

MISSIONARY PAGE

NEWS FROM HAROLD AND SHIRLEY KIERSTEAD

Dear Highway Friends:

Greetings in the name of our Lord and Master.

We are just back from Altona Quarterly where a blessed time was had by all concerned. Quarterly started on Tuesday and ended Sunday afternoon with the general feeling that it had ended far too soon. Two new abakokeli were set up and five prayer women. The mission lorry was used to move the crowds and this resulted in a great saving of time as Harold took 35 natives in one load as against 9 with the small G. M. C. pick-up.

RHODESIA is headline news today as you know, especially for us as we are the persons most directly concerned.

We have delayed writing about Rhodesia because we were waiting for definite word of the Board's approval of the project. Now we thank the Lord, the Board has approved 100% and we are going ahead as fast as possible with the arrangements to leave S. A. and move to Northern Rhodesia. We have applied for entry permits to the Rhodesian Government to enable us to take up residence in Rhodesia, and are waiting for their reply. Passports have been applied for and we are trying to make arrangements to rent a house in Livingstone until such time as funds will be available to build a mission house.

Our location will be Livingstone, Northern Rhodesia, which is a town only five miles from the Victoria Falls which are by the way the greatest falls in the world, being both higher and wider than Niagara Falls in Canada. The falls are fed by the great Zambesi river which is navigable above the falls for several hundred miles. This will be our mission's first area in Africa where a boat could be used to bring the Gospel to needy people. We were told that in the valleys of this great river there are tribes of natives who have NEVER heard the Gospel in any form and have hardly seen a white man.

One area that we will be working in is Southern Rhodesia (the Zambesi is the boundary) about 25 miles from Livingstone heading due South towards South Africa. The natives have just been settled in this area, which is dry and arid with no surface water, their water comes from boreholes which the Government has put down. They speak Sindebele which is very like Zulu, so we will be able to speak to them in their own language for the most part. All the natives near and in Livingstone, however, speak a very different language, which is not related to Zulu at all. So we will have to learn a different language as well, as it would not do to confine our labours to the one area only.

Livingstone is about one thousand miles from our present work in South Africa so you can realize this will be entirely separated from our present work. It is in a different country among a separate people who have different customs and ways from the Zulus.

We do ask for your very definite prayers as we are about to leave this work and take up the Rhodesian work for our Master.

It is not easy to leave Paulpietersburg; we have put down roots which are not easy to

uproot; we love the work here and the people, and it is a wrench to leave it all. But we know that if we are in His will that is all that matters, and we go expecting great things from our Lord.

The Lord willing our next letter will be written from the Rhodesian field. May God bless you all.

Yours but His,
Harold and Shirley Kierstead and
two girls

FIRST DENOMINATIONAL YOUTH CAMP IN AFRICA

We have just returned from Altona Mission where it was our privilege together with other missionaries and native workers to assist in our first denominational Youth Camp.

On Monday Jan. 2 Altona began to buzz with the vigor of over 56 young people who descended upon it from most every district of our South African field. It had been our hope to perhaps succeed in gathering together 30 or 35 youth for this first camp. Africans are not usually too quick to take up something new. But enthusiasm apparently was at high tide among the young people which resulted in our hopes being gratifyingly overfulfilled. Fifty-six young people were enrolled at the Camp and several other local ones came in for as many Bible Classes and services as possible.

For three full days those young people burnt up as much energy as was possible for youth to burn. From the rising bell at 6:15 a.m. to lights out at 9:30 p.m. they were kept busy. The days were filled with morning and afternoon Bible classes. Chorus hour from 9 to 10:30 each morning, organized play period after classes in the afternoon and an evening preaching service. Preceding morning devotions at 7 a.m. the whole group marched in step halting before the church entrance for a short prayer by one of the workers. The chorus hour was always led by one of the young people who brought a short message and then opened the meeting for testimony. Oh! the singing of those young people. Our ear drums literally rang from the resounding of their voices.

The evening services in which Rev. A. Sibiya brought the messages were times of heart searching and a number of victories were won at the altar. In the last evening God broke in upon us with such convicting power that two girls made their way out to the altar during the regular time of prayer at the beginning of the service, without even an invitation being given.

And so those three wonderful days slipped quickly by. After the closing service on Thursday evening we relaxed the rules a bit and had an enjoyable time listening to special numbers in song. These people love music. There were specials of all descriptions both in quality and quantity but everybody who had a piece to sing was given an opportunity. We didn't get to bed at 9:30 that night! At the crack of dawn next morning (about 4:30) we were awakened by the noise of song. The Camp had been wonderful, so they all agreed, but the most wonderful experience for a Zulu is to be home, and this was the day to go home. The anticipated joy drove weariness away.

As I endeavor to evaluate this first Youth Camp I list these things as perhaps the most outstanding values.

