

MISSIONARY CORRESPONDENCE.

Balmoral Mission Station,

Natal, Nov. 6th, 1923.

Dear Highway:

The drought is broken. A week ago, just as it seemed to many that God had forgotten to be gracious, the long delayed and much prayed for rains began, averting the complete ruin that threatened this country. Even now many wealthy farmers have lost all their live stock, or so nearly all that they can no longer carry on.

Let me pass on, briefly, some of the good things God has been giving me from His word. In 2 Cor. 2:14, we read, "Now thanks be unto God which always causeth us to triumph in Christ." Turning to Rev. 2:7, we find that there are rewards for those who triumph. God "causeth" us to overcome and then pays us for it. The first payment is eternal life and heavenly joy. The next reward, verse 11, is negative, no more fear of death. Verse 17, more good things to eat. The daily manna sustains. The life imparted by partaking of the tree of life. "Hidden manna" is part of the sanctuary life and goes with the law written in the heart. Those who overcome and go on with God must come to this life of consecration and purity as the second great step heavenward. Verse 26 speaks of the endowment of power for service, both here and hereafter. The 5th overcometh, Ch. 3, verse 5, shows that sanctification is the prophylactic for backsliding, and that there is a progressive daily washing of our robes and making them white in the blood of the Lamb. "He that hath this hope in him purifieth himself even as He is pure." The white stone speaks of heart purity and betrothal, but the bride must prepare her garments with the washing of water by the word—the daily manna. Right here is where we see clearly the distinction between the instantaneous work of "purifying the heart by faith" and the gradual transformation of the purified nature into the image of the Lord. He is now confessing our name before the Father and the Heavenly Host and making intercession for us so we may "always triumph." But there is also a set time when we, collectively, as His purchased bride, shall be confessed in Heaven. "Without spot or blemish," but radiant in His image, we shall be revealed "to the praise of His glory."

Verse 2: Constant victory has become a fixed habit. "Always causeth us to triumph, through Christ." "Whosoever abideth in him sinneth not." Even God trusts such an one and makes him a permanent fixture in His scheme of salvation.

Verse 21: The victorious warrior "comes marching in," lays aside his armour, receiving his crown and finds time to rest. This is an outline of the normal Christian life, to abide in Christ, and walk even as He walked.

"I have overcome the world." Only such (returning to our text) have the "savor of Christ." The "aroma" is our Zulu translation. Christ sent out his first disciples with power to "always triumph," so they radiated the Divine power and glory. "Power over all the power of the enemy," "nothing shall by any means hurt you." "That my joy might remain in

you and that your joy might be full." All this is included in the aroma of Jesus, and more. "My peace I give unto you." "The very hairs of your head are all numbered." Thus commissioned and equipped they went forth to do a two fold work: to be a "savour of death unto death," to all the unreceptive ones, and "a savour of life unto life" to the receptive ones. Their instruction, Matt. 10, was to let their peace or aroma "come upon" the worthy or receptive house. But if the house was not receptive "let your peace return to you."

May the dear unsaved reader carefully note this truth: ejecting God's messenger and message is the damning "sin unto death." "This is the condemnation," not that you are a sinner, but "light is come" and you refuse to accept that light. Then the peace that might have come upon you returns to the disciple and his sweet "savour of Christ" becomes to you a "savour of death unto death." You have had your chance, you have been warned (Ezek. 3:19) your "year" of mercy will be followed by the day, the set day of the "stumbling block." (Ezek. 3:20 and Prov. 29:1 and Isa. 61:2).

The same applies with equal force to the saved ones who meet another walking more closely with God than they. What holiness preacher does not emphasize this by reference to Kadesh-Barnea. There the people of God choose not to go in and possess the promised land, therefore they went into the wilderness, typical of spiritual darkness. Because "the word preached did not profit them, not being mixed with faith in them that heard." Therefore that very word became to them a "savour of death unto death," that was intended to have been a "savour of life unto life."

Let us thank God and fully appreciate the wondrous grace of Him who "always causeth us to triumph through Christ" and then rewards us here and now with eternal life, and heavenly joys, which is but a foretaste of which awaits the overcomer.

In Revelation the praise is placed where it belongs, "unto Him who loved us and washed us from our sins in His own blood," who "ever liveth to make intercession for us" unto Him, "whom having not seen we love. . . and rejoice with joy unspeakable and full of glory"—awaiting the time when we shall really see Him and be like Him, to the praise of His glory.

Ever yours in Him,

H. C. SANDERS.

MY LIFE.

"Behind my life the Weaver stands,
And works His wondrous will.
I leave it in His all-wise hands,
And trust His perfect skill;
Should mystery enshroud His plan,
And my short sight be dim,
I will not try the whole to scan,
But leave each thread with Him.

"Nor till the loom is silent,
And the shuttles cease to fly,
Shall God unfold the pattern,
And explain the reason why
The dark threads were so needful
(In the Master's skilful hand)
As the threads of gold and silver
In the pattern which He planned."

THE OBLIGATION TO BE HOLY.

Dr. Albert Barnes, the commentator, was a Presbyterian. He was never suspected of having been erratic or fanatical, but was always recognized as a man of very sober judgment, profound learning and a devout spirit. The following paragraph from his pen sets forth the grounds of our obligation to be holy with much simplicity, clearness and force:

"A man who has been redeemed by the blood of the Son of God should be pure. He who is attended by celestial beings, and is soon—he knows not how soon—to be translated to heaven, should be holy. Are Angels my attendants? Then I should walk worthy of my companions. Am I soon to go and dwell with angels? Is this tongue soon to unite with holy beings in praising God? Are these eyes soon to look on the throne of eternal glory, and the ascended Redeemer? Then these feet and eyes and lips should be pure and holy, and I should be dead to the world and live for heaven."

REPENTANCE.

There are two phases of repentance:

1. I must confess to God every wrong thing I have done, then confess to others the wrong I have done them in so far as it is possible.

2. It is necessary to make whatever restitution the Spirit prompts. There are some things impossible to right, but one must as far as possible. It is impossible to repay the damages done by starting an evil tale on some one.

If men would go to the bottom in their repentance, revivals would spring up everywhere.

I would sooner confess my wrongs now than to wait till Jesus comes and be compelled to confess them before Him.

God is waiting to pour out His Spirit but some people won't clean up, therefore the blessing is blocked. It is possible for one individual to hinder the outpouring of the Spirit.

There is no defeat for the institution or the individual that is right with God.—Rev. J. C. Long.

IS SINCERITY SUFFICIENT.

"Is not any man all right who lives up to his light—who is sincere in what he does?" This specious question has fooled many in the realm of religion, though we easily see its fallacy elsewhere. A man went to his medicine chest in the dark for a frequently used remedy. He got hold of a bottle of strychnine instead. He was sincere; he acted up to his light—or his lack of light—but in the morning he was dead. John was altogether sincere in his feeling about the Samaritans; but altogether wrong. We are responsible, not only for living up to all the light we have, but for taking advantage of opportunities for enlightenment. "He that followeth me," said Jesus, "shall not walk in darkness, but shall have the light of life."—Sel.

If Christ is to the soul all that the Bible proclaims him to be as Saviour and Lord there is no lack of spirituality in our life.