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FEW SAVED.

BY THE EDITOR.

Beings who are to live in the future have a desire to pry into the future. In all ages those who could establish the claim of being prophets have been revered and honored. Why? Because they appeared to meet a want of the human soul. An immortal spirit has an instinctive longing to gain some knowledge about its eternal destiny. The Chaldean soothsayers, the magicians of Egypt, the seers of Greece and Rome, the prophets of the untutored American Indians are so many contributions of the instincts of the soul to the evidences of its own immortality.

The existence, and the rapid spread of modern Spiritualism, with all its bungling errors, its crude theories, its manifest deceptions, its demoniacal possessions, are solid proofs that, even in this materialistic age, the soul has lost none of its instinctive longings for immortality.

But to live is one thing; and to live in happiness is often quite another thing. Among a million of human beings, can one be found who

is perfectly happy? Apart from revelation, where is the evidence that any will be happy in the world to come? Evidences of a world to come, are abundant and strong; but what assurances can we get, except from the Bible, that any will be happy in that land, but dimly seen, to which we hasten?

One asked our Saviour the question directly, "Lord are there few that be saved?"—Luke 13:23. It does not appear that this man was a disciple. But he felt burdened with an anxiety to know about the future destiny of mankind in general. He doubtless expected to share their fate. It is not apparent that he had any special anxiety for himself in particular.

Were this question asked the popular divines of the day, many would doubtless give an evasive answer. Some would answer boldly that "all will be saved—there is no hell!" A leading divine, considered orthodox, says, "One hundred and forty four generations of people have lived since the world was made; and consequently 26,000,000,000 of people have died—figures of which we can have no appreciation. A great proportion of these, must have gone in to glory."

Such is the popular teaching of the age. Is it in harmony with the teaching of our Lord? If not, we must reject it. It can not be true. We embrace it at great risk, no matter with how much sentimental oratory it may be defended.

1. Those who depart in their infancy are undoubtedly saved. Christ died for all. Hence the "free gift came upon all men unto justification of life." They lose it, only by their own voluntary acts. Those who die in infancy have not lost it—therefore will they be saved.

2. The most ample provision has been made for the salvation of all mankind. It is in the utmost sincerity that our Lord gives the gracious invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matt. 11: 28.

Those to whom the Gospel is not preached are not beyond the pale of mercy. The means necessary to their being saved are placed within their reach. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—Tit. 2: 11, 12.

The code of morality among the millions of India and China is not essentially different from that recognized in Christendom. But do they live up to their own acknowledged standard? All competent witnesses agree that they do not. No one questions the accuracy of the portraiture which St. Paul gives of the heathen world. "They are all gone out of the way, they are together be-

come unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit: the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes."—Rom. 3: 12-18.

Will such people be taken to Heaven? Evidently not. Put them into the most gorgeous place the Universe contains, and they would make it a hell. "For as many as have sinned without law shall also perish without law."—Rom. 2: 12.

3. The provision made for the salvation of those to whom the Gospel is preached is no evidence that they will be saved. Nor does it prove that God is not merciful if they are not saved.

The most ample means are furnished for man's happiness in this life. He has a capacity for moral, intellectual and physical enjoyment. Yet, by a perverted use of his faculties, he makes himself miserable. What Infinite Love designed should minister to the happiness of man, he turns into instruments of torment. The food and drink which should not only make him strong, but be pleasant to his taste, he, by an improper use, makes the means of inflicting upon himself untold agonies. The most of the miseries which men endure, they bring upon themselves, and upon one another. If men make themselves wretched here, what is the argument that proves they can

not make themselves wretched hereafter? If few are saved from sin and misery in this life, how can right reasoning make out that many will be saved in the life to come? Holiness is voluntary. No being can be *compelled* to be holy. If men *will* be unholy here, what is to change their will in the life to come? Will a fuller view of the wretchedness consequent upon a state of unholiness cause them to change their choice? What reason is there to conclude that this will be the case? Do we see anything of this sort in this life?

Is the man who has drunk deepest of the cup of sin, and experienced most of its consequent torments, the one that is most likely to fling that cup away forever? Is it probable that the man who has squandered his fortune, beggared his family, and ruined himself by strong drink will lead, the rest of his days, a temperate life? Then, apart from the Bible, there is no reason to conclude that the many will be saved.

But our Lord answered plainly the question, "Are there few that be saved?" His words are, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."—Luke 13:24. Here is a statement and an exhortation. Let us carefully consider them. They are important.

4. "Many will seek to enter in, and shall not be able."

Can a person properly be said to seek to do any thing, unless he puts forth earnest efforts to accomplish it? Where in Christendom do a majority of the people put forth reasonable efforts to lead Christian lives,

such as the New Testament requires? Do the great mass of Church members even seek to "enter in at the strait gate?" Are they not taught to ridicule the idea? Do they not choose a gate broad enough to take through it the world, and its fashions, its pride, and its reputable pleasures?

Take the more religious part of the members of the popular churches of the day, those who settle the pastor, provide for his salary and help sustain the social meetings. What proportion of these do any thing more than "seek to enter in?" How very small the number who are thoroughly in earnest, who have "crucified the flesh with its affections and lusts?" Of how very few can it be truly said that "they are new creatures, old things are passed away; behold all things are become new."—2 Cor. 5:17. Yet, unless this is the case, they can not be "in Christ Jesus;" that is, can not be in a state of salvation. All such, though they be in the church; yea, more, though they occupy the first pulpits of Christendom, as God's word is true, are in the broad way that leadeth to destruction. We are to be judged at the last day, not by the eloquent utterances of sentimentalizers but by the words of Jesus. His words are very plain and emphatic. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in

thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:21-23. Notice that this will be the doom, not of a few, but of MANY.

They comprise, not merely ordinary church members—but the workers—and those who consider themselves successful Christian workers.

Since these things are so, how important that we heed the exhortation of our Saviour, *Strive to enter in at the strait gate*. Every word is emphatic. The word translated *Strive*, is, in the original, *agonizesthe*, from which comes our word agonize. It was used by the classic Greeks to express the efforts which the most powerful men put forth in their athletic contests to win the victory. It denotes the highest pitch of exertion of which one is capable. There is nothing possible for us to do towards securing the salvation of our souls but is included in the word STRIVE. It means repent thoroughly of all your sins. Make restitution to those you have wronged, to the utmost of your ability. Cry unto God with your voice, and present to him a broken heart and a contrite spirit. Trust in the death and intercession of Christ to procure for you every grace you need. Seek until you find, and then strive to keep, the witness of the Spirit that your sins are forgiven you. Make it a study how to please God in every thing. Look to be cleansed from every sinful desire and affection. Follow peace with all men and holiness before God. Separate yourself from unbelievers and join yourself to

those who are in earnest to gain Heaven. Count no duty hard, no sacrifice great that God clearly demands.

The "strait gate," is both narrow and low. You can not carry through it with you, the world, or its pride, or pleasures, or fashions, or ambitions. You can only get through, yourself, by getting down. Yesterday, in Louisiana; where we are now writing, we rode several miles on a pony. Our route was through the woods, by bridle paths. We came, at intervals, to gates just wide enough for us to pass, but a strip across the top would not let us ride under. We had to dismount. So, vaulting ambition will have to come down if it ever passes through the strait gate. We can not ride into the kingdom. The unerring word reads, "Whosoever of you he be that forsaketh not all that he hath, he can not be my disciple."

Are there, then, so few that pass through the strait gate and take the narrow way that leadeth unto life? Can you afford to go to destruction, though it be with the multitude? Can you be content with singing and hearing about a Heaven that, if you keep on as you are, you can never enter?

The days of probation are swiftly passing away. With noiseless step time is hurrying you on to your eternal destiny. To-morrow, nay, to-day may seal your doom. Eternity is just before you. Your feet are pressing the portals of the unseen world. Can you linger any longer? Can you put forth but feeble efforts, when the utmost vigor is de-

manded? Can you, through sheer indolence, lose the race for eternal life, when a victor's crown is clearly within your reach?

Let us up and strip ourselves for the race, and harness ourselves for the battle. Beguiled by the general apathy, there is good reason to fear that we are all of us taking it too easily. Let us bestir ourselves at once. Unmindful of scoffs, sneers, and the clamor of self for indulgence let us press into the Kingdom. THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE, AND THE VIOLENT TAKE IT BY FORCE.

EARTHLY CARE A HEAVENLY DISCIPLINE.

Nothing is more frequently felt and spoken of, as a hindrance to the inward life of devotion, than the "cares of life;" and even upon the showing of our Lord Himself, the cares of the world are the thorns that choke the word and render it unfruitful.

And yet, if this is a necessary and inevitable result of worldly cares, why does the providence of God so order things that they form so large and unavoidable a part of every human experience? Why is the physical system of man framed with such daily, oft-returning wants? Why has God arranged an outward system which is a constant diversion from the inward—a weight on its wheels, a burden on its wings—and then commanded a strict and rigid inwardness and spirituality? Why has he placed us where the things that are seen and temporal must unavoidably have so much of our thoughts and time and care, and yet told us, "Set your affection on things above, not on things on the earth;" "Love not the world, neither the things in the

world?" And why does one of our brightest examples of Christian experience, as it should be, say, "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal?"

