

MISSIONARY CORRESPONDENCE

Altona M. S.,
South Africa,
Feb. 27th, 1939.

Dear Readers:

After a greeting to each one I trust you have begun the New Year with the marked blessing of the Lord, and we have, thanks to prayer.

With the closing of five schools, the Xmas services and a Quarterly Meeting, Grace, Charles and I took a trip to Johannesburg, for eight days enjoyed a visit with our brother, Paul. He took us through a large gold mine, the Johannesburg Zoo, the hospital where he works, and his Sunday School in Boxburg Compound.

With regrets for not writing earlier, I wish to advise you, who are praying for Perdentia. (This is one of sixteen farms, which the Transvaal Government has set apart for a Native Settlement Area. This tract of country is about 600 square miles. Our work covers about 185 square miles, of this field of labour). This above mentioned farm is the home of the woman and little baby the Lord undertook for. Only two heathen have given themselves to seek the Lord since Xmas, and they both are from this farm. I put this victory to the credit of prayer. The interest is good and the services are well attended. Tomorrow if spared we are to have a special prayer service at the kraal of a heathen man, by the name of Mahobe Nkosi. He saw me in a dream praying for his sick baby. With the extra work of getting the new roof on the Altona home, we have had to delay a week. In this time Mahobe has inquired twice when to expect us; this shows his eagerness for prayer, though no one is ill in his kraal. He has often said he did not want any of the people in his kraal to become Christians. Friends pray on.

I will give the names of two needy places that need our united faith in prayer. The places are Klipvaal and Gunsteling, their workers are Samyeli Mavinbela, Jimson Ngomezulu.

I will give you two more places to pray for. That the Lord may bless our efforts to get Government aid, as Altona has, for the school. On Gunsteling we have a Government given site for a church, (on which there is a stone church about 20 x 13 ft.) This has been used by us as a school room for a good number of years. The second place is Tobolks, near our church on an adjoining farm, known as Emozane. Here we have no church, but have carried on school in a native kraal, since Nov., 1937. In both cases the attendance is not up to the required average of 21. Gunsteling's school has an attendance of 12 and Tobolks 16. The heathen fathers do not see any need to spend money on education, as they never had any, and made a living, and also the children are needed to keep the birds from the Kaffir-corn and care for the flocks, etc.

If the children can read then they can read the Bible to their home folks, and are as preachers.

May the blessing of the Lord guide us in all prayer.

Yours in Him,

GEORGE SANDERS

A TRAGIC DEATHBED SCENE

A young lady, dying, said to her father:

"Father, why didn't you tell me there was such a place?"

"What place?"

"A hell!" she said.

"Jennie, there is no such place as hell. God is merciful. There will be no future suffering!"

"But I know better! My feet are slipping into it this very moment! I am lost! Why did you not tell me there was such a place?"—Sel.

TABERNACLE SHADOWS

Exod: 25, 8: "And let them make me a sanctuary, that I may dwell among them. This was the command of God to Moses concerning the spiritual welfare of Israel and his dwelling among them. Heb. 8:5, "Shadow of heavenly things, the pattern showed to thee in the mount." (Compare these scriptures, Exod. 25:9, 40; Exod. 26:30, 39, 32, 42, 43; Numbers 8:4; Acts 7:44; Heb. 8:5; Rev. 21:3; Heb. 9:1-9; John 14:23; I. Cor. 3:16; II. Cor. 6:16; Eph. 2:20-22; I. John 4:16).

We note a sort of progress in the manifestations of God to man, first his presence in the tabernacle, second, the Incarnation, third, the indwelling of the Holy Spirit; fourth, in the New Jerusalem.

The court of the tabernacle was 100 cubits on the north side and 100 cubits on the south side and 50 cubits each on the west and east end with the only entrance in the east, and the tabernacle or tent was placed in the center of the court with its only entrance facing east. The tabernacle was very beautiful with its many colored and fine embroidered curtains and golden vessels. It was 30 cubits by 10 cubits high. (A cubit is 22 inches). The tabernacle was divided into two rooms by means of the "veil of blue and purple and scarlet and fine twined linen of cunning work, with cherubim."

