

MISSIONARY CORRESPONDENCE

Hartland P. O.,
Paulpietersburg,
Natal, So. Africa,
March 3rd, 1927

Dear Friends:

We rejoice and thank God for an eight or ten days of wet weather with soaking rains. It means the salvation of some food such as late planted corn that still lived when the rains came, and the amabele will come on now.

This is a wonderful land to recover from all sorts of evils. For instance, if hail comes and batters things to pieces the heavy rains which sometimes follow, will help the broken amabele to send forth new shoots and still produce a crop but not so the corn.

A small strip of country near us was swept by hail and the standing corn was destroyed, fruit swept from the trees and the little that those in its path had of gardens, was beaten to pulp. But, I was told, the amabele will now spring up "because we have had much rain and there will be more stalks than at first."

Out of our stormy trials comes much blessing. By the reports of others, you can see our work is moving ahead and, we hope, being strengthened.

The Bible Class and mid-week prayer meeting (Wednesday Class) are doing well indeed, good congregations, interesting and helpful times and the church being slowly strengthened.

Many places asking for schools—this is our opportunity to gather in many of the young who, likely, will all join us later on. This district has been very slow to awake to its need of teaching the young. We live among the farms. Each native is a squatter on the farm and pays for the privileges he has—gardens, pasturage, etc., by giving work. Every boy and girl gives so much time each year to the owner of the land. Now often the owner lives from 30 to 200 miles from these low-velde farms, so these servants must leave their homes and go away to the farmers' home on high veldt so how can they go to school, church or prayer meeting?

Often, too, these Dutch folks never let their servants off for Sunday services, and even so far as to forbid them having prayers in the kitchen, nor allow them to have any books. One can see how difficult for young converts to even keep alive, spiritually, with no help. I am glad to say we can see there is a change in some of these Dutch folks easier time for the servants in some respects. But the work is much more difficult under such conditions than if we lived on a native location where the natives' time is their own. Schools can then be held with success.

But we must do all that we can, even amid difficulties, and keep school as we can get the children—some times a night school is kept.

Two very stubborn cases of malaria have just been cured. Dr. Sanders had to use his utmost skill and then would have failed without the blessing of God. Both came from a home where hearts have been hard for years. May this dispensation break up their hardness!

More and more are we seeing our church was placed here by God to be a steady true light for holiness and we are trying to en-

courage all to press forward unto it. Where people never had Bibles and only heathen darkness to grow up in, it takes much time and patience to get them saved and taught to see their need of holy lives.

What can be seen with the eye can be imitated, such as dress, manners, food and eating, noise and demonstrations, but that which means death to self and walking by faith, is not so easily won.

However, we do praise God for the few who do know clean hearts and are hungry to go forward as these help to lead others on.

We have come through the hottest and driest summer we have ever known and are so thankful for cooler days when they do come.

90,000 cattle have perished in Northern Transvaal because of drought, and many farmers there are almost ruined.

A settlement in Zululand has had such losses, drought, etc., it looks like it would be forsaken by its European owners. Among these are some famous men as "Commander Wild of Antarctic fame," and many others. They have sunk money but gotten no returns as crops of cotton, etc., failed.

Just now we have in South Africa two men enroute to the lonely Island of Tristan da Cunha in the South Atlantic. Its population is 159 or 160 only and they will have a famine because of failure of their potato crop and severe storms that prevented the planting of ———

The King has contributed generously and also many others, in food, clothing, etc., and now these two young men will go for a year to minister to them in spiritual things.

As the island has a few goats of a poor strain, a few good quality ones from Africa are being sent, hoping they may live and improve the strain.

Thirty tons of stores are being taken on this trip and these include enough food to last a year by rationing.

We rejoice to hear the reports of revivals here and there among you at home and are praying for more. The Lord bless and strengthen the hearts and hands of all and pour out a blessing!

Yours in Jesus,

MRS. H. C. SANDERS,

Hartland P. O.,
Paulpietersburg,
10th March, 1927

Dear Highway:

One or two interesting things that have happened here are in connection with the family of one of our native evangelists, Aloni Mkonza. His son, Jelemiya, is engaged to Lizi Bekiswayo, a native girl who belongs to George's section.

The Zulus always pay a dowry ("lobola") for their wives. This usually amounts to eleven to fifteen cattle. The time came when it was decided that Lizi must get the cattle. She started from her place and came to Aloni's with nine other girls, about two miles. The understanding was that she was not to come back home without the cattle. If her lover was unable or willing to pay the cattle she was to "qoma" or make love to another young man who could and would. Some times they will wait for years. For instance Joeli, one of our native workers, has only paid eight cattle for his wife, Elida Mabuza. (wives always keep their sir-names.) Yet

(they have been married some time, and have had five children. But Lizi's people said she must get the cattle, all the cattle, and that without delay.

Well, Aloni had not nearly enough cattle, and Jeremiya says, "the cattle must be gotten, without delay, and if you do nothing, and my girl has to go and qoma another man, I will backslide and run away and never come back again." Aloni felt that he must do something; there was one way, the customary way of sending off his daughter to get the cattle.