The Bible tells us that our whole existence here is *disciplinary*; that this whole physical system, by which our spirit is connected with all the joys and sorrows, hopes and fears and wants which form a part of it, is designed as an education to fit the soul for its immortality. Hence, as worldly care forms the greater part of the staple of every human life, there must be some mode of viewing and meeting it which converts it from an enemy of spirituality into a means of grace and spiritual advancement.

•Why, then, do we so often hear the lamentation, "it seems to me as if I could advance to the higher stages of Christian life if it were not for the pressure of my business and the multitude of my worldly cares?" Is it not God, O Christian, who, in his providence, has laid these cares upon thee, and who still holds them about thee, and permits no escape from them? If God's great undivided object is thy spiritual improvement, is there not some misapprehension or wrong use of these cares, if they do not tend to advance it? Is it not even as if a scholar should say, I could advance in science, were it not for all the time and care which lessons and books and lectures require?

How, then, shall earthly care become heavenly discipline? How shall the disposition of the weight be altered so as to press the spirit upwards towards God, instead of downwards and away? How shall the pillar of cloud which rises between us and him become one of fire, to reflect upon us constantly the light of his countenance, and to guide us over the sands of life's desert?

It appears to us that the great radical difficulty lies in a wrong belief. There is not a genuine and real belief of the presence and agency of God in the minor events and details of life, which is necessary to change them from secular cares into spiritual blessings.

It is true there is much loose talk about an overruling Providence; and yet, if fairly stated, the belief of a great many Christians might be thus expressed: God has organized and set in operation certain general laws of matter and mind, which work out the particular results of life, and over these laws he exercises a general supervision and care, so that all the great affairs of the world are carried on after the counsel of his own will; and in a certain *general* sense, all things are working together for good to those that love God. But when some simple-minded, child-like Christian really proceeds to refer all the *smaller* events of life to God's immediate care and agency, there is a smile of incredulity; and it is thought that the good brother displays more Christian feeling than sound philosophy.

But as the life of every individual is made up of fractions and minute atoms, and those things which go to affect habits and character are small and hourly recurring, it comes to pass that a belief in Providence so very wide and general, is altogether inefficient for consecrating and rendering sacred the great body of what comes in contact with the mind in the experience of life. Only once in years does the Christian with this kind of belief hear the voice of the Lord speaking to him. When the hand of death is laid on his child, or the bolt strikes down the brother by his side, then, indeed, he feels that God is drawing near; he listens humbly for the inward voice that shall explain the meaning and need of this discipline. When, by some unforeseen occurrence, the whole

of his earthly property is swept away, and he becomes a poor man, this event, in his eyes, assumes sufficient magnitude to have come from God, and to have a design and meaning; but when smaller comforts are removed, smaller losses encountered, and petty, every-day vexations and annoyances of life press about him, he recognizes no God, and hears no voice, and sees no design. Hence John Newton says, "Many Christians, who bear the loss of a child, or the destruction of all their property, with the most heroic Christian fortitude, are entirely vanquished and overcome by the breaking of a dish, or the blunders of a servant, and show so unchristian a spirit that we can not but wonder at them."

So when the breath of slander, or the pressure of human injustice, comes so heavily on a man as really to threaten loss of character and destruction of his temporal interests, he seems forced to recognize the hand and voice of God through the veil of human agencies, and in time-honored words to say,

When men of spite against me join,
They are the sword, the hand is thine.

But the smaller injustice and fault-finding which meet every one, more or less, in the daily intercourse of life—the overheard remark, the implied censure, too petty, perhaps, to be even spoken of—these daily-recurring sources of disquietude and unhappiness are not referred to God's providence, nor considered as a part of his probation and discipline. Those thousand vexations which come upon us through the unreasonableness, the carelessness, the various constitutional failings or ill-adaptedness of others to our peculiarities of character, form a very large item of the disquietudes of life; and yet how very few look beyond the human agent, and feel that these are trials coming from God! Yet it is true, in many cases, that these so-called minor vexations form the greater part,

and in some cases the only discipline of life; and to those who do not view them as individually ordered or permitted by God, and coming upon them by design, their affliction really "cometh of the dust," and their trouble springs "out of the ground;" it is sanctified and relieved by no divine presence and aid, but borne alone, and in a mere human spirit, and by mere human reliances; it acts on the mind as a constant diversion and hindrance instead of moral discipline.

Hence, too, arise a coldness and generality and wandering mind in prayer. The things that are on the heart, that are distracting the mind, that have filled the heart so full that there is no room for anything else, are all considered too small and undignified to come within the pale of a prayer; and so, with a wandering mind and a distracted heart the Christian offers up his prayer for things which he thinks he *ought* to want, and makes no mention of those which he really *does* want. He prays that God would pour out his Spirit on the heathen, and convert the world, and build up his kingdom everywhere, when perhaps a whole set of little anxieties and wants and vexations are so distracting his thoughts that he hardly knows what he has been saying. A faithless servant is wasting his property, a careless or blundering workman has spoiled a lot of goods, a child is vexatious or unruly, a friend has made promises and failed to keep them, an acquaintance has made unjust or satirical remarks, some new furniture has been damaged or ruined by carelessness in the household; but all this trouble forms no subject-matter for prayer, though there it is all the while, lying like lead on the heart, and keeping it down so that it has no power to expand and take in anything else. But were God in Christ known and regarded as the soul's familiar Friend; were every trouble of the heart, as it rises, breathed in-

to his bosom; were it felt that there is not one of the smallest of life's troubles that has not been permitted by him, and *permitted for specific good purpose to the soul*, how much more heart-work would there be in prayer! how constant might it become! how it might settle and clear the atmosphere of the soul! how it might so dispose and lay away many anxieties which now take up their place there, that there might be room for the higher themes and considerations of religion.

Many sensitive and fastidious natures are worn away by the constant friction of what are called little troubles. Without any great affliction, they feel that all the flower and sweetness of their life is faded; their eye grows dim, their cheek careworn, and their spirit loses hope and elasticity and becomes bowed with premature age; and, in the midst of tangible and physical comfort, they are restless and unhappy. The constant undercurrent of little cares and vexations, which is slowly wearing out the finer springs of life, is seen by no one; scarcely ever do they speak of these things to their nearest friends. Yet were there a friend of a spirit so discerning as to feel and sympathize in all these things, how much of this repressed electric restlessness would pass off through such a sympathizing mind!

Yet among human friends this is all but impossible; for minds are so diverse that what is a trial and a care to one is a matter of sport and amusement to another, and all the inner world breathed into a human ear only excites a surprised or contemptuous pity. To whom then shall the soul turn? Who will feel that to be affliction which each spirit knows to be so? If the soul shut itself within itself, it becomes morbid; the fine chords of the mind and nerves, by constant wear, become jarring and discordant: hence fretfulness, discontent, and habitual irri-

tability steal over the sincere Christian.

But to the Christian who really believes in the agency of God in the smallest events of life, confides in his love, and makes his sympathy his refuge, the thousand minute cares and perplexities of life become each one a fine affiliating bond between the soul and its God. Christ is known, not by abstract definition, and by high-raised conceptions of the soul's aspiring hours, but known as a man knoweth his friend; he is known by the hourly wants he supplies, known by every care with which he momentarily sympathizes, every apprehension which he relieves, every temptation which he enables us to surmount. We learn to know Christ as the infant child learns to know its mother and father, by all the dependence which are incident to this commencement of our moral existence; and as we go on thus year by year, and find in every changing situation, in every reverse, in every trouble, from the lightest sorrow to those which wring our soul from its depths, that he is equally present, and that his gracious aid is equally adequate, our faith seems gradually almost to change to sight, and Christ's sympathy, his love and care, seem to us more real than any other source of reliance; and multiplied cares and trials are only new avenues of acquaintance between us and heaven.

Suppose, in some bright vision unfolding to our view, in tranquil evening or solemn midnight, the glorified form of some departed friend should appear to us with the announcement, "This year is to be to you one of special probation and discipline, with reference to perfecting you for a heavenly state. Weigh well and consider every incident of your daily life, for not one is to fall out by accident, but each one shall be a finished and indispensable link

in a bright chain that is to draw you upward to the skies."

With what new eyes should we now look on our daily lot! and if we found in it not a single change—the same old cares, the same perplexities, the same uninteresting drudgeries still—with what new meaning would every incident be invested, and with what other and sublimer spirit could we meet them! Yet, if announced by one rising from the dead, with the visible glory of a spiritual world, this truth could be asserted no more clearly and distinctly than Jesus Christ has stated it already. Not a sparrow falleth to the ground without our Father, not one of them is forgotten by him; and we are of more value than many sparrows—yea, even the hairs of our head are all numbered. Not till belief in these declarations, in their most literal sense, becomes the calm and settled habit of the soul, is life ever redeemed from drudgery and dreary emptiness, and made full of interest, meaning and divine significance. Not till then do its groveling wants, its wearying cares, its stinging vexations, become to us ministering spirits—each one by a silent but certain agency fitting us for a higher and perfect sphere.—*H. B. Stowe.*

RICHARD BAXTER is credited with having said once when a drunkard passed his window. "There goes Richard Baxter, but for the grace of God." If any one is lifted in any measure above heathenism, or the grossest forms of sin, it is all due to the grace of God.

THE coming sermon will be full of a living Christ, in contradistinction to a didactic technicality. A sermon may be full of Christ without much use of his name, and it may be empty of Christ while every sentence is repetitious of his names and titles.

EXILES FOR CHRIST'S SAKE.