1. Our youth for the first time began to get an idea of how many they really were. Never before had they come out in force. And even at Camp everyone remembered that at his home and everybody else's there were those who were unable to attend, and some places were not represented at all. I think this was a great encouragement to each one. At the time when we were first discussing the possibilities of a Youth Camp one of the young people expressed herself something like this "It would be wonderful but where would we get the young people?" That same girl could scarcely believe her eyes at Youth Camp.

2. A concentrated effort aimed at and especially prepared for youth did much toward giving them the true perspective toward Christianity. Straight preaching and teaching especially adopted to youth and their needs brought conviction and deliverance through the ministry of the Spirit. Services led by youth, songs sung at a tempo more in harmony with the vigor of youth, fellowship with many other young people did a great deal to strike a killing blow to the morbid ideas of the Christian way. The young people began to really see that there really can be good times and joy in serving Christ.

Thank you for your prayers. God has abundantly answered. Everybody is already planning for the next Camp.

Sincerely yours in Christ,

Bill and Elsie Morgan

P.S. May we take this opportunity of saying "Thank you dear friends for the many ways in which you helped to make our Christmas season a very happy one." For the gift parcels, cards and the gifts of money we do say "Thank You", sincerely and gratefully. We will be getting letters off to the churches as soon as possible but in the meantime please accept this thanks.

Hardly any of the Christmas parcels have arrived here in the Natal as yet but we keep expecting them every mail day as those in the Transvaal received most of theirs before Christmas. We don't know just what is causing the delay but hope they will soon come through. May our Lord be with you each one throughout this coming year and give you a blessed year in Him.

Bill and Elsie

REPORT FROM SOUTH AFRICA

Rev. E. A. M. Kierstead

Our missionaries have returned from a fourth scouting trip in the Rhodesias. They again found the local officials and natives helpful and happy that some one was trying to follow them up and help them with a school and the gospel. Chances also seemed good to rent a house near Victoria Falls. Pray that this temporary housing may be forthcoming if it is God's will for us to start work in that area.

Finality in our Rhodesia venture is held up by the usual red tape. Before we can get started officially we must get permission for our denomination to work in Rhodesia and also individual permits for the missionaries to enter and work in the country. We would appreciate your prayers for these permissions.

Our Christmas-New Year Conference is

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The King's Highway

The Refining Fire

David B. Updegraff was a quaker and a preacher of unusual ability, much used of God during the early days of the Great Holiness revival in the United States.

In giving testimony to his experience he says:

I was converted through and through. And I knew it; I was as free as a bird. Justified by faith. I had peace with God. His Spirit witnessed with my spirit that I was born again.

In conducting a few meetings, I learned a great deal of myself. I was somewhat troubled by the people and circumstances around me, but I discovered one "old man" who gave me more trouble than all the others. And he was within me.

His deeds had been put off, and truly there was "no condemnation"; but whenever I "would do good" he was present with me. And he was there to "war against the law of my mind" with a resolute purpose to "bring me into captivity to the law of sin." I began to see quite clearly that the "law was weak through the love of God and man; of the mind which was in Christ, of the fruit of the Spirit, of the image of God, of universal holiness, of entire self-dedication, of sanctification in spirit, soul, and body; yea, and of the offering up all our thoughts, words, and actions, as a sacrifice to God. All this they will allow, so we will allow sin, a little sin, to remain in us till death.

They were not acts to be repented of and forgiven at all, but dispositions lying behind the acts and prompting thereto, natural to the "old man" and inseparable from his presence in my being.

I began to cry to God to cast him out. As I did this, there came a great hunger and thirst after righteousness, that I might be "filled with the fullness of God." I longed for a clean heart and a right spirit.

I went upon my knees with the resolute purpose of presenting my body a living sacrifice to God, and of proving His Word, that the altar sanctifies the gift. Every vile affection was resolutely nailed to the cross.

Denominational standing, business, reputation, friends, time, talent, and earthly store were quickly and irrevocably committed to the sovereign control and disposal of my Almighty Saviour. It came to be easy to trust Him, and I had no sooner reckoned myself "dead indeed unto sin, and alive unto God," than the Holy Ghost fell upon me, just as I suppose He did at the beginning.

Instantly I felt the melting and refining fire of God permeate my whole being. Conflict was a thing of the past. I had entered into rest, I was nothing and nobody, and glad it was settled that way. It was a luxury to get rid of ambitions. The glory of the Lord shone round about me, and, for a little season, I was "lost in wonder, love and praise."

I was deeply conscious of the presence of God within me, and of His sanctifying work. Nothing seemed so sweet as His will. His law was written in the heart after the chaff had been burned out.

It was no effort to realize that I loved God with all my heart, mind, and strength, and my neighbor as myself. My calmness and absolute repose in God was a wonder to me. But I cannot describe it all. It was a "weight of glory."

"O matchless bliss of perfect love,
It lifts me up to things above."