Notice that the entrance was at the east end of the tabernacle; Adam and Eve were put out of the Garden of Eden and away from the tree of life through the eastern gate, and Jesus said, "I am the door of the sheepfold. I am the way, the truth, and the life." Now, if man ever gets back to his first estate, it will be only through the eastern gate or in reality through Jesus Christ, our Lord and Saviour.

The veil between the Holy Place and the Holy of Holies was beautiful and also was to prevent anyone from seeing into the Holy of Holies where the High Priest went once a year with blood of the sacrifice for his own sins and for Israel's and this is the place where God came and filled it with his glory and light. (Did you ever notice the sun set when there are some clouds in the west? This is a real picture of the veil between). Read Heb. 10:19-23.

The tents of Israel were spread out so the tabernacle was in the center of the camp and one of the three tribes which were placed on the east was the tribe of Judah. The Bible tells us that Christ is the Lion of the Tribe of Judah, which protects the entrance to the sanctuary.

Just inside the court was the Brazen Altar where the Priest slew the animals and put them on the altar for a sacrifice to God, this typified Jesus dying upon the cross for the sin of the world and redeeming us by his blood. St. John 3:16; and Roman 5:8.

Through his blood we have redemption, forgiveness, justification, and sanctification. I. Peter 1:18, 19; Col. 1:14; Matt. 26:28; Roman 5:8-9; Heb. 13:11-13.

In Christ we see the cleansing from our sins. The priests had to wash here before entering in to the Holy Place, so we likewise must. Zechariah 13:1. He is the fountain open for sin and uncleanness. Rev. 1:5, "Unto Him that loved us and washed us from our sins in his own blood."

Read I. John 1:7-9; and Rev. 7:14 This should be experimental.

Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.

Now having been to the altar for forgiveness of sin and washing, we can enter into the holy place the same as the common priests of the Levitical order. The tribe of Levi was called to do service in the tabernacle and minister to the people. They were a type of the Church of Jesus Christ or his bride. Eph. 5:26, 27: "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Leviticus, chapter 21, tells us what God expected of the priesthood concerning anything that marred them. What about our Saviour being a Lamb without blemish? Also, he expects us to be Holy. To clinch my point that we are Kings and Priests unto God, read Rev. 1:6. I. Peter 2:5-9, "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Verse 9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (Heb. 13:15).

As we enter in the holy place of the tabernacle we cannot help but notice the golden candlestick. A type of the Lord Jesus who declared, "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life." (John 8:12).

On the west side of the tabernacle is shewbread on the golden table. This compares with him who said, "I am the bread of life." (John 6:35, 48-51).

(Jesus satisfies)

As we advance in the tabernacle we come to the second altar, which is the altar of incense or prayer just before the Holy of Holies where the Ark with the cherubims and mercy seat and golden censor are with the veil between them. (Altar and Ark).

This altar of incense is Christ our Intercessor, but it can also represent the altar of consecration for us. The lesser priests came into the holy place daily and put incense on the altar morning and evening, type of prayer and consecration of the Church of Christ. Just to make this more clear, we will take up the office work of the High Priest and the things beyond the veil in the Holy of Holies where the High Priest could only go once a year with blood from the sacrifice to sprinkle upon the mercy seat that covered the Ark and incense to burn in the golden censor on the Ark, this censor and incense represent Christ and his intercessory prayer. (Heb. 9:24). When this was in progress, the Glory of God hovered above the mercy seat between the cherubims, a type of the throne of God and Jesus our mercy seat or blood covering setting on his right hand making intercession for us.

The Ark contained the two tables of stone, inscribed with the ten commandments, history of the tabernacle, Aaron's rod and the pot of manna.

Aaron's rod budded and blossomed and brought forth almonds, this signifies the resurrection of Christ and all of his people.—I. Cor. 15:20-23.

(Continued next issue)