The following history of Samuel is remarkable, as showing how God Himself is working out the salvation of Africa.

Samuel belongs to Pahlala's tribe in Secceoeni's country. Sixteen years ago he went down to Natal, seeking employment at Maritzburg; he met the late Rev. Mr. Allison, who himself had visited the Transvaal more than forty two years ago, and who afterwards established our Swazie Mission, from whence he was driven by war, and took refuge with his people in Natal.

Mr. Allison was very much interested in Samuel, took him into his school, taught him to read and write, and instructed him in things pertaining to the kingdom of Christ. In God's own good time Samuel was converted, and became a devoted and earnest Christian. For seven years he remained in Natal, and then the Divine Spirit began to remind him of the darkness of his own people, and called him to go back to his home and his friends, and tell them what great things the Lord had done for him and had had mercy on him. He consulted Mr. Allison, who told him he must obey the call and go as a Missionary to his own people. Samuel at once gave up his earthly prospects, and, what was of greater worth, the Christian privilege he enjoyed at Maritzburg in Natal; and taking with him a companion, who had also been brought to Christ, started on his long journey of seven hundred miles on foot, to carry the tidings of the Saviour's love to his own tribe and people.

Mr. Allison promised to visit the country as soon as possible and take the oversight of Samuel and his work. But Mr. Allison died without having been able to take the journey, and so all memory of Samuel passed away in Natal.

On his arrival home he reported

himself to his chief, Pahlala, told him of Jesus, and asked that he might be allowed to preach to the people. Pahlala replied, "Who is Jesus? I never heard of Him before. He is a new Chief whom you say is to come to all the tribes. I don't want Him. I am chief in this country, and I won't have another chief spoken of to my people. If you hold meetings to talk about this new Chief, you will have to leave the tribe, or I shall put you to death."

Samuel retired from his presence in great distress. He thought and prayed much over the matter, and at last the Good Spirit directed him to stay with the tribe and do what he could. For more than four years no public service could be held; but he taught from house to house, reading and expounding God's holy Word to individual families and praying with them. In this way the knowledge of Divine truth spread like leaven.

At the end of four years the chief died, and his chief wife, a sister of Secceoeni, reigned in his stead. By-and-by Samuel applied to her to be allowed to hold public services and to establish a school. Permission was granted. A building to hold six hundred persons was soon afterwards erected, the school was established, and the work of the Lord prospered. Churches were afterwards built at two other places, and great good was done. The people at these latter places wanted teachers to live among them. Samuel called a meeting of the Church, and, after earnest prayer for Divine guidance, selected two men of good report and known piety, and set them apart for the work of God, with a full approval of the Church. But the men needed training; so, giving them letters and money, Samuel sent them to the French Mission in Basutoland (Allison being now dead), where he had relatives and friends, in order that they might be educated and fitted to be teachers. The men went, and for

the space of two years they studied in Basutoland, and then, walking back across the Orange Free State and through the Transvaal (over seven hundred miles), they returned to the tribe and at once began to work under Samuel's direction.

In the meantime Samuel had not been without his troubles. The devil stirred up some of the baser sort to oppose him; and, in an attempt to drive him away from the tribe and so stop the progress of the Gospel, they burnt his church down. But this turned out rather to the furtherance of the Gospel; many more of the heathen joined him, and in sublime patience he built another church. Then the Berlin Missionaries heard of his work and were most anxious to absorb him and it. But Samuel said, "I belong to the Wesleyan Church, and all my people belong to it too. My Missionaries do not know anything about me, not even if I am alive; but in God's own time they will find me, for they are sure to march into the interior, and when that day comes they will care for me and my people. I will remain Wesleyan." Then one of the German Missionaries wrote to him that his own Missionaries would never find him, and that unless his people received baptism they would all be lost. He was much troubled and his people also. At last he sent to the Rev. M. Hofmeyer, a devoted Missionary of the Dutch Reformed Church of the Cape of Good Hope, and asked him to visit him. Mr. Hofmeyer came and Samuel told him his case. Mr. Hofmeyer, like a true Christian, baptized them, and gave them the Lord's Supper, and has helped them all in his power ever since.

Fifteen months ago the wife of one of the Christian natives gave birth to twins. Now, there is an old heathen custom in the tribe, that if twins are born one infant must be given up to be *killed*, and its body placed on the

banks of the river to be washed away, in order that the spirits may be pleased and that rain may be given to the land. A message came from the chieftainess to Samuel, that one child must be given up in order that they might perform heathen rites upon it. Samuel's answer was sublime, "God gave the life. It is man's duty to preserve it. I will not give up the child." Then came other messages, and even some friends tried to persuade him to yield. But he stood firm. In the midst of all this, one of the twins died. Samuel had it buried just behind the church. But the belief of the heathen was, and is, that if the poor little body rested in the country of the tribe, no rain would fall and their crops would fail. So now a demand was made to deliver up the body, that it might be placed on the banks of the river and be washed away, and so carry away the peril from his tribe. Samuel told them their belief was an insult to God, and that therefore he could not comply with the order.

Thereupon an *impi* (army) was sent down. They ordered the body to be taken up, but allowed the poor father to have it on condition that it was at once taken out of their country. Samuel and the father at once started off with the poor body, and brought it to the farm "Good Hope," forty miles away, where some Christians belonging to Mr. Hofmeyer, and under the charge of the Rev. John Marais, were living. Here they buried the body in peace, "in sure and certain hope" of the resurrection.

Meanwhile tragic events were taking place at home. By order of the chieftainess the church was destroyed by fire. Then all the Christian men were ordered to come out of their huts. They were severely beaten with sticks and ordered to leave the country of the tribe at once. They were allowed to take their families with them; but nearly

all their property and stores of food were taken from them.

Two hundred souls went forth into exile for Christ's sake! Samuel returned just as they were being driven forth. He conducted them to the farm "Good Hope," before mentioned, and arranged for a portion of them, with himself and family, to remain there on payment of ten shillings per hut per annum. Another portion of them, under the guidance of Johannes (Samuel's companion in Natal), went fifty miles further north, and obtained a place of refuge on a Boer's farm. I heard of Samuel some twelve or sixteen months ago, and how he was working for the Lord, and that he belonged to the Methodist Church, and had been waiting for us for long years. I sent and asked him to come and see me at Pretoria. He came about the end of last November, bringing three others with him. When I saw him I was amazed. He is a very little man, not much more than five feet high; but he has the courage of the Apostle Paul and the tenderness of the Apostle John. He told me his story, all unconscious of the sublime heroism it contained. He had labored for nine years in the dark wilds of Africa, unknown, unpaid, unvisited, unrecognized by any church, for we did not know of his existence (and we were not yet in the land), and patiently witnessing for Christ in the midst of distress and persecution as bravely as any of the early Christians did.

You will not wonder that I was greatly moved, and that I promised to visit him as soon as possible. I sent word by a messenger when they might expect me. When I got to the foot of the hill, on the top of which Samuel's village is now built, some of the people saw me, and at once set up a cry, "It is! It is! the Missionary; *our own* Missionary! *come at last!*" There was a great commotion. Then a lot of guns

were fired off by way of salute, and then the people rushed down the hill-side to greet me. Samuel was away in the bush, cutting wood for a school-house; but they sent runners to tell him the glad tidings, and bid him come at once.

I had to shake hands with every man, woman and child, until my arms ached again; after that came words of welcome. Tears rolled down many faces as the teacher Johannes (one who had been to Basutoland) told me how for a long time their prayers and cries had gone up to heaven for my coming, and he concluded, "Now at last that we see your face, all the days of our mourning are ended." I spoke to them very gently, for I knew their sorrows for Christ's sake had been very great; and in a faith which almost staggers me now, I told them that God's people in England would not forsake them. The teacher thereupon in an ecstasy of joy raised the hymn, "Jesus sought me when a stranger," and we moved forward, as it were, in an ocean of sacred song.

In a little while Samuel arrived, and, as it was an occasion to be spoken of in coming generations, he was saluted with three guns. To see that man's face beaming with joy as he saw me in the midst of the people, and to feel the grip of his hand in welcome, amply repaid me for all the hardships passed in coming to visit him.—*Missionary News*.

MANY of us preach the people into a Christian frame and then preach them out of it. Every hearer has just so much capacity of attention, and when that is exhausted he becomes restless.

It is high time that good men cease denouncing the press, and begin to take possession of it for the world's redemption.

THE MEEK AND THEIR INHERITANCE

The earth is the Lord's and its fullness is His. He has given His earth to the children of men and its fullness is their natural inheritance. Man is of the earth, earthy? as well as of the heaven, heavenly. The Son of man was of the earth, as well as of heaven and inherits the earth, for He inherits all things, and it was He who said when He spoke His Second Blessing (New Version marg.). The Meek shall inherit the earth.

This would sound natural and clear to the disciples and the multitude, as the children of those who received the promise of a land flowing with milk and honey. And the fact that the chosen people of God received a landed inheritance, was meant to set forth for all God's children the fact, that they were to have homes upon earth chosen of Him, no less than a City, which like that sought by Abraham, should have other foundations than earthly.

Christ Himself was the meek One. It was He who rode into Jerusalem according to the prophecy, "Behold thy King cometh unto thee, Meek," and who said of Himself, "Take my yoke upon you, and learn of Me, for I am meek and lowly in heart."

