

MISSIONARY CORRESPONDENCE.

Balmoral Mission Station

Dear Highway

I have just written a private letter to a very dear friend. He is passed middle life, and I have reason to fear that his health is failing. So, as a physician, and a Christian friend, I am sending him some advice. For the possible benefit of others, I will repeat here some of the rules I gave him.

1. Take life easier, and don't expect to do the work of a younger man. Let your physical exercise (if one's work be at a desk, etc.) be daily and regular, bringing into play all the muscles of the body, and lasting, at least, one hour a day (better two hours), and this divided into two parts. The first before breakfast will do, if one is strong. Otherwise about midway, between breakfast and dinner. The second near the middle of the afternoon. Weather conditions permitting, out of door exercise is better.

II. Bathe the whole body in warm water, using a good soap, at least every third or fourth day. Cold water baths may come in between, if one desires. If one fears that the warm water will make the body tender, then let cold water follow, when the warm has done its cleaning work.

III. Then the mental attitude must be regulated. First, peaceful. Let the peace of God rule in your heart and mind. Second, have a worth-while interest in life. You should be engaged in some good work that needs you. Your outlook must be a bright future, beyond the grave. There is nothing that can buoy up the mental health like realizing the presence of the in-dwelling Christ. His interests and yours should be in partnership. He has become heir to all things and has made you joint heir with Himself. This heirship includes your welfare and work with and for Him, both in this life and in that better one, just a little before.

Infidels may scoff and say what they will, but truth remains unchanged. Man was created with body, soul and spirit, and to enjoy health and be always glad to be alive, there must be a vital spiritual union between man and His Maker.

Every wise physician tries to cheer up his patients and get them looking forward to a bright future, knowing that this mental attitude will greatly aid in their recovery.

But when one is well and enjoying the peace and joy that Jesus gives and observing the other laws of health, there will be little need of doctors.

Ever yours in Jesus,

H. C. SANDERS.

THE PAULINE DOCTRINE OF SANCTIFICATION.

Every great object of inspired teaching has a special discussion in the Bible. If you want to find the most complete discussion of the subject of sanctification in the Bible, read the sixth, seventh and eighth chapter of the Epistle to the Romans.

It begins with the question, "Shall we continue in sin that grace may abound?" and the answer is a solemn, emphatic "God forbid." The subject is presented

in these three chapters in seven great aspects.

First. There is the judicial, "There is therefore now no condemnation to them that are in Christ Jesus." The place of the believer is that of a man who has died in the person of his substitute, and is now free from all liability. God looks upon you as He does upon His own dear Son, and you share in all that He is and has.

Second: The vital. "The Spirit of life in Christ Jesus hath made me free from the law of sin and death." The oak springs from the grave of the acorn, and the Christian from the grave of Jesus Christ. Dying with Him you shall also live with Him. Not only live with Him, but the works that He does you may do also, because you possess the same Spirit.

Third. The practical. This comes out in the word "reckon." You ask, What is the use of reckoning upon something that I do not feel? There is much use in it. We read that in Jamaica the night that the slaves went free, they prepared a great wave and a coffin three by twelve feet, into which they put every relic of their slavery—the whips, the irons and their fetters, and as the midnight hour went on they lowered their coffin into the grave, and a man stood beside it, crying, "The monster is dying, dying, dying," and then as the clock struck twelve, "The monster is dead." Then they filled the grave and shouted and sang the chorus of liberty. That is what reckoning does for you. It makes you think of yourself as He thinks of you.

It is said of Abraham that he amended God, and so faith amends His promise, and counts the things that are not as though they were, and then God maketh them so.

Fourth. The actual. This is expressed by the word "yield." We are to yield ourselves and our members to the mould of doctrine into which we were delivered. What is death? The apostle says it is to be carnally minded. Sin turns the mind downward; holiness turns it upward. I defy any man to commit sin without in that moment dying and losing his fellowship with God, his spiritual sensibility and his steadfastness. "The wages of sin is death," and it is just as true of the child of God as it is of the unsaved sinner. We have cut off the old man, and we are to put on the new man and the clothes that belong to him.

When Jesus came out of the grave He left behind Him His embalming robes, and He wore a garment which no man had woven. Put off your grave clothes, and put on the garments of life. I knew a home in Chicago where two children died from diphtheria, and the doctor told the mother to burn everything which they had touched. A few weeks afterwards the surviving child took the terrible disease and died, and it was found that the reason was that the mother had spared a cushion simply because it was pretty.

Beloved, the contagion of hell is in every sin. Bring it out and burn it. "Hating the garment spotted by the flesh."

Fifth. Marital. The figure of the marriage is vividly worked out in the seventh chapter of Romans. It is a matter of love and intimate union with Christ, the

Bridegroom of our heart. This involves our separation from the world. What would you think of a loyal bride in the arms of her husband's bitterest foe! More monstrous is the picture of the Bride of the Lamb lying in the lap of the world that crucified Him.

Sixth. Spiritual. There are only two references to the Holy Spirit in the first seven chapters of Romans, but when we come to the eighth chapter He is mentioned twenty-nine times in thirty-nine verses. It is a garden redolent of the Holy Ghost.

The keynote of the chapter is the in-dwelling of the Holy Ghost. Two expressions are used. First, we are said to be in the spirit and then the spirit is said to be in us. Now, there is only one thing in nature of which such a statement could be true—that we could be in it, and it in us, and that one thing is what we call an element. Air is an element, and so we can be in the air and the air in us. Water is an element. We can be in the water and the water in us. Fire is an element. We can be filled with the fire and yet be in the fire, and even earth while it is the home of the earth-worm, also fills the earth-worm. Now, the Holy Ghost is the element of the believer's life—vaster than the other spaces, mightier than the penetrating power. We live in Him and He in us. The worldly man lives in the flesh, but the saint lives in the Spirit.

There can be no amphibious Christian living in both elements. Your very breath will be stifled if you dare to enter the theatre. The life of God can not exist there. Now, I venture to say that while we are in the Spirit we will not sin. Whenever we sin we get out of our element. We get back to the flesh. So long as we abide in Christ sin is unnatural and impossible, for "he that abideth in Him sinneth not."

Seventh. Eternal. In the seventh or Romans we have a regenerated man, but in the eighth we have a man who has come into union with God through the Holy Ghost. When we come to that plane our life is eternal. We have inherited all God's past as well as His future, and we go forth armed with all His infinite rights and resources. We are to meet Satan as a conquered foe. The Holy Ghost brings to us a glorious conviction that the Prince of this world is judged, and we meet the devil as one that has been already beaten, and we should always remember that there is not a whole bone left in his body.—Arthur T. Pierson.

A busy mother was one day regretting that she could do so little church work and take so small a part in charitable and Christian enterprises. "I shall have only a life of housework to show at last," she said rather sadly to a friend one day. "Why, mother," exclaimed her little daughter, who overheard the words, "all we children will stand up and tell all you've done for us—everything! I shouldn't s'pose they'd want anything better than good mothers up in heaven." And the friend answered: "The child is right, Earth will send to heaven no better saints than the true Christian mothers who have done their best."—The Home Messenger.