

MISSIONARY CORRESPONDENCE.

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Job had withstood all the ordinary temptations of the devil until his Satanic majesty was filled with wrath. When God gave him a free hand with Job, restraining only that his person be not touched, there was glee in hell. All assembled in a grand council, consulting how to make most certain Job's downfall. The blow came suddenly. All in one day went his entire possessions, and immediately following came the climax—all his precious children had been killed.

One can imagine the consternation in hell, when they saw that, "In all this Job sinned not, nor charged God foolishly." Another interview and God restrained only that his life be spared. Again hell was jubilant and all diseases discussed. Suddenly Jacob was smitten with "sore boils from the sole of his foot to his crown." He could not walk nor lie down nor rest—all was loathsomeness and agony—and God permitted it; because for him He had a plan as truly as for Joseph. Job was to be an example of patience in suffering that would bless the world for all time.

Satan's idea was to destroy the happiness and usefulness of Job for time and eternity. But, instead, his wrath was harnessed to the chariot of God's best purpose for Job, and made to praise Him, while the remainder of Satan's wrath was restrained.

Thereafter God classes Job with the greatest and most influential men in both worlds, saying, "Though Noah, Daniel and Job were in it (the land that has sinned beyond the possibility of pardon) they shall but deliver their own souls."

Without this experience, Job's memory, like that of most good men, would have survived him but a short time, and we would never have heard of him.

The most awful and sublime instance of the wrath of Satan being made to praise God, is that of Calvary. "After the sop Satan entered into" Judas and worked through him, to betray the Son of God. From the time of Adam's fall, Calvary had been promised as the "Lamb slain from the foundation of the world." But yet, to accomplish His purpose so long foretold, God harnesses the wrath of Satan to His salvation chariot, and not only Satan, but a host of his willing helpers, for "both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, for to do whatever Thy hand and Thy counsel determined before to be done."

Satan most certainly knew Christ to be the Son of God and all the Scripture prophecies, describing the manner of His atoning death. I presume he hoped that He would, as did the first Adam, not stand the supreme test. But when Christ said "it is finished," bowed His head and gave up the ghost. Satan knew that his last chance had failed. And yet he seems to have made one more stand between the death and resurrection of our Lord. For Jesus not only made atonement for sin "tasting death for every man," but He descended to the abode of the dead. From thence He came forth a mighty victor over death and the grave,

having our resurrection not only possible, but a glorious certainty.

The devil is a defeated foe. He is playing a losing game. At Calvary he played his best card and now has no possible chance of ultimate victory. Even the "keys of death and hades" he there lost (Rev. 1:18).

His wrath may be great and he may stir up wrath in people about us; but, having found out his limitations, we see there is no cause for alarm. In fact there is another rule by which God works, which finds illustration all through His Word and in these instances we have noticed. The wrath of man or of Satan is made to further the very good it tries to prevent. The efforts to keep Joseph's dream from coming true, were the very means used by God to cause their fulfilment.

Doubtless Satan knew God's great purpose for Job and therefore did his worst to frustrate the Divine plan. But his very working only brought to pass the thing he tried to prevent.

He certainly knew God's purpose of love in Christ for the world's redemption, and there again all Satan's efforts to defeat, brought to pass the very thing he had tried to prevent, the greatest calamity that ever befell his kingdom of darkness.

This may answer the question of our childhood: "Why does not God kill the devil?" The obvious answer is that God is not yet done using his wrath to bring discipline and blessing to His children.

Christ foresaw and understood the why of His agony on Calvary, while we, like Joseph and Job, walk by faith. We may honor our Lord, however, when called upon to have fellowship with his sufferings, by a strong faith that recognizes the chariot as Gods, even though we see the wrath of men and devils harnessed thereto. The road may seem rough and the night dark, but with Him who holds the reins "the night shineth as the day" and "we may boldly say the Lord is my helper, and I will not fear what man (or devil) shall do unto me."

H. C. SANDERS.

BLESSINGS OF LOCKJAW.

It is possible to talk too much, to talk recklessly and carelessly, to use your tongue in such a way as to imperil happiness and foment pride and destroy confidence.

Loquacity is not a sign of sense. "The shallows murmur, but the deeps are dumb." Speech is one of the greatest gifts God has bestowed upon us, but it is a gift that should be exercised with due regard to facts.

Joshua showed that he was an astute strategist and an accurate diagnostician of human nature when he ordered all conversation discontinued during the seven days Jericho was being besieged.

You can kill a thing by wild and foolish talk. You can ruin a splendid project by discussing its difficulties. You can blacken character by whispering suspicions.

Lockjaw is not altogether a disaster. If only some of these clattering tongues could be silenced!

There are people, who, when they begin to talk, seem to have a brainstorm. Ideas crowd in and clamor for utterance, but

these ideas are not assembled. There is a congestion, and the tongue runs away with the brain.

A dumb devil is a sad affliction. It is bad not to be able to speak, but it might be worse. It is worse when the gift of speech is so misused and abused that your neighbors wish you had been born with a dumb devil.

"The tongue is a fire, a world of iniquity. So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

When a shrew gets into action, we can understand what the apostle means by these caustic lines.

Intemperance is not confined to drinks. There are tongues that are dry, but drunk with the excesses of unbridled speech.—Dr. James I. Vance in "Rural Weekly."—Sel.

HOW TO PRAY.

1. The only way we have of access to the Throne is in and by Christ, Eph. 3:12; Heb. 7:25; 10:19, 20.

2. We should come to the Throne with holy boldness and full assurance of faith, Hebrew 4:16; 10:19-22.

3. Our prayers must proceed from a true heart and right motives, Heb. 10:22; 2 Tim. 2:22; James 4:3.

4. True prayer must be offered not only with faith toward God, but also with a forgiving spirit toward men, Mark 11:24, 25.

5. We should pray earnestly, with a surrendered will and with godly fear, Col. 4:12; Rom. 15:30; see Luke 22:41-44; Heb. 5:7, 8.

6. We ought always to pray and not to faint—to continue instant in prayer, watching thereunto with perseverance, Luke 18:1; I. Thess. 5:17; Rom. 12-12; Eph. 6:18.

I am persuaded that we are all more deficient in a spirit of prayer than in any other grace. God loves importunate prayer so much that He will not give us much blessing without it; and the reason He loves such prayer is, that He loves us, and knows that it is a necessary preparation for our receiving the richest blessings which He is waiting and longing to bestow.—Adoniram Judson.

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A man that is destitute knows how to pray. His miseries indoctrinate him wonderfully in the act of offering prayer. Let us know ourselves destitute that we may know how to pray; destitute of strength, of wisdom, of due influence, of true happiness, of proper faith; of thorough consecration, of the knowledge of the Scriptures, of righteousness.—Geo. Bowen.

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Prayer takes the promise to the Bank of Faith, and obtains the golden blessing. Mind how you pray.—Spurgeon.

"Holiness is necessarily opposed to all that is opposed to God and truth and righteousness. But a mere "anti" type of religion falls far short of holiness. Some seem to think because they are anti-dress, anti-tobacco, anti-secrecy, strong on the negative issues of holiness, that they have the experience. But one may be strongly "anti" and yet be carnal."