

## MISSIONARY PAGE

### GRACE SANDERS WRITES FROM ON BOARD M. S. "THORSGAARD"

May 25th to 31st, 1956

Dear Friends,

To continue from where I left off last time: I recall I had made your mouths water from describing only a little of the sumptuous fare! I had described my Cabin and said we were nearing Dakar. The excitement was keen as we approached the French West Coast of Africa. Temperature steadily rising. The coolest of clothes was donned. We sent our letters to be mailed ashore. The Captain invited us on the bridge and showed us RADAR in action. This was intensely interesting. The outline of the coast could be clearly seen—even that of a small island. We were then 8 miles off shore. Half an hour before this we sighted a light and in an hours time steamed majestically into the harbor. The Pilot came aboard, and the ship described an almost complete circle to come into the real Harbour. Red, green and yellow lights made me think of the Hymn, "Let your lower lights be burning." How important these lights are to the mariner along the shore. And how much it means to struggling souls for us to keep our light trimmed and burning brightly. By 9.30 the ship was tied securely to a very low wharf and the gangplank was lowered and rested at about a 45 degree angle. After about an hour's delay a Taxi was engaged and another and the passengers went "sightseeing". As they had talked of going to a night-club, I declined accompanying them. Upon their return I was glad I hadn't gone. They described the great speed with which the taxis whirled them along the very rough roads and took the turns. French drivers demonstrated with their hands letting go of the steering wheel, to make their listeners understand as French was not known by them very well. This was the cause of a very narrow escape from being run into by an on-coming truck. A broken English was spoken by the one Taxi driver. One passenger said, in answer to his question as to where she came from, "I'm a Californian." The quick and emphatic reply was, "Me, I MOHAMMADAN!" Pointing at his chest and reached up and showed them the Koran. They had seen a church where a multitude had gathered to have some Mohammedan festival; a Maternity Hospital and some kind of a Clinic instituted by the Doctor who discovered small-pox vaccine.

I had opportunities to give away a number of Norwegian and one or two English tracts to some officers on board. One was the Chief Engineer. He is friendly and jolly, and often his ringing laugh can be heard on deck or in the pantry. He is quite a tease and keeps one from getting the "blues" if any was so inclined. One evening we saw a beautiful film of the countries seen by these sailors, from the time the Ship leaves Montreal until she arrives at the most distant destination. It was beautiful indeed! This included the wild game of the African National Game reserves, also Native life.

Nearing the Equator it became very warm which was offset by a stiff breeze on May 30th. This blew the ship off her course about four miles aided also by a strong current. How delightful I find it to watch the rain-

bow appear in the flying spray thrown from the crest of the tossing waves by the wind! At night the stars seemed to be swinging in the sky due to the motion of the Steamer—first low, then high, then low again. This was the night my heart was thrilled to once again see the wonderful Southern Cross formation of stars which shone out in all their brilliance. We crossed the Equator at 4 a.m. of May 31st. It was rough and windy.

Have rested and slept a lot during the day time, read, prayed, and translated some Zulu, brushed up a bit in Afrikaans and reviewed some. Take daily walks on deck and try to get some sun if not too hot.

Time Pieces are put ahead daily ten to fifteen minutes since leaving Dakar. By the time I reach Durban I shall be eight hours ahead of you. So in your praying you will have to ask God to "Bless and help Grace tomorrow which is my today or almost that!

I seem to be leaving such a lot behind me! What lies ahead is veiled from my eyes. Suffice it to know I am in the centre of His will, and rejoice in anticipation of so soon working amongst the Natives again.

Grace Sanders

To be continued

### CHARLES AND MYRA SANDERS WRITE:

Dear Highway Friends,

On June the 18th it was two years since we arrived in Canada. What a lot has happened in that time. We rejoice as we think of the new advances that have been made here in the homeland and on the foreign field.

During the two years of our sojourn in this our native land, we have enjoyed visiting a goodly number of our churches. Fellowship with God's people has been a source of blessing and inspiration. The time we have spent here in Yarmouth has deepened our appreciation for the many Christian friends at the Bible College, and of our Nova Scotia churches.

In our time of affliction, through sickness, the healing hand of our God has been upon us. His wonderful love and all sufficient grace have been our strength, and means of victory.

We are in the midst of packing. We hope to leave for Beulah before the end of June, and look forward to great blessing from God at Beulah Camp this year.

Yours trusting in Him,

Charles and Myra Sanders.

### CAN YOU BELIEVE IT?

Today there are about 25,000 missionaries in the world—10,000 less than there were some years ago. Do we realize that this is just a few more persons than it takes to make up one division of soldiers in most armies?

What about money? Just the price of one day's fighting in World War II would pay for six years of continuous missionary work.

So fantastically much for destruction! So pitifully little for redemption!

