

# MISSIONARY CORRESPONDENCE.

Dear Highway:

Balmoral Mission St.,

Paulpietersburg,

Natal, So. Africa.

January 24th, 1921.

I find it helpful, in my daily Bible readings, to go straight on from Genesis to Malachi, while each day I read also a portion in the New Testament, going on the same way from Matthew to Revelation. Hardly a day but I make some new discovery. It is wonderful how this old book is always fresh and full of new inspiration, no matter how many times we have read it through. This is one of the many proofs that our Bible comes from God, and that the blessed Holy Spirit enlightens our minds as we study His word.

I have just reached Exodus and am much blessed in reading of the great deliverance of Israel. Ex. 12:13, "When I see the blood I will pass over you." This reminds me of a Jewish tradition I have read. A twelve year old daughter, who on that night, was not quite satisfied that the blood was between her and the coming death. After going to her bed, she called to her father and told him how she felt afraid, knowing she was the first born. He kindly took her by the hand, led her to the door and pointed to the sprinkled blood on the "lintel and two side posts." I expect she thanked her papa and gave him a kiss. At any rate the story goes that she went back to her cot with her mind perfectly at rest. She had seen for herself and was assured. 'Tis like the text, "He that is born of God hath the witness in himself." In the first instance there was faith in God's word plus the knowledge received through the sense of sight, giving rest of soul; but no change of nature.

We have more: faith in God's word, plus knowledge received through the inner senses, giving a change of nature as well as soul rest. Bless God for a know-so salvation through the precious blood of Christ.

Did you ever notice how the father of each home was responsible for the salvation of the firstborn within? Parents often forget this truth that God expects them to bring all their "little children to Jesus, so that they will know that they are saved by the blood.

If you want to call this a sermon or Bible reading then the second point is in verse 22, R. V., "None of you shall go out of the door of his house until morning." This is not sanctification, but simple meeting the condition (salvation is always conditional) keep under the blood. This chords with all other scriptures, illustrating the walk of faith where "there is no condemnation to them which are in Christ Jesus."

A third lesson I find which, somehow I had not noticed before in regard to the law of the firstborn. It is evident that they were under death sentence. You will notice, Ex. 13:12 to 16 that all the firstborn of even domestic animals were "set apart unto the Lord." Some animals were slain in sacrifice while children were bought or redeemed. I think the Jewish leader, Paul, must have had this in mind when he wrote, "I thus judge that if one died for all, then were all dead (meaning, under death sentence) and they which live should not henceforth live unto themselves but unto

Him which died for them." It is true, "The soul that sinneth, it shall die," places us all under the death sentence as much as was the first born. But we too have been redeemed by "The precious blood of Christ." Thus we are bought and are not our own. This teaches us consecration, which is the step which comes between justification and sanctification.

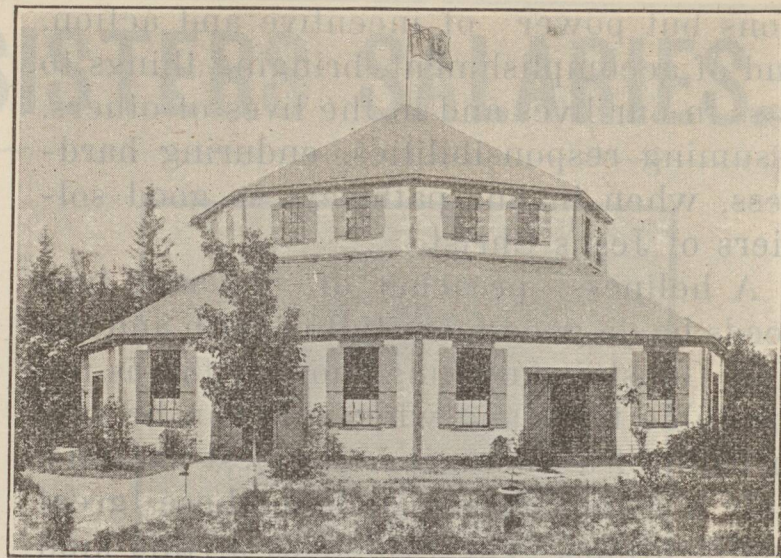
We are not left to choose whether or not we will consecrate our all to Christ; we are His by right of purchase, and should at once recognize our obligation to admit His claim and present our bodies (all we are and all we have) a "living sacrifice which is our reasonable service." It is a vital error to suppose that we may withhold this consecration and continue to live the Christian life. This is where the majority of young Christians make shipwreck of faith and backslide, or nearly as bad, live a "luke warm" Christian life. We cannot walk in the Spirit and remain unconsecrated. It is contrary to all the laws of Grace. One might look to nature for illustration and take the common gadfly. It is alright under the water for a time. Then there comes a change in its nature and in its physiology, calling for a life above water. After its new breathing arrangement is complete and wings have developed, life under water is impossible.