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).—Herald of His Coming

The King's Highway

Christian Perfection

By John Wesley

Why should any man of reason and religion be either afraid of or averse to salvation from all sin? Is not sin the greatest evil on this side hell? And if so, does it not naturally follow, that an entire deliverance from it is one of the greatest blessings on this side heaven? How earnestly then should it be prayed for by all the children of God? By sin I mean "a voluntary transgression of a known law." Are you averse to being delivered from this? Are you afraid of such a deliverance? Do you then love sin, that you are so unwilling to part with it? Surely no. You do not love either the devil or his works. You rather wish to be totally delivered from them; to have sin rooted out both of your life and your heart.

I have frequently observed, and not without surprise, that the opposers of perfection are more vehement against it when it is placed in this view, than in any other whatsoever: they will allow all you say of the love of God and man; of the mind which was in Christ, of the fruit of the Spirit, of the image of God, of universal holiness, of entire self-dedication, of sanctification in spirit, soul, and body; yea, and of the offering up all our thoughts, words, and actions, as a sacrifice to God. All this they will allow, so we will allow sin, a little sin, to remain in us till death.

Pray compare this with that remarkable passage in John Bunyan's "Holy War." When Immanuel says he had driven Diabolus and all his forces out of the city of Mansoul, Diabolus preferred a petition to Immanuel, that he might have only a small part of the city. When this was rejected, he begged to have only a little room within the walls. But Immanuel answered, "He should have no place in it at all, no, not to rest the sole of his foot."

Had not the good old man forgot himself? Did not the force of truth so prevail over him here, as utterly to overturn his own system? To assert perfection in the clearest manner? For if this is not salvation from sin, I cannot tell what is.

"No," says a great man, "this is the error of errors; I hate it from my heart. I pursue it through all the world with fire and sword." Nay, why so vehement? Do you seriously think there is no error under heaven equal to this? Here is something which I cannot understand. Why are those that oppose salvation from sin, few excepted, so eager? I had almost said furious? Are you fighting pro aris and focis? For God and your country? For all you have in the world? For all that is near and dear unto you? For your liberty? Your life? In God's name, why are you so fond of sin? What good has it ever done you? What good is it ever likely to do, either in this world or in the world to come? And why are you so violent against those that hope for deliverance from it? Have patience with us, if we are in an error; yea, suffer us to enjoy our error: If we should not attain it, the very expectation of this deliverance gives us present comfort: Yea, and ministers strength, to resist those enemies which we hope to conquer. If you could persuade us to despair of that victory, we should give over the contest. Now we are saved by hope: from this very hope a degree of salvation springs. Be not angry at those who are fe-

The Lord's Supper

F. A. Dunlop

Having considered at some length contrasts existing between the Old and New Covenants I desire in this article to mention some points of comparison—comparisons that should be evident each time we come to the Lord's Table.

In the Book of Exodus even a casual reading will impress the reader with the very great effort made to create an atmosphere of holiness whenever the priests came to the Tabernacle to exercise their priestly offices. The washings at the lavers, the blood sprinkling upon the furnishings and upon Aaron and his sons; the gorgeous robes in which the priests were arrayed all contributed to the spirit of holiness. I quote: "And they made the plate of the holy crown of pure gold, and wrote upon it a writing like to the engravings of a signet: HOLINESS UNTO THE LORD. And they tied unto it a lace of blue, to fasten it on high upon the mitre, as the Lord commanded Moses." Exodus, Chapter 39, verses 30-31.

All this, and very much more, were intended to convey to the minds of the worshippers the awful holiness of God and the extreme carefulness to detail necessary to prepare their bodies as well as their hearts for the sacred exercises of that hour.

Now I am sure that we should labour to bring to the Service of Communion much of that same holy atmosphere that prevailed in the Tabernacle when Israel came before God. Our Communion Service is very simple in comparison but our service can and should be very sacred. Our garments should be white and our hearts pure. "Holiness Unto the Lord" is the setting for this Service, and our faith should arise to the point where we see Christ sitting in the midst of His people ministering unto the Blood and Bread by which we live.

I think I speak the feelings of most ministers when I say that the Communion Service immerse us in the greatest sense of honour that man can know and at the same time levies upon us the greatest requirements that we ever face. And why should it be different with us than with any communicant at Christ's Table? "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?" These emblems are tremendous in meaning, and if the Tabernacle in the Wilderness carried the fragrance of holiness how much more should churches occupied by Christ redeemed men abandon every unholy thought and feeling!

Paul's exhortation to the Romans comes to me with new meaning in the light of what I have written. "To present our bodies holy, acceptable unto God," is not only a "reasonable service" but a highly necessary one. Sin has no place in God's new creation and the emphasis placed upon holiness under the Old Covenant is only intensified under the New. And shall we remember that the doctrine is one thing but the experience and life are quite another. It will require the latter to produce the atmosphere of holiness so greatly needed in our churches.

lices errore suo, happy in their mistake. Else, be their opinion right or wrong, your temper is undeniably sinful; bear then with us, as we do with you; and see whether the Lord will not deliver us? Whether He is not able, yea, and willing to save them to the uttermost who come unto God through Him?