The Apostle Paul, writing to the church at Corinth, entreats them by the meekness and gentleness of Christ, and elsewhere makes meekness a fruit of that Spirit, with which Christ was baptized and filled.

He stands then forth, the one example of that blessing, in whom we may be sure it received perfect illustration. He inherited all earthly conditions in common with ourselves, and lived upon the earth as do we; and while He lived possessed it as His followers should, and to-day reigns as they will.

He evidently had no quarrel with earth, no controversy with the conditions under which He found Him-

self living; and was not disquieted by His experience or disturbed by His earthly surroundings. They were God's choice for Him; the best and only fitting ones that His work might be fulfilled, as are ours. Life did not come to Him in a garden, but it was no less in God's chosen land; and the spirit in which He received all that was of earth, was the spirit of meekness—that unpretentious, open, receptive and willing mind, which took all as from His Father, and so not only right, but best, in all its adaptations and uses, for the divine work to which He was called.

The desert had its place—there He rested and withdrew Himself. The mountain—there He prayed and taught. He was the same, so far as we can see, equally in the calm and the storm of the sea, and found lessons in the cultivated field or the stones of the highway. All things had their place, and all was fitting, and all was accepted, acted upon, looked upon as such, to be changed or modified or used according to the will of God; but, the earth was the Lord's, its fullness was His heritage. He entered into it, He used it, profited by it, taught through it, was conditioned by its laws, and meant to teach acceptance of the world that God had made, and the use of it as He gave it, as a true possession and a real inheritance.

It is to be so with us, and only thus shall we find rest to our souls. Labor was not to cease, heavy burdens would still have to be carried; but it was to be in restfulness because in meekness. As was Jesus, so all His followers should be strangers and pilgrims on the earth. But those souls that learned of Him, as He was taught of His Father, should so walk the earth and so dwell in earthly homes, that they would be the true possessors, though, as was their Master, without possessions.

It is in the soul of man more especially as the soul may be distin-

guished from the spirit, that meekness has its home; though having entered, it gives a spirit to the whole man. It is the soul in distinction from the spirit, that labors and is heavy laden, that throws up mire and dirt, that is of the earth, earthy. It is the soul that Jesus so often says must be lost, that it may be saved; as, for example, He that loseth his life or soul for My sake, the same shall save it, the soul, the life; that is, the soul in its life. (See New Ver.) While the spirit brings us into universal or heavenly relations, so that of the poor in spirit it is said, "Theirs is the kingdom of heaven," the soul naturally has but special, limited, earthly relations, and consequently rejoices in, and has earthly adaptations, inherits the earth. But it needs always in its reception of the earth, to be led away from it, upward, onward to the divine, the heavenly.

It was thus that Christ received and lived His earthly life, and so used the earth that it glorified Him and He glorified it, and will until there is a new earth as well as a new heaven. His soul was at rest upon the earth, and in the earthly, as made by God, as His spirit was in heaven and the heavenly.

What God had made He received and knew, and looked upon it, held it, and used it, as was His Father's good pleasure. In no other way can we inherit the earth than as Jesus did. Title deeds or any legal formula have no necessary relation to actual inheritance under God's grace. Any possession of this nature is gift and trust, and except in so far as our personal needs can make use of them, carry responsibilities that not met, may bring to us nothing but sorrow and everlasting shame. Indeed riches, what men call possessing or inheriting the earth, is so undesirable, that in the midst of these Beatitudes their only place is that of woe. "Woe unto

them that be rich, such have received their consolation."

The meek mind is the mind untouched by earth though in it; unmoved by considerations born of earth, though dwelling here. It follows no call of the earth, earthy, but heeds only the voices that are of God. Such are the true possessors of God's Earth and reap from all its conditions, blessing.—*Salutation to the Daily Prayer Union.*

HORIZONTAL HOLINESS.

There is a spiritual up, and there is a spiritual down. Upward motion of the soul marks the presence of Scriptural holiness. Downward drift denotes the domination of the earthly, the sensual, the devilish. A truly sanctified soul is an ascending soul. There is manifest motion upwards into higher religious experience. Such souls move by an inward force. This inward force is over-powering. Like the upheaval of a continent, nothing can control or check this spiritual ascent of the fully sanctified soul. Its entire sanctification must be first forfeited.

In the fully sanctified soul there is no "up and down." It is all up. There is no zigzag motion of uncertainty. A straight, firm step marks the gait of these chosen children of the Most High. A zigzag motion discloses the presence of a force counter of holiness. One will, with mathematical certainty, "be turned out of the way" except he make "straight paths" for his feet. The fully sanctified "walk worthy of the Lord unto all pleasing." They constantly are "increasing in the knowledge of God." They increase in spiritual power, to. This is manifest in their increased intensity of abhorrence of evil, and in the augmented force in their grip on the good. Their love for holy people becomes more fervid. It becomes

steady, fixed on the likeness of God in the saints. Rooted and grounded in love divine, the fully sanctified aim at the "stature of the fullness of Christ." Accelerated spiritual motion upward characterizes the fully sanctified. They "mount up with wings as eagles."

Much that goes for entire sanctification lacks this quality of ascending motion. It seems to move on a level with surrounding influences in religious society. During special efforts of revival or holiness meetings, it seems to ascend into "higher life" forms of expression; and again fades off into general harmony with religious surroundings. It lacks the ascending power. Its average motion is horizontal. Year after year such persons are about the same. They are inoffensive. They are harmless. They are helpless. No one gets inspiration from them. They are harmless to sin, and helpless to saints. No inward fire forces them over the bar of ecclesiastical conventionality. They take shape from their surroundings. They seem supported by outside force. They are spiritual mollusks, their shell is their support and defense; they have no backbone no inward support. They are not offended at plain preaching. It is remarkable to what a degree they will endure the most heart-searching preaching on their pet theme, holiness.

These people are so kind to the "holiness people" that it seems cruel to say anything severe against them. But they are fitly characterized by Stephen Olin: "A large class of professors pitch and keep their standard at the lowest point deemed compatible with salvation. Let us see what is the probable result of such. Its example is too dubious and feeble to move or entice—it only provokes skepticism or contempt for the Gospel. If all Christians were of this stamp, all sin-

ners would, in so far as depends upon them, be damned."

Such people are deceived. Scriptural holiness is a different thing from their experience. Such goodish people need awakening. They are all asleep in carnal security. They have taken sweetness of behavior for holiness of heart and life.

It is not difficult to arouse these people if the proper means is used. They need something besides plain preaching. One thing will do it. "Let us insist upon inward and outward holiness in all its branches." Many who preach holiness never insist; hence they offend none and save none unto full salvation. To "strongly and closely insist upon" complete abandonment of all forms of evil, such as the wearing of gold and costly apparel, and elaborate ruffles, and feathers an flowers, etc., and to strongly and closely insist upon the fiery spirit and conquering power of holiness—such insisting will soon put an end to neutral, non-aggressive holiness. This little word *insist* makes all the difference. Horizontal holiness flees the realm of this mighty word.

Only yesterday, one who for many months claimed to enjoy this powerless kind of holiness, confessed the occasional rising of anger. Through the most spiritual meetings, this individual remained unmoved. The only spiritual motion manifest was a decided embarrassment from the amens and hallelujahs of anointed saints. Under shouts of praise and frequent amens of fervent petitions, distraction of mind ensued. The spiritual immobility was ascribed to constitutional staidness. Nay. Genuine holiness mounts up with wings as eagles. Its power increases with its rising. But horizontal holiness is an anomaly.—*Christian Companion*.

LOVE is the fulfilling of the law.

"LIFE ETERNAL" IN ACTUAL FRUITION.

Believers, as we are informed (Eph. 1:14), receive "the sealing of the Holy Spirit of promise" as "the earnest of their inheritance," that is, as a present fruition, in kind, of heaven itself. "Christ in you, the hope of glory." We need not go far to find living examples of "glory begun below." This was realized in the experience of Dr. Payson, when he found himself a blissful inhabitant of the land of Beulah. "The Sun of Righteousness," he says, "has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God should thus deign to shine upon a sinful worm." Scarcely higher blessedness is expressed by the words, "The glory of the Lord did lighten it, and the Lamb is the light thereof." Yet this should be the abiding experience of believers this side of heaven. Their sun should not go down, neither should their moon withdraw itself. "For the last ten years," said that man of God, Mr. Carpenter, "have I lived and walked in the cloudless light of the Sun of Righteousness."

Contemplate, for a moment, the scene which transpired in the experience of James Brainard Taylor, when he received the blessing of entire sanctification. "At this very juncture," he says, "I was most delightfully conscious of giving up all to God. I was enabled to say, here, Lord, take me, take my whole soul, and seal me Thine—Thine now, and Thine for ever. 'If Thou wilt, Thou canst make me clean.' There then ensued such emotions as I never before experienced. All was calm and

tranquil, solemn; and a heaven of love prevailed my whole soul. I had a witness of God's love to me, and of mine to Him. Shortly after I was dissolved in tears of love and gratitude to our blessed Lord. The *Name* of Jesus was precious to me. 'It was music in my ear.' He came as a King, and took full possession of my heart; and I was enabled to say, 'I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me.' Let Him, as King of kings and Lord of lords, reign in me—reign without a rival, for ever. The Lord hath done great things for me, whereof I am glad, and for which I would praise His Holy Name. Not unto me—not unto me; I am nothing—Jesus is all. To His name be the glory. He is the author and finisher of faith. I know and am as fully assured of my acceptance with God, as I can be of my own existence—that is, if love, joy, and peace are evidence of reconciliation. I have a hope full of glorious immortality. The perfect love of God casteth out all fear of death, of the grave, of judgment, of hell. Filial fear—fear of offending my Heavenly Father and my brethren, possesses me. Surely, I am a miracle of grace; a sinner saved by grace—free, sovereign grace. I feel that I love the Lord, because He first loved me. And even now I am favoured with the gracious presence of *Immanuel*. How suitable and delightful is His name—'God with us,' Yes, and *formed within us* the hope of glory."