So Anna, the next child younger, is told to go and get cattle for her brother to buy himself a wife. He and Anna are both very young, so one event started another. Anna called two of her maiden friends, and sent them over, about seven miles, to the kraal of Pieter Shelemba, to "Qoma" Mangena, his step-son. But they must have the cows that very day. Well, they had four or five there and others to make up sufficient toward the high-velde near Utrecht somewhere. Well, would they give those present as in good faith that they did have those others, and then bring down the others? No, they would not. Then they threatened to break the matter off, hoping to bring Pieter to their terms, but could not get satisfaction. So the messengers came back and Anna had to look around and find another object upon which to bestow her affections. This she did with commendable promptness. Another messenger was found, namely her cousin, Paula Mkonza, who was sent with the message fraught with destiny to a kraal on our own farm, to a nephew of Chafu Kunene, Hezeliya by name. The message fared better here, in that they were prepared to hand over the fifteen cattle promptly without palaver and argument.

This they did, and our kitchen girls were invited to the ensuing ceremony.

The cattle will be handed over to the Bekisway kraal, to pay for the wife of a man, in all probability, by the name of Makahlelela Bekiswalo, whose girl is Mkumbi Twala.

Now as to what were Anna's will and wishes in the matter. She came here two days ago to sell a goat skin for store goods, and when she came to me to value it, I asked her if she was really in love with either of these young men, and if there was not another one that she would have "qoma-ed" if left to her own accord. Both of these young men had been courting her zealously. She said what could she do if her father said "Go, find the cattle," and her brother said what he did? How could she bitterly disappoint them?

When asked if there was some one that she was in love with she was willing to tell me that there was, a young man away to work, whose surname is Sikonde, whose father is dead, and has no one to supply him with cattle and who had very few himself. But did she love him very much? "Pela angasi" (oh, really I don't know.) Natives are very slow to get embarrassed, and certainly do have the knack of putting personal questions, but it is safe to say that she knew very well just how she felt about the matter. So she gave an offering to buy felicity for her brother, for whom she has an unbounded admiration. I still remember the time when a policeman came and arrested her brother for forgery, how broken-heartedly she went off crying. He is a skellum despite his parents' godliness. She does not believe herself

to have done anything very remarkable, but takes it all as a matter of course. The state of the native woman is inferior, labour and sorrow is their lot, to be bought and sold often contrary to their wishes.

Yours in the work,
JUDSON SANDERS.

Hartland Mission Station,
Natal, So. Africa,
March 6th, 1927

Dear Friends:

In our prayer meeting last evening the subject was "Christ the Good Shepherd, and His Sheep," in Jno. X. Charley and Norman are early risers, and seldom sit up late evenings; but were present last night, and contributed their mite to our meeting.

The usual points of interest and comfort were brought out, such as the loving Shepherd's care and the marks whereby the true sheep are known. Then a new thought occurred to me, how that the sheep may become shepherds. This thought is Scriptural, for Christ gave Peter his commission to "feed my sheep," while He sent his disciples to the "lost sheep of the house of Israel," and these disciples are among the sheep of Jno. X.

An ordinary sheep loves and cares for its own lamb, and not for any other lambs. But the Good Shepherd has a heart of love that takes in all the sheep and all the lambs.

In my last Highway letter I spoke of an elderly lady who had learned "the secret of the Lord," which is "Christ in you, the hope of glory." Last post brought a letter from Brother Kierstead inclosing \$50 from this woman, to go towards the support of a new native pastor. One sentence only of her letter was passed on: "The King's business requireth haste." This all shows clearly that she is not only a sheep, but has been transformed into a shepherdess. For years she has supported our first native shepherd, Samuel. Now she is impelled to support a second.

Her experience illustrates most beautifully how a sheep may be transformed into a shepherd. For after that she believed she learned the secret of the Lord: Christ within. That is why she feels so concerned about the "other sheep." The Good Shepherd dwells within her, causing her to feel as He feels towards all the lambs. For she even says: "I do not belong to the Reformed Baptists, but—ah, we understand. She is constrained by the love of Christ, and so sees the need of lost souls the lines of denomination shrink to insignificance.

On the mosquito netting wire of our office window George has placed certain branches in glass jars. This so the water in the jars will keep the leaves of the branches green. Upon these leaves feed caterpillars. They grow rapidly and soon leave the branch, attach themselves to the wire and then weave a blanket for themselves, becoming cocoons. In about fifteen days the transformation is complete; the blanket parts and there emerges a beautiful butterfly. This is certainly a marvellous transformation, but does not illustrate our thought quite so well as some ants I recently brought home, and placed in a glass jar. These ants have eggs that hatch into worms, like magots. When full grown, these, like the butterfly-children, encase themselves in a blanket and remain hidden until the wonderful transformation is complete, when they appear as full grown ants.

They are not as dark in color as the older

ones, but are the same size and, without delay, show that they have the shepherd heart within. When only one day old they may be seen working among the eggs, worms and cocoons.

