

MISSIONARY CORRESPONDENCE.

Balmoral Mission Station,
Natal.

Dear Children:

Here is an allegory for the girls, but it will apply to the boys just as well.

Did you ever see two lovers sitting together—perhaps your eldest sister and the man she expects to marry? She loves him more than she does anyone else in the whole world, even parents or brothers or sisters. His company is like heaven on earth to her and she would rather live with him in poverty than with any other man in wealth.

This is like fellowship with Jesus. Do you love Jesus this way? If not, you may and should.

Being a Christian is very wonderful and grand. It is like being adopted from the streets or slums into the family of a great king. But here you are "made partakers of the Divine nature." Then there is a tutor to instruct you in all necessary knowledge and royal etiquette. Especial attention is paid to your food and clothing, so you will always be healthy, happy and beautiful. White dresses are worn every day, and many rare and costly ornaments.

When the Prince comes and sees how very beautiful and accomplished you are, he is certain to ask your hand and heart in marriage, as the King has planned from the beginning.

This will make you even happier than before and He will give you a very beautiful and sacred love token, similar to an engagement ring.

Before this you enjoyed his company, but from now, he is the one altogether lovely, and the chiefest among ten thousand. Your joy will be full and overflowing, for every day he will come and dine with you, as the two lovers we mentioned at first.

A word of advice is needed here, for he will expect you always to be dressed in white and decked in the beautiful jewels that the King gave in the beginning.

In your dressing room the King provides a large mirror, so arranged that you may see yourself entire, while close by is a brilliant light. The purest of water is always at hand—yes, and all toilet articles that can possibly be needed to make your beauty perfect.

About this mirror there are two strange things. First it shows the picture of one who is the perfection of beauty and glory. Secondly, as you keep looking day by day, you become more and more like the person in the mirror. This pleases both the King and the Prince very much, as well as your instructor.

Another caution is needed: You must never never flirt. Many princes will make love to you, but they all are unworthy and you should never encourage even their smallest attentions. Nothing could grieve the King more than that you should feel a love for some other prince; and nothing would so surely rob you of your joy and wreck all your future prospects. For they would only steal the royal jewels and even the beautiful costly white robe.

The only safe way is to remain with the King continually, until the appointed

time arrives for the royal wedding. Words cannot describe the beauty and majesty of this celebration. Guests will be invited from both worlds, while the angel chorus will sing the wedding march. The bells of heaven will ring with joy as the Bride removes her veil which she has hitherto worn, and then her radiant beauty will be the admiration of the assembled worlds for she will be like the Prince, and shall sit with him on his throne, sharing his fortune and kingdom. Eternal youth and joy without sorrow will be the lot of all who take part in this glorious marriage supper of the Prince.

Dear children, let me advise you not to neglect becoming a Christian, and miss this, the one thing worth living for. You are invited! The King has sent his messengers even to the ends of the earth, that all may hear the invitation. The only safe and sure way is to come now, be adopted into the Royal Family and live with the King.

Yours, living with the King,
H. C. SANDERS.

Balmoral Mission Station,
Natal, Nov. 20, 1922.

Dear Highway:

This morning I found the Pongola River in flood, due to rains up country near its source. At the kraal on the hill just this side of the river they were making beer. Yesterday they had ground the sprouted grain and set it to ferment. Today they had it in great native clay pots placed upon the fire.

Now that it was cooked they dished out the thin, brown, gruel-like stuff and ate it for breakfast. Three little naked tots gathered around one dish and went to work with the huge wooden stirring spoons, size of saucers. One being too small to handle the spoon, was fed by another. The men of the kraal ate, as usual, by themselves, as it is much beneath them to eat with women or children, whom they call dogs. I was curious to know the taste of this food so put a finger in one of the cooling dishes. A pleasant acid, like lemen juice, was the flavor.

Then they will thin and strain and ferment the remaining gruel, so that Tuesday it will be alcoholic and attract the neighbors to come and help them plant their crops.

After preaching to them a while I returned home and am improving the time by writing to the Highway some thoughts that have been on my heart of late in reading I. John. It is wonderful how he emphasizes certain gospel truths. He is a specialist, one may say, on the New Birth. In the first chapter of his gospel he says, "To as many as received Him (Jesus, the Word) to them gave He power to become the Sons of God." We notice, too, that John alone describes the evening interview of Nicodemus and Christ, with the plain teaching of this sublime truth, "Ye must be born again."

Then, in his first epistle, he magnifies this experience by showing its certainty and power. "He that is born of God hath the witness in himself" . . . "Overcometh the world," . . . "Keepeth himself and that wicked one toucheth him not" sinneth not."

Another truth John loved to dwell up-

on is the fellowship of the disciples with his Lord. No other gospel writer gives us what we find in John, Chapters 14 to 17, the last messages of our Lord to and his wonderful prayer for his disciples. Judas, not Iscariot, asks, "How is it that thou wilt manifest thyself unto us, and not unto the world?" Then the way is made so very plain: To the obedient and loving heart there will come the manifestation and the indwelling. In his epistles: "If we walk in the light. . . we have fellowship" . . . "and truly our fellowship is with the Father and with the Son."

A third all important theme that John notes all through his gospel and epistles is love. "God is love, and he that dwelleth in love, dwelleth in God and God in him." "There is no fear in love; but perfect love casteth out fear, for fear hath torment." This reminds one of the 13th Chapter of I. Cor., where the learned and brainy Paul comments on love. John was an "unlearned and ignorant" man in books, but, in obeying and loving his Lord, enjoyed uninterrupted fellowship, and knew more of the spiritual, hidden things of God than, perhaps, any other man of his time. Not all of us may be able to think, analyze and preach like Paul, but we all can obey and love like John and have similar fellowship.

Why was not the scholar, Paul, chosen to write the Revelation of Jesus Christ given on Patmos? It was John also to whom Christ said, "Behold thy mother." Why John? Because he was "the disciple whom Jesus loved," and who loved Jesus more than any of the others.

We do not think that John was lonesome when on Patmos. It is easier to believe that God planned his exile, that he might have leisure and opportunity for special communion and write the Revelation. Like the immortal John Bunyon in Bedford jail, who there found time and inspiration to compose his "Pilgrim's Progress" that has been translated into so many languages and helped so many pilgrims to reach the golden city.

Because "all things work together for good to them that love God," therefore nothing happens just by chance to the true followers of our Lord. Some who read these lines may be laid aside that they may have more complete communion and be a greater blessing.

Let us all pray for a deeper love that will express itself in obedience and service. "Lovest thou me?" "Feed my sheep." "John, behold thy mother." "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." "If ye love me, keep my commandments."

John places the standards of Christian living higher than most, in that it requires us to be like Christ here and now. "Purifieth himself, even as He is pure." . . . "Is righteous even as He is righteous." . . . "Ought so to walk even as he walked, . . . "As he is so are we in this world." These are strong statements, but from one who got closer to the heart of Christ than any other of the twelve.

One more thought stands out as in these words, "He that sinneth, hath not seen Him, neither know Him," and "he that abideth in Him sinneth not." Here, then, speaking in medical terms, is the specific