Christian, has Christ thus manifested Himself to you? Has He and the Father made their abode with you? Does He commune with your spirit? Before you call, does He answer you? And while you are yet speaking, does He say to your soul, Here am I? If so, you are, even now, within the precincts of the celestial city, and its glory is beaming in upon you.—*Divine Life*.

OUR ROCK.

BY D. A. CATTON.

There were some good singers in a tent near me, and as I listened to them I heard these words:

"O, Jesus is a rock in a weary land,
A shelter in the time of storm."

This chorus, which was many times repeated was quite suggestive; and I thought: "We are Pilgrims, and in a 'weary land'—in an enemy's country, and what are some of the characteristics of the Rock we are singing about?

There are various kinds of rock that are noted in many respects, yet there is one above all others, and that is the one spoken of in Psalm 28: 1, and is there called, "The Lord my rock."

Our Rock is a solid rock; it is also durable and unmovable. Though storms arise and winds blow; though trials and persecutions are ours, standing on this rock, we can never be moved. Earthly material is affected by fire and flood, and will crumble and decay, but this rock will remain unchanged, when "the elements melt with fervent heat" and "the earth and the works that are therein shall be burned up."

Rocks vary in size—some being very small; others large, and prominent, and can be seen a great distance; yet our rock is of such proportions that it filleth all space. The Prophet Daniel refers to it, as "a stone cut out of the mountain without hands, which shall destroy other kingdoms, and it shall fill the whole earth."

We who have cried in our distress "Lead me to the rock, that is higher than I," and have heard and followed the Leader, have taken refuge in the "strong rock and have found it a house of defence to save us," "a rock and a fortress;" and many who have passed on to the other shore, who have overcome and are now be-

yond the reach of Satan's cruel power, were enabled to sing while toiling as we now do here:

"On Christ the solid rock I stand
All other ground is sinking sand."

Jesus our rock will never fail us; and when the "Son of man shall come in his glory, and all the holy angels with him and shall sit on the throne of his glory, and all those who have rejected him, shall call on the rocks and the mountains to fall on them and hide them from the face of him who sitteth on the throne, then we who are hidden in the 'cleft of the rock' shall go 'to meet the Lord in the air; and so shall we ever be with the Lord.'—1 Thess. 4:17.

Oh, ye tempest-tossed, here is the only rock in which you can take refuge. This "Rock of Ages" was cleft for you and for me. In it there is complete deliverance—salvation that saves to the uttermost.

It becomes every Christian to examine carefully the motives under which and by which he is actuated, both in the general plan of life and the specific acts of life. Sometimes unworthy or mixed motives in life destroy its moral value, and make the life's influence upon the heart within and the world without a poison. The motive is the soil which gives character and flavor and life to the whole being. If the motive is unworthy, it is of the utmost importance that it be reformed at once.

The coming sermon will be an awakening sermon. Under it the whole audience, from altar-rail to front door-step, will get up and start for heaven. It will have staccato passages. It will not be a lullaby, but a battle charge. Under its power men will drop their sins as they feel the hot breath of pursuing retribution on their necks and faces.

HOW TO OVERCOME SIN.

*In every period of my ministerial life I have found many professed Christians in a miserable state of bondage, either to the world, the flesh, or the Devil. But surely this is no Christian state, for the apostle has distinctly said: "Sin shall not have dominion over you, because ye are not under the law, but under grace." In all my Christian life I have been pained to find so many Christians living in the legal bondage described in the seventh chapter of Romans—a life of sinning, and resolving to reform and falling again. And what is particularly saddening and even agonizing, is that many ministers and leading Christians give perfectly false instruction upon the subject of how to overcome sin. The directions that are generally given on this subject, I am sorry to say, amount to about this: "Take your sins in detail, resolve to abstain from them, and fight against them, if need be, with prayer and fasting until you have overcome them. Set your will *firmly* against a relapse into sin, pray and struggle, and resolve that you will not fall, and persist in this, until you form the habit of obedience and break up all your sinful habits." To be sure it is generally added: "In this conflict you must not depend upon your own strength, but pray for the help of God." In a word, much of the press, really amounts to this: Sanctification is by works, and not by faith. I notice that Dr. Chalmers, in his lectures on Romans, expressly maintains that justification is by faith, but sanctification is by works. Some twenty-five years ago, I think, a prominent professor of theology in New England maintained in substance the same doctrine. In my early Christian life I was very nearly misled by one of President Edwards's resolutions; which was in substance, that when he had fallen into any sin

he would trace it back to its source, and then fight and pray against it with all his might until he subdued it. This, it will be perceived, is directing the attention to the overt act of sin, its source or occasions. Resolving and fighting against it fastens the attention on the sin and its source, and diverts it entirely from Christ.

Now it is important to say right here that all such efforts are worse than useless; and not infrequently result in delusion. First, it is losing sight of what really constitutes sin, and, secondly, of the only practicable way to avoid it. In this way the outward act or habit may be overcome and avoided, while that which really constitutes the sin is left untouched. Sin is not external, but internal. It is not a muscular act, it is not the volition that causes muscular action, it is not an involuntary feeling or desire; it must be a voluntary act or state of mind. Sin is nothing else than that voluntary, ultimate preference or state of commitment to self pleasing out of which the volitions, the outward actions, purposes, intentions, and all the things that are commonly called sin proceed. Now, what is resolved against in this religion of resolutions and efforts is to suppress sinful and form holy habits? "Love is the fulfilling of the law." But do we produce love by resolution? Do we eradicate selfishness by resolution? No, indeed. We may suppress this or that expression or manifestation of selfishness by resolving not to do this or that, and praying and struggling against it. We may resolve upon an outward obedience, and work ourselves up to the letter of an obedience to God's commandments. But to eradicate selfishness from the breast by resolution, is an absurdity. So the effort to obey the commandments of God in spirit—in other words, to attempt to love as the law of God requires by force of resolu-

tion—is an absurdity. There are many who maintain that sin consists in the desires. Be it so. Do we control our desires by force of resolution? We may abstain from the *gratification* of a particular desire by the force of resolution. We may go further, and abstain from the gratification of desire generally in the outward life. But this is not to secure the love of God, which constitutes obedience. Should we become anchorites, immure ourselves in a cell, and crucify all our desires and appetites, so far as their indulgence is concerned, we have only avoided certain forms of sin; but the root that really constitutes sin is not touched. Our resolution has not secured love, which is the only real obedience to God. All our battling with sin in the outward life, by the force of resolution, only ends in making us whited sepulchres. All our battling with desire by the force of resolution is of no avail; for in all this, however successful the effort to suppress sin may be, in the outward life or in the inward desire, it will only end in delusion, for by force of resolution we can not love.

All such efforts to overcome sin are utterly futile, and as unscriptural as they are futile. The Bible expressly teaches us that sin is overcome by faith in Christ. "He is made unto us wisdom, righteousness, sanctification and redemption." "He is the way, the truth, and the life." Christians are said to "purify their hearts by faith." And in Acts 26: 18, it is affirmed that the saints are sanctified by faith in Christ. In Romans 11: 31, 32, it is affirmed that the Jews attained not to righteousness, "because they sought it not by faith, but as it were by the works of the law." The doctrine of the Bible is that Christ saves His people from sin through faith; that Christ's spirit is received by faith to dwell in the heart. It is faith that works by love. Love is

wrought and sustained by faith. By faith Christians "overcome the world, the flesh, and the Devil." It is by faith that they "quench the fiery darts of the wicked." It is by faith that "they put on the Lord Jesus Christ, and put off the old man, with his deeds." It is by faith that we fight "the good fight," and not by resolution. It is by faith that we "stand," by resolution we fall. This is the victory that overcometh the world, even our faith. It is by faith that the flesh is kept under and carnal desires subdued. The fact is that it is simply by faith that we receive the Spirit of Christ to work in us to will and to do, according to His good pleasure. He sheds abroad His own love in our hearts, and thereby enkindles ours. Every victory over sin is by faith in Christ; and whenever the mind is diverted from Christ, by resolving and fighting against sin, whether we are aware of it or not, we are acting in our own strength, rejecting the help of Christ, and are under a specious delusion. Nothing but the life and energy of the Spirit of Christ within us can save us from sin, and trust in the uniform and universal condition of the working of this saving energy within us. How long shall this fact be at last practically overlooked by the teachers of religion? How deeply rooted in the heart of man is self-righteousness and self-dependance? So deeply that one of the hardest lessons for the human heart to learn is to renounce self-dependence and trust wholly in Christ. When we open the door by implicit trust He enters in and takes up His abode with us and in us. By shedding abroad His love He quickens our whole souls into sympathy with Himself, and in this way, and in this way alone, He purifies our hearts through faith. He sustains our will in the attitude of devotion. He quickens and regulates our affections, desires, appetites and pas-

sions, and becomes our sanctification. Very much of the teaching that we hear in prayer and conference meetings, from the pulpit and the press, is so misleading as to render the hearing or reading of such instruction almost too painful to be endured. Such instruction is calculated to beget delusion, discouragement, and a practical rejection of Christ as He is presented in the Gospel.

