAM—LIFE IN CHRIST

An Easter Sermon by F. A. Anderson  
"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." I. Cor. 15:21-22.

Two thoughts are presented to our minds by these verses of Scripture, the thought of Life and that of Death.

Think of all that has been written and spoken on the subject of death. The Bible has much to say on this subject. This one form of the word occurs at least 360 times in the King James version. It appears in 45 of the 66 books of the Bible. In 29 books of the O. T., and in 16 books of the N. T. Other words referring to the subject are used as often, or even more often, than this.

Apart from the Bible volumes have been written on the subject in prose, poetry and song. Philosophers and wise men of every age, and in every land, have thought deeply, and have spoken profoundly on the subject of death. Physicians have studied its causes, and scientists have searched diligently for some means by which to overcome it. But after all has been written and spoken, thought and done, it still remains one of the greatest mysteries confronting our minds.

If we were able to learn all the Bible says

about it, to know all that has been written in prose, to quote all the poetry, and sing every song, sacred and secular, which has been written on the subject, could we understand all of the philosophers' sayings and understand all of the knowledge of its causes gained by all of the physicians, could we know thoroughly all of the facts the scientists of every day and age have found on this great subject, it would still be a mystery too deep to be fathomed, and too great to be comprehended.

Death is not only a great mystery, but also a great power. It has been estimated that half of mankind dies before, or shortly after, birth. Another large per cent dies in the bloom of youth, or in the prime of life. Comparatively speaking, a very few live long enough to be termed "old," and a centenarian is so unusual that the fact becomes noteworthy news. In ordinary times men die so rapidly that it is estimated 83 pass into eternity every minute. The powers of some of man's organizations spread rapidly and embrace many. Communism can boast of its millions, fascism was accepted by thousands, and nazism held multitudes in its power, but death works faster and reaches farther than any, or all, of these. Every fascist is dead or dying, every nazi is on his way to the grave, every communist has felt, or will feel, its power, and every democracy is under its sovereign rule. No human law can be enacted against it. It holds the sceptre in every land. King and slave must bow before it. It enters every home and eventually wrecks it. It touches every life and eventually extinguishes its flame. There is no land where it may not come and no barrier which can keep it out. It is all but infinite in its power. It is all but omnipresent in its extent. It removes the soul from the most pious religionist's body. It removes the thought from the profoundest philosopher's mind. It takes the skill from the greatest artisan's hand and the song from the sweetest singer's throat. But, when we have said this, and much more that might be said, of its effect on the physical man, we have only touched the margin of its power, for the Word assures us that it may even reach the soul of man, extinguishing its light, blighting its hope, and plunging it into the darkness of despair forever.

This great, mysterious and awful power, according to the text, was brought into the world by one man,—“By man came death, for in Adam all die.” How dark and terrible the thoughts which are presented to our minds by these words, and presented to us, on the authority of divine inspiration, that by man has come darkness, and sorrow, and despair.

(Continued on Page 7)