Charley's contribution to our prayer meeting shows how one man was changed from a sheep to a shepherd. A wonderful vision came to Isaiah, and the voice of God said, "Whom shall we send?" And who will go for us?" But this shepherd-to-be saw his need of heart-cleansing and power, so cried out for full salvation. Then, after the Penticostal fire had touched his lips, the voice of God sounded out a second time: "Whom shall we send? And who will go for us?" Isaiah was now a transformed man, with a shepherd heart, and quickly responded, "Here am I, Lord, send me."

Then Norman, with some help, told us of Jeremiah. No, it was Charley that spoke of Jeremiah, and Norman of Isaiah. Jeremiah lacked something, but while his mouth was touched by the hand of God he was transformed into the "weeping prophet of Israel."

George remembered Moses and the seventy elders. First, Moses alone did the shepherding. But when he cried to the Lord that the burden was too great, the reply was: "I will take of the spirit that is upon thee and will put it upon the seventy elders." This God did, and the whole lot began suddenly to prophesy, as did the one hundred and twenty on the day of Pentecost. Thus these seventy were changed from sheep into shepherds, and thereafter Moses found no lack of helpers in his work of shepherding.

We need not multiply words, for by this time you have grasped the truth that Penticost is God's method of transforming sheep into shepherds.

If we open our eyes and look about us, among the churches of today, what do we mostly see? We see the pastors or shepherds of the Churches working too hard, like Moses, for the lack of Spirit-baptized helpers. His energies are mostly spent in keeping the sheep from straying and bringing home part of the lost lambs.

This is the reason why there are more heathen in the world today than there were yesterday, and this year than there were last.

In the first Penticostal Church, God had His way, and the Spirit was poured out upon His servants and His handmaidens. These, just ordinary church members, were thus all shepherds, and when dispersed by persecution, "went everywhere preaching the word."

At the end of the first century the gospel has been preached and converts, by the thousand, won in a large part of the then known world.

One Chinaman in four hundred professes to be a Christian; but there the Divine movement "hangs fire," so to speak. If this 1,000,000 of Christian Chinese were all true sheep and could be induced to receive the genuine Penticostal experience that would transform them into shepherds, then the 399,000,000 would soon hear the gospel and have the option to choose or reject.

This same applies to all heathen lands, and even Christian lands. Instead of obeying the great command of Christ, "Go ye into all the world, and preach the gospel to every creature," the church of today is occupied in caring for the sheep who are sickly because they do not go on to perfection, and become transformed into shepherds.

We would marvel if our butterflies-to-be remained caterpillars, or our ants continue in a partially developed condition. We would say, "Such a thing is against nature, and therefore impossible. Just so, but in God's eye it is against His plan of grace that His sheep continue as merely sheep.

If an insect or an animal or a plant fails to conform to the laws of nature, it is termed a "freak," a "freak of nature." Applying this illustration to our churches we are forced to conclude that they are mostly composed of "freaks of grace." This is so universal that a truly normal Christian is looked upon as unusual. Letters have come to me lately, speaking of one such, who has been transformed from a sheep into a shepherdess, the working of which was, "To me she is a wonder," or "She is wonderful."

I, too, think her wonderful, but fully understand the reason why. It is because she is indwelt by Him whose name is "Wonderful." The ruddy shepherd-boy, David, was wonderful even while yet with his father's sheep. He was more than a match for the bear and the lion that came to destroy the flock. A little later we see him again, wonderful in the eyes of all Israel, as the high Goliath of Gath falls, and the shepherd-lad returns with his sling and four spare stones still in his bag. Sampson was wonderful, and Daniel, who says, "but they who do know their God shall be strong and do exploits."

George Muller was wonderful in that he believed the promises of God, and received daily answers to his prayers. But these whom we call wonderful are only normal Christians.

Upon David, Sampson and Daniel God poured out His Spirit. Whereas, in this Holy Ghost dispensation, He has planned to pour out His Spirit upon all "his servants and handmaidens."

How then may we measure up to God's ideal? Returning to our illustrating, we find our lively caterpillars voluntarily going into a state resembling death. Let this represent, on our part, consecration, so thorough and complete, that forever thereafter we are dead to all but the will of God. Let our language be, "Lo I come to do thy will." We then are ready for service or sacrifice. We stand, as an ox, beside the altar of burnt offering. A plow also is in this picture. (We) the ox is ready to be slain and burned upon that altar, or to spend his strength pulling the plow. This, then, answers to the cocoon stage. And right here some Christians seem to live year after year—always seeking the power, but never receiving.

George's cocoons, on the office window, never fail to come up from their graves; glorious creatures, made to soar and drink honey from a thousand beautiful flowers. Fifteen days, George says, is the time required in that process of nature. The twinkling of an eye is more than the time element required in God's spiritual transforming process. The time element is purely on the human side. The Holy Spirit is exceeding desirous of taking complete possession and control of any consecrated person. Faith, on our part, lifts the latch and in He comes, "like a rushing, mighty wind," and the miracle of grace wrought. Christ sits crowned within "the Good Shepherd," henceforth to will and work, "going about doing good."

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