Alas! for the blindness that "leads to bewilder" the soul that is longing after deliverance from the power of sin. I have sometimes listened to legal teaching upon this subject until I felt as if I should scream. It is astonishing sometimes to hear Christian men object to the teaching which I have here inculcated that it leaves us in a passive state, to be saved without our own activity. What darkness is involved in this objection. The Bible teaches that by trusting in Christ we receive an inward influence that stimulates and directs our activity; that by faith we receive His purifying influence into the very center of our being; that through and by His truth revealed directly to the soul He quickens our whole inward being into the attitude of a loving obedience; and this is the way, and the only practicable way, to overcome sin. But some one may say: "Does not the Apostle exhort as follows: 'Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do, of His good pleasure?' And is not this an exhortation to do what in this article you condemn?" By no means. In the 12th verse of the 2d chapter of Philippians Paul says: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do, of His good pleasure." There is no exhor-

tation to work by force of resolution, but through and by the inworking of God. Paul had taught them, while he was present with them; but now, in his absence, he exhorts them to work out their own salvation, not by resolution but by the inward operation of God. This is precisely the doctrine we here teach. Paul had too often taught the Church that Christ in the heart is our sanctification, and that this influence is to be received by faith, to be guilty in this passage, of teaching that our sanctification is to be wrought out by resolution and efforts to suppress sinful and form holy habits. This passage of Scripture happily recognizes both the divine and human agency in the work of sanctification. God works in us, to will and to do; and we, accepting by faith His inworking, will and do according to His good pleasure. Faith itself is an *active* and not a *passive* state. A passive holiness is impossible and absurd. Let no one say that when we exhort people to trust wholly in Christ we teach that any one should be or can be passive in receiving and co-operating with the Divine influence within. This influence is *moral*, and not physical. It is persuasion, and not force. It influences the free will, and consequently does this by *truth*, and not by force. Oh! that it could be understood that the whole of spiritual life that is in *any* man is received direct from the Spirit of Christ by faith, as the branch receives its life from the vine. Away with this religion of resolutions! It is a snare of death. Away with this effort to make the life holy while the heart has not in it the love of God. Oh! that men would learn to look directly at Christ through the Gospel, and so close in with Him by an act of loving trust as to involve a universal sympathy with His state of mind. This, and this alone, is sanctification.—*Finney*.

BLESSED are the peacemakers.

EDITORIAL.

CANDOR.

Candor is that disposition which makes us willing to see things as they are; and to set them forth in their true light by word and act. The color which an object appears to have to a person viewing it, depends not only upon the object itself, but upon the medium through which it is seen. To one looking through a blue glass every thing looks blue. To opposing partisans the same act has an entirely different aspect.

The want of candor is one of the fruits of inward depravity. But few persons seem capable of stating fairly the views of an opponent. If you hear a statement about any matter concerning which there is a controversy, you instinctively feel that you are not prepared to form an opinion until you have heard both sides of the matter. Important facts are often suppressed. Those which are, in the main, truly stated are so exaggerated or colored as to produce a false impression. God has given us two eyes and two ears that we might see and hear both sides impartially.

Candor is an essential element of perfect love. *Charity rejoiceth in the truth.* Make it a study to see things in the light of charity. Acquire the habit of making your representations fairly and candidly. Solomon says, "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."—Prov. 18:17. Keep yourself always in readiness to be searched. State every thing that is necessary to a full understanding of a case. Conceal nothing, misstate nothing; neither magnify nor minify any thing. If you are at fault, be willing to see it and confess it. By taking this course, whoever appears to be right or wrong, you will be right in the sight of God. You will walk in the sunshine of His favor.

You will gain influence with your fellow men. They will learn to rely upon you. It may seem for a time that you have gone down; but in the end you will come out all right. You may be buried under an avalanche of misrepresentations and contumely; but the third day you will rise again. Confidence is a sensitive plant, of slow growth, easily killed; but it will always sprout again, and grow with vigor as long as its roots are deeply imbedded in candor and charity.

Do not, even for the sake of saving souls, say anything that will not bear the closest investigation. If you do, you will grieve the Holy Spirit, without whose aid the best words fall upon the ear in vain. There may be, even when you least suspect it, some among your hearers who will be able to detect any inaccuracy in your statement. Once on the frontier, in Minnesota, we stated an occurrence that took place years before, a thousand miles away in New York. We had not the slightest idea that any person there had ever heard of it. To our surprise a gentleman, well known in the community where we were, said, "That is true, for I was the victim." This unexpected indorsement gave the people, outsiders especially, confidence in our statements.

You are not obliged to say all you know or think, especially if it will injure or afflict others. Silence is often best. But if you undertake to say any thing, you place yourself under obligation to speak truly and candidly. Be able to say with the Apostle, *We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.*—2 Cor. 4:2.

It is the duty and privilege of Christians to pray for Christian ministers and workers.

TRIP TO TEXAS.

On Monday the 20th of Oct., we took the train at Evansville, Ind., for St. Louis, on our way to Texas. We were favored most of the distance with the company of several of the preachers and their wives on their way to their appointments. It is wonderful what a difference salvation makes in people, whether at rest, or traveling, or working. Christian conversation, interspersed occasionally with spiritual songs, made the journey seem short. These devoted soldiers of the cross go with joy to toil, to suffering and to victory.

The next morning, after a refreshing night's sleep, we took a Missouri Pacific train for Dallas, Texas.

Our route lay through a fine country, then along a small river amid beautiful scenery, then for many miles along the bank of the turbulent Missouri. After leaving the river we passed through a beautiful prairie country, all settled with a thriving population. We felt we could not afford a sleeping car, but passed the night quite comfortably. The morning found us in the Indian Territory. Through this beautiful, rolling prairie country we passed about 250 miles. Here and there were villages and farms. A large part of the land is used as pasture. Every little while we passed great herds of cattle.

The territory is divided between the Creeks, Choctaws, Cherokees and Chickasaws. They are partly civilized, have fair houses, and flourishing schools and churches. But thanks to our National Government they have no saloons. They seem prosperous and happy.

The lack of a decent standard of morality among many of the whites of this section is seen in the persistent efforts made to drive, by fraud or force, the Indians from this territory and open it to the whites. The Indians have a better right to it than the whites have to New York or Illinois, or any of the lands that we pos-

sess; and it is shameless for papers to advocate that they be dispossessed, because their lands are desirable. If their lands were a thousand times more valuable than they are, that would be no reason why they should be robbed of their homes.

We reached Ennis in time to open Conference on Thursday morning. The business of the Conference was dispatched to general satisfaction. There was a want of harmony; but we never saw brethren disagree with a better spirit. We hope to see this Conference enter soon upon a career of prosperity. It suffered loss in Bro. Harvey's leaving it—and now it loses again in the departure of brother Cripps to Kansas. He had already won a place in the affections and confidence of all. Bro. Philip Allen was elected Chairman. He goes to his work full of faith and courage. May the Lord give them a year of prosperity!

We preached seven sermons in Ennis. The weather was rainy, but the Lord was present and blessed us all, and sanctified some, and converted two, we trust.

Under the Local Option Law, Ellis county has adopted prohibition, and while we were there the law went into effect. Some of the saloon keepers left the city—all closed up—and the determination was strongly expressed to have the law enforced. The County was thoroughly canvassed before the election by able speakers on each side. The vote was decisive. The liquor men spared no effort, fair or unfair to carry the day. The law requires ballots to be printed plain with *black ink*. The liquor men sent out a quantity of prohibition tickets printed in *red ink*, in order to have them thrown out by the judges. It is needless to add that prohibition was not here brought about by the Prohibition party. I do not know of any place where it has been.

This part of Texas is settling up and improving. This year they have suffered from drought. Cotton, the staple produce, is only about a quarter of a crop.

There are great cracks in the ground caused by the heat—in some cases so large and so deep that a ten foot rail can be run down into one, its whole length.

The people are friendly and intelligent. Northern people are welcomed among them, especially those who bring with them energy and capital. The agricultural resources of the country will be vast when properly developed.

Churches of all denominations abound, and the religion is very much like that we have at the North.

From Ennis we went south twenty miles to Corsicana. This is a pleasant city of about three thousand inhabitants. It is situated on a pleasant little elevation on the prairie. We have here a comfortable church, nearly finished, and paid for into about two hundred dollars. We preached here nine sermons. At first the congregations were small; but they steadily increased. We were helped in preaching and enabled to lay much important truth on the conscience of the people. We did our duty and sowed good seed which, we trust, will yet bear fruit to the glory of God. Though we had good meetings we had no pentecost. On Friday night one man—an editor addicted to strong drink—came forward. He was under the influence of liquor, but he promised to give his heart to God. But he took no more steps forward.

We have about forty members, "poor in this world, but rich in faith." They are united and in a good state of experience. Most of them make a good profession of perfect love.

Our work suffers here from causes for which we are not responsible.

Five years ago last August our Brother, G. R. Harvey, and Dr. Brush of the Southern Methodist Church, held here a State Holiness Camp Meeting. It was a glorious success. The preaching of the doctrine of holiness was a new thing in this part of the country. It took hold of the people, and many embraced it. Over two

hundred professed to obtain the blessing. Four hundred professed to be converted. A general interest in the subject of holiness was awakened that promised the most beneficent results.

