

MISSIONARY CORRESPONDENCE

Natal, So. Africa,

Dear Friends:

April 1, 1934

While in hospital in Durban last September God gave me a course in the school of prayer, and the definite assurance that He was working and answering and we should yet see more. He showed me, among other things, three great agencies which are very active in deceiving and destroying souls in this and other sections of the work. He put a prayer on our hearts that His power should so work upon all three that they be confounded, exposed and robbed of their power to deceive and lead souls astray. That no more poor souls need be lost because they do not know the truth.

One of these is demon power, working through demon doctors and other demoniacs. In my last letter I told you of the victory in Martha's section. Last year a "new" kraal with several demon doctors moved right into Johan Kunene's door-yard. They were very active and evil and greatly disturbed the peace of Johan's happy Christian home. Their presence in his little corner of the farm used up his bit of pasture so he lost all his goats and seven head of cattle through starvation. They ploughed right into his garden, and in many ways persecuted him. Not long ago I asked Johan about them and he said they were not practicing any more. Now we hear they are seeking the Lord.

In our last Quarterly we collected the names of over twenty demon doctors who are practicing in this neighborhood, and handed the list in to the magistrate. He is the best we have ever had in this district. Knows the natives like one of themselves and their language too, and is their friend and ours. He sent a young Mounted Policeman and two native police to get evidence against these doctors, and arrest as many as possible. He seemed an unusually nice young man and really keen. He was amazed at the way our young native preachers testified against these doctors, giving their evidence though they knew it might well cost them their lives or the lives of their loved ones. It is so unusual for a native to give evidence in these cases that the Government is in a great measure powerless. The poor souls are afraid of their lives and even when they know, dare not tell. The traditional "black for black," which shows so plainly in all negroes—their deathless loyalty to those of their own colour—dies a very hard death. But we rejoice to see real evidences, of this very real death to the "old man" in our dear native workers who are in an increasing and often very touching degree recognizing a higher loyalty.

The doctors were stirred, many and dire were the threats uttered against the informers. They need your prayers for their safety.

Please also pray with us that this Government action may continue and public opinion be stirred yet more against these evil-doers.

Josefa Ngoza, one of our native preachers, backslid and sold his splendid spiritual wife into sin, split off and "left" with about a hundred believers and seekers, some years ago. He joined an unscrupulous leader, built a church on the edge of an adjoining farm and set himself to do everything in his power to injure and destroy this work. Those who by his tricks and snares were forced to "leave" with him we have continued to claim as ours both in action and in prayer. Quite a number

have openly come back. Others long to, but do not yet see their way clear; many have backslidden. The manner in which open sin is practiced and condoned, those who, because they refused to part with sinful practice, were cut off from our church were welcomed there, sin and all; the lies and evil deeds of Josefa and the low standard preached and upheld all served as a death trap to souls. We have prayed much over this very real menace, and lately God hath wrought mightily.

The farm on which was built this church which those under demon control recommended, was sold. Josefa was given notice to leave. He became so insulting to the new farm owner (who really had expected to be lenient and come to terms) that he drove him off and put some poor whites in the buildings. Josefa came and cut down the orchard and grove he had planted, injured certain of the buildings, quarrelled with relatives and friends, behaved in such a high handed and unreasonable manner to all and sundry that the whole countryside was stirred against him and he has very few friends left. I need not go into details but simply say he did so many mean, dirty, deceitful things that the faith of his best friends was shaken. Also his great sin in betraying our beloved Lydia has come to light, and God has indeed made it possible for the poor deluded ones to know the truth.

The foundations are crumbling. Let us pray on till the walls fall flat.

I will continue in another letter.

F. MacDONALD

GRACE ABOUNDING

A message given at the second Bible Conference, held in Fifth Avenue H. M. Church, Ottawa, Canada, April 10th over 15th, 1934. Speaker, Rev. P. Wiseman, D.D.

The passage of Scripture to which we invite your prayerful attention this Sabbath morning is found in 2 Cor. 9:8, "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work."

Paul was speaking on Christian Giving when he uttered these words, the words of the text; and in uttering these words he leaps beyond the bounds of Christian Giving, even to "every good work."

The word, "Grace" is one of the most difficult words in the New Testament to define. It does not appear that way when we hear the word mentioned, but when it comes to a definition it is difficult nevertheless. There are, however, some aspects of the experience of grace which help toward a definition. Dr. Griffith Thomas says: "Grace is thus spontaneous (not prompted from the outside); free (no condition required); generous (no stint is shown); abiding (no cessation is experienced). It is also (as favour opposed to wrath), which means judicial displeasure against sin. Further, it must be distinguished from mercy even though mercy is one of its methods of expression. Mercy is related to misery and to the (negatively) non-deserving. Grace is related to redemption and to the (positively) undeserving." Theologically some aspects of this quotation could stand criticism, but we pass on. We are after the meaning of grace.

The word "Grace" from the Gr. root suggests the idea of gift, forgiveness, giving bestowing graciously, etc.; in English from the Latin, we have gratis, gratitude, grateful,

gracious, gratuity, graceful, etc. It might be well to note that the opposite of grace is ungrateful, ungracious, disgraceful, and such like.

There are three aspects of grace which help us toward an understanding of the word. They are the following:

First, it is God's provision for the redemption of the human family. "Grace first contrived a way to save rebellious man." God did not ask our co-operation with respect to procuring human redemption. The human family had no help they could give. We were "without strength," "enemies," and a race of this character could give no help. God in the Persons of the Trinity provided redemption. It was grace. It was all of God, and in its provision universal and without condition. In its application, however, it is individual and conditional.

Secondly, grace is seen in what God does in us. We speak of two works of grace in the human soul because they are definite acts of God in dealing with the sin of the heart and life. They are the accomplishments of God within the human soul, not on the basis of human merit but on the basis of blood atonement. He saves, forgives, regenerates, justifies. This is salvation from sin, from actual sin, and it is the act of God's grace. Then comes the work of sanctification, progressive and instantaneous. The first deals with the act of sin; the second with the principle of sin. The first is concerned with what we have done; the second with what we are. The first gives us a title to heaven; the second a fitness for heaven. The first cleans us up; the second cleans us out. The first is a birth; the second a death. You will know when you attend your own funeral.

Nor is the work of grace a growth in grace. Grace is of God, growth is rather of man, the human element; grace is a favor, growth a duty; grace is conferred, growth commanded; grace is administered, growth attained; grace is before growth, for a thing that is not cannot grow. There must first be a birth, first life, then growth.

Thirdly, we see what grace is by what God may accomplish through us. Any thing that God may do by or through us is all of grace. It is the explanation of what God has done. Watch a man who reveals a weakness because of sin, because of a practice of a carnal disposition; see him saved and sanctified, showing the very opposite under grace. The drunkard leaves his drink; the blasphemer no longer blasphemous; the cranky, snappy, ugly person is changed, and becomes the very opposite. This all happens as the wonderful grace of God reaches the heart and life. Sin is taken away, the heart is cleansed, and filled with God, and His love and grace are the outcome; instead of manifestation the ugliness of carnality, there is the sweetness and gentleness of Christ.

Grace is thus manifested in life, and this is the accomplishment of God. Dr. Stanley Jones mentions somewhere in one of his books about the respect the Indians give a speaker. They may not accept his message, that is, believe it, but they give him real respect. Some times within the circle of Christians, they haven't grace enough to bear with the infirmities of the brethren in their own church. If Christians have not grace enough to bear with their own brethren in the church, God have mercy on the poor world!

When the apostles came down to a certain place, as recorded in the Acts of the