The Christian in question recognises that he is not his own, but is bought with a price, even the precious blood of Christ. He voluntarily places self and all upon the altar as a living sacrifice, and the "altar sanctifies the gift." If this act is done intelligently, and with faith, God is faithful and will not withhold the baptism which was the great theme of the forerunner of Christ. This was his theme. This baptism was the distinguishing work of Christ. Many other works our Lord did, but this one work was the thing that shewed Him to be the person, "Greater than I" of the Jordan preacher.

Joel had foretold the same experience and Peter at Pentecost in saying, "This is that, "sweeps away all possibility of mistake. "The promise is to you, and to your children, and to as many as the Lord our God shall call." Today there are thousands of living witnesses to this glorious two-fold blessing, of cleansing and filling, purity and power—fitting for life and service.

God changed His program for the "last days," "reserving something better for us." Formerly He poured out His Spirit upon the specially chosen few. There was only one David, one Samson, one Gideon, one Elijah and one Isaiah: but now we all may have the same blessing they enjoyed. The first three knew the wonderful power of the Spirit, so may we. Isaiah had his solitary pentecost, a kind of "first fruits" of what God had "reserved" for us all "in the last days."

The real thing does not admit of a vestige of unwillingness. All the truly baptized will say, with Isaiah, "Here am I, please do send me." This "send me" includes not only preaching as did Isaiah and Paul, but all "good works," "which God hath before ordained that we should walk in them." The Pentecostal fire leaves only one motive power—love. "The love of Christ constraineth us." All other good works, that is what one may do from other motives, will be "wood, hay and stubble"



BEULAH CAMP MEETING

July 1-10, 1921.

RIVERSIDE CAMP MEETING

Aug. 12-21, 1921

and burned in the last day, bringing no reward. Therefore if you want a reward in Heaven for your good works on earth, go first to Pentecost.

Holiness is not optional. Without it "no man shall see God." And by this baptism we are baptized into one body. Thus pentecost is the door we must enter if we are to be the bride, the body of our soon coming Lord. As his bride we cannot but say, "Come," again meaning that we may abound unto every good work." And, lastly, cannot but say, "Even so come Lord Jesus."

My excuse for writing the above is twofold: I felt I should, and, secondly, it is in response to a letter written to the Highway by Sister Manning Mullen, asking that the ministering brethren send holiness sermons.

Yours in our coming Lord,

H. C. SANDERS.

## MISSIONARY MEETING.

The following is a report of the Royalton Monthly Missionary Meeting, held on the evening of March 9th.

Opening hymn—"The old rugged cross."

Scripture reading—Mrs. I. F. Keirstead.

Prayer—Brother Silas Burt.

Singing—"Go tell the sweet story."

Roll Call, 12 members present, and four new members joining—16.

Dues and collection, \$5.42.

Redaing—Mrs. Crofts.

Missionary Flowers—Mrs. Wm. Crawford.

Duet—God's Kingdom is at hand.—Mrs. Ireland and Miss Helen Crawford.

Mrs. Keirstead gave an interesting description of the farewell meeting held at St. John for the outgoing missionaries, which was very much appreciated by all. Meeting closed by benediction by pastor, Rev. I. F. Keirstead. Mrs. Wm. Burt, Secretary.

## NO FOOLS IN HEAVEN.

The wife of the Welsh minister, John Evans, asked her husband, "Do you think we shall be known to each other in heaven?" He replied, "To be sure we shall: do you think we shall be gerater fools there than we are here?"

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.—Luke 21-36.