The enemy came in, transformed as usual into an angel of light. Rev. Richard Haynes was a popular preacher in the Cumberland Presbyterian Church. He was a man of fine appearance, of captivating address, of commanding eloquence. He did not attend the Camp Meeting, but had previously professed sanctification. He preached it with remarkable success. Immediately after the Camp Meeting he went to Corsicana and preached the doctrine of holiness. Many embraced it, among them Rev. Mr. Goodnight, pastor of the Cumberland Presbyterian Church. Haines became puffed up with spiritual pride. It seemed that he could lead the people at will; and he undertook to lead the true people of God out of all the churches. He declared that "every church on the earth is an institution of the devil. The time is not far off when there will be only one church—the church of God. All who go into that church will be led by the Holy Ghost."

He claimed extraordinary spiritual gifts. Stopping at the house of a sister who professed sanctification, he said to one of his followers present, "Bro. Rice, see if you can get a witness from the Lord that this sister is sanctified." Closing his eyes a moment, Bro. Rice said, "Yes, she is sanctified." Through Haine's influence families were separated and the wildest excesses indulged in. With a number of his followers he waited a long time in an upper room expecting to be translated.

A perfect revolution of feeling took place in the minds of the people. The doctrine of holiness became as unpopular as it had been popular. The Rev. Mr. Goodnight was sent to an insane asylum. Of the many who had professed holiness there were scarcely a dozen left who did not throw up the profession. The bitter

est opposition to the doctrine and to all who embraced it took possession of the minds of the people generally. A merchant who had contributed largely towards the expenses of the Camp Meeting will not to this day, permit his wife to go to a holiness meeting. Many indiscriminately denounced all holiness teaching as partaking of the "Haines delusion."

Haines went to Brooklyn, N. Y., with Henry T. Williams, the acknowledged leader of the movement. Here he died last year. His associates looked for his resurrection. His body was kept for sixteen days, when the facts coming to the knowledge of the police, he was buried.

Henry T. Williams sent for Haines' wife, saying if she would come she should see her husband. She went and asked to see her husband. Williams stood before her and said, "I am your husband." They were married and are living together as man and wife.

The few who did not give up the delusion went to Little Rock, Arkansas. Mr. Goodnight recovered his reason. His wife died of a broken heart. He is now practicing law in Kentucky.

Another hindrance to the work of God in Texas is the course taken by the Rev. James Shaw, who for many years was a popular preacher in the Southern Methodist Church. He was one of their most eloquent, prominent men. He was an unsuccessful candidate for the Episcopacy. Soon after his failure to be elected Bishop he came out publicly and renounced Christianity. He lives at Waco, Texas, and has a tabernacle in which he lectures. Once a month he lectures twice on the Sabbath in Corsicana, for which he is paid six hundred dollars a year.

Still there is hope for Texas. Our preachers and people are full of courage. They are looking for a year of prosperity.

—♦♦♦—
"AND the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

TO LOUISIANA.

At seven A. M. Nov. 5th we took the cars at Corsicana, Texas, for our last Conference this year, at Welcome Home La. We passed through a beautiful country, prairie interspersed with woods. Here and there we saw fields of cotton. Owing to the drouth, cotton is not this year more than a quarter of a crop in Texas. This means hard times for all the people. As a rule, the farmers here do not, as at the North, raise their own living. Many farmers "mortgage their cotton crop for means to live on, while they are raising it.

At Terrill, on the Texas Pacific R. R., we were obliged to lay over about four hours. It is a town of, we should judge, two thousand inhabitants. It has substantial brick blocks, banks and a large cotton manufactory, which has been running for over a year, but is at present closed.

From here our route lay east, now through vast prairies on which great herds of cattle were feeding; then we passed through many miles of woodland. The soil is a deep red clay. At nine P. M. we reached Marshall Texas. The train that should have taken us to La., left just as we came in, and we were on time. We had a through ticket, but were told after we got here that the train we were on was not expected to connect. We must wait till three o'clock next day.

Marshall is an old town of perhaps five thousand inhabitants. Years ago it was the capital of the State. It has some fine residences. From here we went to Shreveport, which is an old city founded by the French. Many of its people still speak French. It is located on the Red River. Steam boats run regularly between Shreveport and New Orleans. The river is navigable many miles above, into the Indian Territory. It is rightly named. Its waters are a deep muddy red. I have crossed it at different points, and the soil through which it runs appears to be a

heavy red clay. Shreveport is a city of from 4,000 to 5,000 inhabitants. It has eleven churches, three banks, steam mills, street-cars, and two daily papers. An important railroad, the Missouri Pacific passes through it to New Orleans. Another, the Shreveport & Vicksburg Railroad runs from here to Vicksburg, Mississippi. Railroads give it a little life, but the town seems in a state of decay. Buildings are old. We have no town in the State of New York that appears so antiquated.

At this city I took the train to Monroe, the county seat of Ouachita Parish, 140 miles east. Our route took us across the famous Red River Valley. It is one great cotton field. Cotton grows here with great luxuriance. I saw immense fields extending as far as the eye could reach. This continued for, I should judge, from fifty to seventy-five miles. Gradually the land becomes slightly higher, pine trees appear, and the soil is poorer. Not one pleasant home is seen through all this region. Houses were mostly mere cabins. Around two or three we saw a few straggling peach trees. Generally there were neither trees nor shrubbery. In many of the fields the tall oak trees were girdled and left standing.

I passed a steam saw-mill in the pine woods. It looked like Northern enterprise.

Monroe is also an old town. It claims about 3,000 inhabitants. It has none of the appearances of thrift common to our Northern towns. It is located on the Ouachita (pronounced Wash-e-taw) River. It is navigable most of the year to New Orleans, and in the winter 250 miles above Monroe. Only small boats are running from here at present, owing to the low stage of water.

At Monroe I took a buggy and rode down the river thirty-eight miles to Columbia. Ouachita valley is for the most part used for raising cotton. It was among the most wealthy and prosperous

portions of Louisiana in the days of slavery. Its plantations are generally from one to two miles apart. Planters had the "great house," near which are the cabins for the Negroes. All have an open porch in front, which recess is the reception-room for strangers and the sitting-room, for families. Most of the buildings have a dilapidated appearance. You scarcely see a house that has about it the look of comfort that a good farm-house has in Western New York. The country is not thriving. A well informed planter said to me that they were all poorer than they were ten years ago, and growing poorer every year. This is owing to two causes.

First—As a rule the Negroes do not work as they did in a state of slavery, for then they "reckoned" on fifteen bales of cotton for each man. Now they do not make half that amount. Generally they work the land on shares, having half the cotton they raise. But they appear to take the world easy. With them the chief business appears to be to *enjoy their freedom*. Simple in habits, they have but a few wants, and a little labor satisfies them. Generally they are orderly; many of their children are quite neatly dressed. But very few of the freedmen here make any effort to acquire property.

Second—Since 1880 the Mississippi River has overflowed its banks each year and done immense damage. It is sixty-five to eighty miles from the Ouachita, yet their waters come together in a flood; and then the whole country is one vast lake. Water stands on the ground two or three months. I saw plainly on the trees water marks from four to eight feet above the ground. Immense quantities of stock are destroyed. One farmer lost a thousand hogs. Hogs are turned into the swamp, and in the fall and winter fatten, without feeding, on the nuts. Cotton that should be planted the fore part of April was not planted this year until the 6th of June.

Columbia is the county seat of Cald-

well Parish. It has two or three hundred inhabitants. It has a dilapidated appearance. We saw in its streets several ox teams with wagons loaded with cotton. I did not see a single team of horses or mules in the town. We saw a good many horses and mules, but each had a saddle on.

From Columbia I went seven miles into the hill country among the pines, and held a camp-meeting. Only a small portion of the land is under cultivation. Cotton is raised year after year till the soil is exhausted and then they take away the fences and throw it out to commons. Abandoned fields in the valleys grow up to weeds; in the hill country they are soon covered with a thicket of pines. I saw on what were cotton fields ten or fifteen years ago, pine trees thickly covering the ground and from twenty to thirty feet high.

Many of the fields were never cleared. Large trees were girdled and cotton planted among them. It looked like a waste of wealth to see great, tall pine trees girdled and left to stand until they were dry enough to burn up standing. Many such trees, capable of making from 500 to 1,000 feet of lumber each, may be seen within three miles of the Ouachita River, navigable for rafts and boats to New Orleans, about 300 miles distant.

I took a delightful horseback ride of eight miles over the country. Nearly all the time we were in the woods, and following a trail or neighborhood road. These lead from one plantation to another. The clearings seldom join or come very near together. Each place is a world by itself and within itself. In one of the creek bottoms, we rode among the tallest and finest beech trees I ever saw. We passed in the woods a Baptist church edifice of thirty or forty years' standing and still in use. It had a "tank" at which was a "bucket" for drawing water for men and horses. It had two doors. It had openings for windows but never had any sash or windows.

I was told that the only place in Louisiana where the most common window sash could be obtained was New Orleans.

We had an excellent camp-meeting. There were numerous conversions. The order and attention were all that could be desired; but I never heard the word order mentioned. No "rules" were laid down. People came generally on horseback, both men and women. Some came forty miles in wagons drawn by ox teams. All who came from any distance were taken care of gratuitously. Over 500 were thus lodged and fed.