The Pioneer

### FROM HAITI SOUNDS AND THEIR SIGNIFICANCE

Thelma Rose

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Psalm 89:15.

In this isolated mountain area of La Victoire God speaks through the quietness revealing His presence, proving His promises and giving His guidance by His "still small voice". Also He speaks through the sounds which so characterize the joys of sorrows, the blessings or spiritual needs of these Haitien people. Because of the quietness here, each sound bears more significance and brings from my heart a response of prayer or praise, depending on the origin and meaning of that which come to my ears.

It is not always easy to distinguish some sounds at first. For instance, one night I listened keenly before I decided if what I heard was the hee-hawing of a donkey, or the see-sawing of someone building a casket for the immediate need. I decided on the latter.

There is no question as to the significance of the sound of the dance whether it be called woodoo, ra-ra, or something else. The pleasure-mad and devil-driven participants are caught in the rhythm of music that reaches its highest tempo at early morning hours. Their souls and bodies are given to Satan who gives them strength to dance under his power all night long.

The characteristics and significance of group sounds vary. There is the wailing that begins immediately upon the visit of the death angel. The sound reminds us of those who know not the God of all Comfort. This wailing is especially weird when it breaks the stillness of night. If the "wake" is conducted by Catholics, often the wails are intermitted by chanting. But the Christians usually sing hymns to stimulate comfort, and that is a testimony to God's grace in sorrow.

From the near Roman church there often drift to our ears repetitions of the Catholic catechism and chanting. This all reminds us of the prevailing spiritual death of a dead religion. We rejoice to hear the contrasting songs of lively praise coming from our evangelical church bearing testimony that Christ lives and still has power to redeem.

I remember one New Year's Eve when a group of Christians came marching into town singing praise to our Saviour. This they continued throughout the hours of the Old Year into the New. How sweet was the sound to our ears! It was like refreshing waters in a desert.

One day I heard a volun of victorious singing and hastened to peek over the cactus hedge to learn from whence it came. I was thrilled to see a group of our Christian men marching into town and carrying on their shoulders large planks which they had transported for about five miles. These beams are now part of the construction that gives us a place of worship in the heart of La Victoire.

The Haitiens teach us many object lessons. We observe that their labours become less monotonous and more progressive when accompanied by music and rhythm. Even the unbelievers practise this. For hours they chant in harmony, keeping time with their hoes, hammers, "machets" or whatever the implement of labor. They thus work more quickly

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The King's Highway

### Holiness—What Is It?

By Rev. S. L. Brengle in "Pilgrim Holiness Advocate"

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven" (Matt. 7:21).

Now, "this is the will of God, even your sanctification . . . For God hath not called us unto uncleanness, but unto holiness;" holiness, without which no man shall see the Lord." Therefore, "Be ye holy."

Anyone who reads his Bible in sincerity, not "handling the word of God deceitfully," will see that it plainly teaches that God expects his people to be holy, and that we must be holy, to be happy and useful here and to enter the kingdom of heaven hereafter.

When once a true man is convinced that the Bible teaches these facts, and that this is God's will, he will next inquire, "What is this holiness, and when can I get it, and how?"

There is much difference of opinion on all these points, although the Bible is simple and plain on each point to every honest seeker after truth.

The Bible tells us that holiness is perfect deliverance from sin. "The blood cleanseth us from all sin." Not one bit of sin is left, for the old man is crucified, "that the body of sin might be destroyed, that henceforth we should not serve sin," for we are "free from sin" (Rom. 6:22).

And we are henceforth to "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

The Bible also tells us that it is "perfect love," which must, in the very nature of the case, repel from the heart all hatred, and every evil temper contrary to love, just as you must first empty a cup of all oil that may be in it before you can fill it full of water.

Thus holiness is a state in which there is no anger, malice, blasphemy, hypocrisy, envy, love of ease, selfish desires for the good opinion of men, shame of the Cross, worldliness, deceit, debate, contention, covetousness, nor any evil desire or tendency in the heart. (Col. 3:8; Peter 1:4).

It is a state in which God is loved and trusted with a perfect heart. But, though the heart may be perfect, the head may be very imperfect, and through the imperfections of his head—of his memory, his judgment, his reason—the holy man may make many mistakes. Yet God looks at the sincerity of his purpose, at the love and faith of his heart, not at the imperfections of the head, and calls him a holy man (Job. 1:8).

Holiness is not absolute perfection, which belongs to God only; nor is it angelic perfection, for no doubt Adam had a perfect head as well as a perfect heart, before he sinned against God. But it is Christian perfection—such perfection and obedience of the heart as a poor, fallen creature, aided by Almighty power and boundless grace, can give.

It is that state of heart and life which consists in being and doing all the time—not by breaks and starts, but steadily—just what God wants us to be and do.

