

## MISSIONARY CORRESPONDENCE.

Hartland P. O., Paulpietersburg,  
Natal, So. Af., July 29th, 1924.

We are still marching on in the good old way, and so glad God called us out of "our own land and from our own kin" to preach Jesus among the heathen. It is delightful to be able to give unto them the sweet invitation and tell them Jesus will take away their burden of sin and set them free from the heathen superstitions and deliver them from demons. If people who profess to be Christians lived in a land where demons swayed the heathen, they would never think they could visit spirits and speak with their beloved dead. Here it is in its bald form and the people fear them so. Saturday a woman was telling me how she was standing out against her husband's parents, who wish her to consent for a certain kind of demon to enter into her to cure her of an illness she had.

It is good to have authority from Jesus himself that we can have power over these and they cannot enter without our consent. She seemed so fearful lest they might. Many to be prayed for and with sick to be doctored and helped. Sorrowful and troubled ones with aching hearts. Oh, what a blessing to know. He can bless and deliver all who come to Him!

We have had the coldest winter, and the longest continued that we ever saw in this land, but there is promise of an early spring. We have a large orchard of plantain trees (they are like a large banana) which are our food as well as fruit. They look about killed. All their beautiful green leaves are brown, and even bunches of fruit are killed. It will be months before we can have good plantain fruit again. Frost makes fruit hard and unusable.

The poor people have suffered with cold this year. So improvident are they and their custom of "lobola" (paying cattle for wives) and polygamy keeps them so poor (they also are lazy) that when cold weather comes they run to stores to buy what they can of blankets and beg what they can of clothing and covering. Today a baby able to creep—went home from the hospital with a badly burned head. Great patches of its scalp will likely always be bald.

We are all happy in the Lord. Trying to "do all the good we can, to as many as we can, in all the ways we can," and God is so real and precious to us. Our spiritual strength is renewed and we are moving upward, following our Lord.

Continue to pray for us, that we may be kept continually "by power divine."

Ever yours in Jesus, ✠

MRS. H. C. SAUNDERS.

## "A SWEET SAVIOUR OF CHRIST."

Let me pass on a taste of the manna given me on June 27th, the day Alliance began at Beulah. The text is 2 Cor. 2:14-16: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life." The "savour" means, literally, sweet fragrance, and

doubtlessly refers to the pleasant odored spices used in the worship of God, as given in the law of Moses.

There was, first, the "myrrh" and three other sweet-smelling spices, compounded together, forming the holy "incense" and offered with fire, morning and evening during prayer. This same was also placed before the holy place, "where I will meet with you." A second preparation was the "holy anointing oil" formed by compounding pure olive oil with "frankincense" and three other fragrant spices. This was used to anoint the priesthood, etc. It was made a capital offense to use these holy perfumes for any other purposes than those prescribed by God.

The type of the holy anointing oil is beautifully fulfilled in our great High Priest, Christ, in Is. 61:1-3: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings, etc." Our Lord quotes this in Luke 4:18-21. The aroma of this priestly anointing was His life of ministry, dating from His baptism in Jordan. "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil, for God was with Him." Not only was the Father with Him, but "God was in Christ, reconciling the world unto Himself." In other words, Christ was God manifest in the flesh. All His ministry, whether in word or deed, was to reveal the Father, as a God of love, seeking His prodigal world. This revealing of God's true nature and His attitude and feeling towards the lost, was the aroma or "savour" of our text, "the savour of His knowledge."

This leads us to the burning thought that impresses me most. As "God was in Christ reconciling the world unto Himself," so now there is "committed unto us the ministry of reconciliation." Christ, Himself, only "began to do and to teach," and passes on to us the great work of shedding abroad the "savour of His knowledge."

Therefore we hear our High Priest just before the offering of Himself: "Father, I pray not that Thou should'st take them out of the world, but keep them from the evil" (causing thee "always to triumph through Christ.")—(See our text).

Notice in this priestly intercession how Christ strikes at the root of evil, the cause of most defeats and backsliding: "Sanctify them." He here pours out to the Father the deepest longings of His heart: "That the love wherewith thou hast loved me, may be in them, and I in them." Again: "I in them and thou in Me, that they may be made perfect in one." Sanctification is God's process of answering this prayer. Through His spirit He baptizes the consecrated disciples into "one body." Thus they are "builded together for an habitation of God, through the Spirit," and thus become His body or bride.

Therefore, we read, "Christ loved the church, and gave Himself for it that He might make it pure and glorious." And again: "Christ suffered without the gate that He might sanctify the people." Still again, and this time we quote from His wonderful prayer, "for this cause I sanctify myself, that they also may be sancti-

fied." And here He refers, doubtless, to His priestly office, begun at His baptism, and to the offering of Himself on Calvary. Thus our adorable Lord suffered all the agonies of the cross that we, His church, might be sanctified. This perfecting of His church was the "joy that was set before Him" when "He endured the cross, despising the shame." May God help us then not to disappoint Him.

Another beautiful thought in this connection is that of permanency. We become His bride by holy betrothal, an act that is once for all. Again, when the Holy Spirit baptizes us into one body, He seals us "unto the day of redemption." Recently our Bible woman, Lydia, asked "why so much backsliding in the church when Christ said, "those that thou gavest me I have kept." Her answer is right here. To be kept the disciple must go on and become "one with Christ. Notice the Spirit comes to abide," for we read, "the anointing which ye have received of Him abideth." The Holy Spirit comes, not to pitch His tent for a time and then move on, but to build. "Builded together for an habitation of God, through the Spirit."

Every true child of God will, when rightly taught, "strive to enter in" to this life of rest, victory and service. Yes, praise God, we who have entered into this land of promise are delighted with the sweetness and fragrance of the fruit and flowers. Here abound "green pastures" and still waters" where the sign boards read, "Come ye yourselves apart and rest a while." Then just underneath, "no lions" allowed or "any ravenous beast." We gather daily of the "hidden manna," and eat freely of the trees that flourish on either side of the river of life, and yield monthly "twelve manner of fruit."

The fragrance of the "secret place of the most high" attracts us, where "no evil shall befall, nor any plague come nigh." Amid singing birds we "mount up on wings as eagles" to this "high and holy place" where the contrite ones and humble find their strength removed. Here, within the rent veil, we behold "the glory of the Lord" and are changed by having the "same image" stamped upon our hearts. We are graciously given to taste "of the good word of God and the power of the world to come." Many have seen beyond and heard sweet music as of a "new song" of praise to Him who rent that separating veil. Others speak of four and twenty elders and harps of gold, while all are given "golden vials" full of fragrant incense, "which are the prayers of the saints." Lack of space forbids the enumeration of all the good things "that God had prepared for them that love Him," but His Spirit will reveal them to us day by day, as we are able to bear the weight of their glory.

One thing more I should mention: We receive sealed orders in a "white stone," and the promise, "Lo! I am with you always." The priestly prayer of our Lord is now answered. His sanctified people are "one, I in them and thou in me," that they may be made perfect in one; and that the world may know that thou hast sent Me, and has loved them, as Thou hast loved me."

There is now no difficulty in convincing