People came to enjoy the meeting, and they did enjoy it. We organized a conference and appointed nine preachers to circuits.

I crossed the State from east to west. It is rich in timber and in a fertile soil of vast depth. Ouachita river is now running from forty to eighty feet below the banks. All the way from top to bottom the banks are a rich alluvium. Not a stone or rock is visible. The earth thrown out from a depth of twenty feet, after being exposed to the sun a short time, is as fertile as the surface soil.

One great drawback to this State is its unhealthfulness. Nobody says, "I am well." The current expression is, "I am tolerably well." I was in the most healthful portion. People said you could not find an old person who was raised in the country. Of the white children born here three out of five, it is said, die before they are twelve years old. Malarial diseases are common. Since the great floods have come on yearly, the "swamp fever" has prevailed. This is quite as fatal, when seated, as the dreaded "yellow fever." One on whom it gets a firm hold never recovers. It is attended with the black vomit. Colored people alone flourish. To them the climate is congenial. In some parishes there are ten colored people to one white person. Negro cabins swarm with children.

Schools are sadly needed. I could not

learn that there is a single one in the State for the higher education of the colored people. A great work could be done for God by establishing such a school.

Everywhere at the South we were treated with kindness and consideration. Before organizing the Louisiana Conference we explained our position as a Church, and recommended the brethren not to organize a Free Methodist Conference unless they felt clearly called of God to do it. They knew the people better than we did, and if they thought that their being connected with a Church having its seat at the North would hinder rather than help them to promote Scriptural holiness, we urged them to go back to their old organization. But without exception they desired to be organized.

ON SATURDAY the 22nd of November we reached home. The Lord had graciously taken care of our family and we found all well. The Lord was with them. On Sabbath as usual we attended church. The Sabbath previous we had preached three times out of doors. During the week we rode about forty miles in a buggy—three nights on the cars and had travelled about fifteen hundred miles. Yet the Lord had so wonderfully kept us that we could not say we were tired. We had attended, since June last, nine Camp Meetings and ten Conferences and worked hard at each. Yet we had nothing of a jaded feeling. When urged to preach we could not resist. Our beloved Bro. Adams gave a powerful exhortation. The Lord was present. It was a salvation time.

In the afternoon we were sent for at CHILI SEMINARY. Here was one of the most glorious scenes we ever witnessed. Teachers and students were on their knees in the old dining room, some seeking and some praising God. It was a sublime spectacle. Some ten or more were converted or sanctified wholly.

Those not saved were under deep conviction. We wish all our people who send their children to worldly schools could have seen it. We felt abundantly repaid for all our trials and sacrifices to build up a salvation Seminary. It was simply glorious!

PERVERTING SCRIPTURE.

There is something wonderful in the audacity with which some "holiness teachers" pervert the words of God. They turn plain passages around until they make them mean exactly the contrary of what they say.

Expressed plainly, their Bible revised to meet "the spirit of the times," reads in a few passages as follows:

"Be conformed to this world." "Dress in the latest style. Indulge in all the luxuries that worldly people in your circumstances afford. Do not be outdone in worldly splendor by any around you." "It so commends the Gospel to the world for Christians to let them see that it does not interfere with any of their carnal pleasures and delights!"

"In like manner that women adorn themselves, in gold and pearls and costly array."

"It is their duty to make themselves as attractive as possible. If they are unmarried it may help them win some faithless person for a husband who will perhaps be true to them while the attraction lasts. If they are married it may enable them to make other conquests, and divorces in most of the states are easy and cheap."

"In honor preferring one another," should, to meet the spirit of the times, read: "In honor preferring yourselves."

"Submitting yourselves one to another," should in like manner read: "Insist upon having all submit to you."

"He that humbleth himself shall be exalted," should, to suit the times, read: "He that exalteth himself shall be exalted."

"God respecteth the proud; but the humble He knoweth afar off."

So do many wrest the Scriptures to their own destruction.

SOUTH AFRICA.

Nearly three quarters of a century ago, the English Wesleyans planted Missions in South Africa. They have carefully fostered them ever since. Lately these missions have been formed into an independent, self-governing body, under the title of the "South African Connexion." They have held their second Annual Conference. There are 130 circuits and 6 districts.

They report 18,582 native members; having an increase during the year of 986. They have also 3,411 English members, making a total of 21,993 members.

They are now contemplating the establishment of a Mission Press and a Connexional Book-room. They are still assisted by the English Wesleyans, who sent them last year about \$65,082. They are aggressive, opening new fields every year.

MISSION TO AFRICA.

Brother and Sister Shemeld are ready to go at once. But we do not feel that it would be right to send them alone. Four or five, at least, should go out together, and select a site for the mission. Then others could be sent.

We expect the mission, when established, to be mainly self-supporting. But we want funds to get the devoted missionaries fairly on the field, and help them to get started. We need for this purpose about one thousand dollars more. Are there not some among our readers who can contribute for this purpose one hundred dollars each, or even more? Follow the convictions God gives you.

Do not become weary in well-doing.

CORRESPONDENCE.

FROM NEW ZEALAND.

WELLSFORD, Haipaira, N. Z.,
Oct. 10th, 1884.

Editor "Earnest Christian,"

DEAR BRO. ROBERTS: — The work of the Lord being dear to your heart, I would like to bear testimony to the great work being done by God through our dear Brother and Sister Thomas, in this district in which I live. For many years I belonged to a church which was at very low ebb. Personally I was anxious for something better, and hearing of the good work carried on by Brother and Sister Thomas, I went and heard them, and received the precious truths of Sanctification and Holiness. Praise the Lord! My heart is full of gratitude and love; and by the grace of God, I am living day by day, fully trusting and free, and blessed with a wife who is one with me in heart and soul.

Grand work is being done: my eyes have witnessed it. Glory to God! In Port Albert, North Albert, Te Arai and Hakaia, sinners are coming to the knowledge of the truth, and Christians who have been established in nominal religion are bursting the bonds and getting free, and gloriously rejoicing in a full salvation. Thank God, doors are still being opened for us. I say "us" because I am privileged to help our dear brother a little, and am now working with him at the Hakaru. We are thankful to God that some have opened their hearts and doors for us and manifest great love to us and God's work. The Lord reward them.

We need your prayers. Remember us faithfully, and we shall, by the grace of God, meet you in the bright realms above.

Your Brother in Christian Hope and
Love, THOS. G. HUNT.

SAMUEL IRWIN.

Dear Brother Roberts,

Our beloved brother, Samuel Irwin, died of heart disease, in Cincinnati, Ohio, at 4 o'clock, A. M., October 28th, 1884.

Brother Irwin was born in Ballymena, Antrim County, Ireland, April 1st, 1884. He came to the United States in 1849, and was married, I believe the same year, to Miss Lillie McKeon, with whom he always lived in the enjoyment of the utmost happiness.

While he was in early life disposed to lead what is known as a "fast" career, and associated with what are known as sporting men; yet all his old associates whom I have ever met bear witness that he was never vicious, and that while he was a powerful man and added skill to his strength, (for he well understood the art of self-defence,) yet he never used his power except in self-defense, or in favor of some one who was being imposed upon.

He was converted in answer to the faithful prayers of a deceased mother as by a miracle, in August 1859, and after this event devoted the greater part of his energies, chiefly without remuneration, to the cause of God and the Church during the remainder of his life. Though at one time certain circumstances seemed to stagger him for a year or two, yet I believe from letters personally received from him, that the last two years of his life were the clearest and most religious in his experience.

Brother Irwin was the most generous man with whom it has ever been my privilege to be acquainted. He was too large-hearted to bear ill-will to any one. I was long and intimately acquainted with him, and he expressed his mind freely to me; and I have never known him to seek to retaliate, nor have I ever seen him show signs of pleasure when evil overtook an enemy, even when he was acquainted with their endeavors to harm him

mischievous. Truly this was greatness of soul possessed by few.

His last work was the charge of a Mission on the corner of Sixth street and College avenue, Cincinnati, where it pleased the Lord to graciously bless his labors. He attended to his duties during Sunday, October 26th, and was apparently well until about mid-night, when he had to call for a doctor who found him suffering with acute pain in the region of the heart. This continued until about 4 o'clock Tuesday morning, when death came to his release. Almost his last words were: "I would like to see my dear wife and family; but God's will be done. All is well with my soul."

Thus one by one our friends and loved ones pass away, and the ties that bind us to earth are severed; so that when it comes our time to go, the parting will not be so severe. A good man has gone to his reward. We shall remain but a short time behind. Let us so live that our memory may be like his—associated with acts of benevolence and kindness to all with whom we come in contact.

WM. LAMONT.

 LOVE FEAST.

MISS. M. F. STEARNS.—I am trusting entirely in Jesus Christ for the salvation of my soul; accepting Him in all His offices and characters, as my Prophet, Priest and King, and as my Saviour, Brother and Friend. I have a conscious and abiding peace with God and receive the earnest of my inheritance.

I take all the Lord's promises as made to me and often prove Him faithful to His word. My will is running alongside of my Heavenly Father's will and I am trusting Him to give me what is best.

"I leave it all with Jesus
Day by day;
Faith can firmly trust Him
Come what may.
Hope hath cast her anchor
Found her rest
In the calm sure haven
Of His breast."



