

MISSIONARY CORRESPONDENCE.

Balmoral Mission Station,
South Africa, Oct. 20, 1924.

Dear Highway:

In reading the Book of Job lately, I am impressed with many very interesting features. Let me mention some. First of all his "miserable comforters" failed to see why for Job's trial. They reasoned thus: "Affliction cometh not forth of the dust," but is sent by God as punishment or correction for sin. Then as Job is afflicted, therefore he has sinned and merited all this suffering.

Job, however, was a dweller in Rom. 8:1 and declared "my heart shall not reproach me so long as I live." And yet Job did not clearly perceive why God had done these things and seemed bewildered. Had he been in possession of our New Testament, he could have read I. Peter 4:12, 13 and might have ceased to think it "strange concerning the fiery trial." Again he might have been helped by the clear visioned apostle, Rom. 8-28, "We know that the things work together for good to them that love God."

We are all glad that Job maintained his "integrity" and came out as he himself had said, "When he hath tried me I shall come forth as gold." As he prayed for his persecutors and ceased to be in heaviness regarding his own affairs, "God turned the captivity into Joy" and gave him "twice as much as he had before."

Could we ask him today if he regrets that worse than death experience, the reply would be, "a thousand times no! Because of that testing I now shine among the brightest stars of heaven; and, still better, my story has been an help to the afflicted of God's children ever since."

Let us all pray God for the clear vision to recognize Him in all our difficulties and "light afflictions." For God's word, and even the changing clouds and sunshine of heaven, teach us to accept tribulation in this life. We sing of the "land of the unclouded day," where all will be glory. But this is promised to one class only, the overcomers. The life and death of our precious Saviour was according to previously arranged programme. He had the open vision and understood what was to befall Him and why. In a lesser degree our lives are planned and we may believe, where we can not see, that God overrules and causes all things that befall us to work together for our good.

'Tis remarkable that God even seeks difficulties to cast in our path, for the strengthening of faith. It seems that the easy cases were not wanted, but He steps out of His ways to choose "weak things. . . things which are despised. . . things which are not to bring to naught, the things that are," that He may receive the glory. Thus he was glorified in the birth of Samuel, Gideon, Sampson, Isaac and John the Baptist.

And when God fails to find existing difficulties He creates them. It is written that He hardened the hearts of Pharaoh and his advisors so that His mighty, miraculous wonders might be performed. He led his people to the Red Sea that He might show His power in making a path for them its waters. Then when they finally came

out and saw that their enemies were destroyed, it took a long time for them to finish singing and praising their Great Deliverer. They were then guided through a land where they found no water and no food, so that their faith in God might increase and He be glorified. The story of this is a rich inheritance of God's people for all ages.

Beloved, things don't just "happen" to them who love God. Believe this and victory is easy. Faith will continually grow and God will be glorified.

Am sending a nice little story, "An experience on the Frontier," that illustrates this same truth. Hoping that Brother Baker may find room for it in our all too infrequent paper, I am

Yours in Him,

H. C. SANDERS.

Note—We think the Highway published the article Dr. Sanders sent a year or more ago.—Ed.

Balmoral Mission Station,
Natal, Oct. 29th, 1924.

Dear Friends:

If one desires to be blessed, they must, among other conditions, pass on what they receive. Therefore, let me write you what has come as my "Manna" for today.

Col. 4:19. "It pleased the Father, that in Him should all fulness dwell." This one sentence stands out from all others and seems so very precious. Then it begins to unfold, thus: "Of His fulness, have we all received." And there comes to my mind so many other great and precious promises that have flavour like the original sweet morsel of manna. "Christ is made unto us wisdom." Some of God's people claim this and appropriate the wisdom of Christ day by day, while others have not learned this wonderful secret. It will please the Father, that we claim His "wisdom," His "righteousness," His "love," His "peace," "gentleness," and partake abundantly of the Divine nature. The fulness that dwelt in Christ was passing through Him to bless others. So with us, when we have received the Spirit, that was poured out without measure "upon Christ; out of us "shall flow rivers of living water" and blessing.

Our God is lavish with His gifts in grace as in nature. His air, sunshine, rains and rivers of water, well illustrate the fulness of His grace and power" to usward who believe." The "natural man" can never understand these things. Even God's children need the "anointing"—I. John 2:27, Eph. 1:1, as "the eyes of your understanding being enlightened, etc. "Then the spoken of in Rev. 3:1 as "eye salve." and weakest ones are made strong and the most barren lives become abundantly fruitful. We shall "mount up on wings, as eagles" (communion with the Most High), "run and not be weary" (service for God) "walk and not faint" (the victorious daily life.)

Let's voice Paul's prayer for ourselves, until we realize that it pleases the Father that we have dwelling in us a fulness to overflowing of blessing and power, and fruitfulness for "in this is my Father glorified," and "so shall ye be my disciples." We shall not be looking backward to times of past blessing, but shall press on the up-

ward way "with songs and everlasting joy," finding it to "shine more and more unto the perfect day."

Yours abiding in His love,

H. C. SANDERS.

Balmoral Mission Station,
Via Paulpietersburg, Natal,
South Africa, Oct. 30, 1924.

Dear Friends:

"Feeding on the "good word of God" is like being served from an aristocratic hotel. The viands that reach us are noted for their variety and perfection. So when Christ says, "I will come in to him and sup with him and he with me," we may expect a daily feasting like the above—a variety and a perfection of soul food.

Yesterday my rich and precious portion was, "It pleased the Father, that in Him should all fulness dwell," with "of His fulness have we all received, and grace for grace."

The manna of today is another flavoured dish entirely: "Patience," from the text, "God is good unto them that wait for Him."

There is so much said upon this subject in God's word, that I had to resort to the Concordance—which, by the way, is a good plan for any one who desires more light. The foundation text I find is Rom. 15:5, "The God of Patience." The Old Testament abounds in statements and illustrations which show Him to be patient and long suffering.

Patience is an altogether too rare virtue among God's people. It is Divine, the fruit of the Spirit, and therefore to be cultivated and increased. To really know God is the beginning of faith and patience. Even in Nature man must have "long patience for the precious fruit of the earth." In the sphere of Grace, God is never in a hurry, because He sees the future and has His programme arranged generations before hand. Nor is He ever too late. Things happen "when the fulness of time" comes. Illustrated by Joseph going to Egypt, Moses leading out the children of Israel, the birth of Christ, and the coming of the Holy Ghost. God's clock may move slowly but the hours are sure to strike.

Our text says that God is good to the man who can wait for Him. Saul could not, so God had to look out another man to be King of His people. Job had patience, Jas. 5:11, and God counted Him among three men who have greatest influence in the courts of Heaven.

It is through grace and patience that all God's people have inherited "the Promises," Heb. 6:12. They form the "cloud of Witnesses" looking down upon us while we "run with patience the race that is set before us."

"Patience is the grace which enables us to bear affliction and calamity, with constancy, and calmness of mind, and with a ready submission to the will of God." Cruden. It is not natural, but supernatural, and imparted with the Divine nature. Thus it is a gift that comes with regeneration, and remains as the fruit of the Spirit, to be cultivated. Only by "Abiding in the vine," living "in the Spirit" "looking unto Jesus" can we come through "tribulation that worketh the patience." And this crowning grace is to them that "let patience have