Jesus said that if we make the tree good, the fruit will be good. Now, an apple tree is an apple tree all the time, and can bring forth nothing but apples. So holiness is that perfect

renewal of our own nature that makes us essentially good, so that we continually bring forth fruit unto God—"the fruit of the Spirit," which "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," with never a single work of the flesh grafted in among this heavenly fruitage.

Glory to God! It is possible, right down here, where sin and Satan have once ruined us, for the Son of God to thus transform us, by enabling us to "put off the old man with his deeds," and to "put on the new man, which after God is created in righteousness and true holiness," being "renewed in knowledge after the image of him that created him."

But some objector says, "Yes, all you say is true, only I don't believe we can be holy till the hour of death. The Christian life is a warfare, and we must fight the good fight of faith until we die, and then I believe God will give us dying grace."

A great many honest Christians hold exactly this view, and hence put forth no real effort to "stand perfect and complete in all the (present) will of God" for them. And though they pray daily, "Thy kingdom come. Thy will be done in earth, as it is in heaven" yet they do not believe it is possible for them to do the will of God, and so they really make Jesus the author of a vain prayer, which it is only idle mocking to repeat.

But it is as easy for me to be and to do, in this life, every day, as it is for the archangel Gabriel to be and do what God wants of him. If this is not so, then God is neither good nor just in his requirements of me.

God requires me to love and serve him with all my heart, and Gabriel can do no more than that. And by God's grace, it is as easy for me as for the archangel.

Besides, God promises me that if I will return to him with all my heart and with all my soul, that he will circumcise my heart to love him with all my heart and all my soul (Deut. 10:6). And again, he promises that he would "grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 7:47-48).

This promise in itself ought to convince any honest soul that God means us to be holy in this life.

The good fight of faith is a fight to retain this blessing against the assaults of Satan, the fogs of doubt, and the attacks of an ignorant and unbelieving church and world.

Is it not a fight against ourselves after we are sanctified? for Paul expressly declares that "we wrestle no longer against flesh and blood, but against principalities and powers; against the rulers of the darkness of this world; against wicked spirits in high places" (Eph. 6:12, marginal reading).

Again, in the whole Word of God, there is not one sentence to prove that this blessing is not received before death; and surely it is only by accepting from God's hands his offered living grace that we can hope to be granted dying grace.

But the Bible declares (II Cor. 9:8) that "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work"—not at death, but in this life, when grace is needed, and where our good works are to be done.

### Television

By Rev. Bob Shuler  
In the Methodist Challenge

Television is doing something to us. That something is very disastrous, and might easily be fatal. Something like one hundred television stations now belt the nation, and millions of television sets are in the American homes. Much of the commercialism is dishonest. At present, cigarette companies, brewers, distillers, automobile manufacturers and distributors, and so-called patent medicines command the advertising field. All empty their jazz music advertising into the American home relentlessly.

It is needless to argue that every American family is free to use this medium of commercialization and propaganda or let it alone. Few Americans will let it alone. Those who do will soon have family strife, and possibly disruption of the home. The result of the ever-present television is that America's most destructive vices are being introduced into and popularized in American life. For instance: alcoholism has almost doubled in the United States since the television began to bring liquor ads direct to the American family. The use of cigarettes has doubled.

Crime, especially robbery and those crimes committed with the aid of firearms, is increasing by leaps and bounds, thanks to the daily and the nightly education in gangsterism and banditry, received through the television.

Other publicity agents have assisted television in the havoc wrought. At present, almost every child carries a gun, and many of them are made to actually shoot. The real heroes of America today are the shooting men of yesterday. Quite a few school children may not be able to tell you who the President of the United States is, but practically all could give you glowing accounts of Davy Crockett. The whole viewpoint of American life is being modified. The things that adult Americans were taught to shun are now made popular by every new program. Our ideals and estimate of values have been and are being completely reconstructed.

The American brain, or what's left of it, is thoroughly washed with television. What we very conscientiously shunned a few years ago, we now embrace. What our fathers would have sicked the bulldog on at the front gate two generations ago, now is the chief attraction of the drawing room. Many homes must have a television set for every member of the family, since individual tastes are not the same. The television artist is paid more than the president of the bank. We have indeed broadened or possibly thinned, or both, until in multitudes of instances the television is exercising a greater influence than the church and shaping the coming generation more certainly than is the school.

Most of us can remember when, among sound Americans, the Sabbath was the Lord's Day, and folks who deliberately broke the Sabbath were looked down upon in the community. The television has had much to do with adjusting the Sabbath to a very different viewpoint. During the first fifteen years of my pastorate in Los Angeles, the evening preaching hour in the church saw the building packed. The radio made itself felt—but the television finished the job! Today, that church is less than one-third filled on Sunday night.

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