

CORRESPONDENCE.

PAULPIETERSBURG, Natal,
South Africa, Oct. 15th, 1907.

Dear Friends,—“The blessing of the Lord it maketh rich and he addeth no sorrow without it.” If only I could praise him as I ought! We have so many blessings, so much to praise him for all the time!

There seems nothing really new to write about today. The work goes on well and the outposts are being much worked in certain directions by u Finiosi our new evangelist. It is now the really busy season as summer has come and the people are all very busy in their gardens hoeing. The school here is so tiny and so fluctuating it is hardly worth the name but under u Finiosi many are being sought after and taught as he can find them two and three here and there.

Let me tell you how God has managed for us in the case of one of our tenants on this farm. u Mpengula, a very old man has had a very large family having had in his life fifteen wives but several of them are now dead. When we came here he had divided his family into two kraals and lived on this farm. He always haggled about paying his rent, would not let any of his people come here to services, if he could help it, and is our most troublesome opponent. Much we have prayed for and talked with him but his heart is hard. In fact he really seems like one given over to the devil. He is himself a witch doctor, so are two of his wives, so you will not wonder when I say his children seem to have more than the ordinary zulu badness about them.

Well he has all these years given trouble, as I said before and last winter under pretext of wishing to move his kraal to a fresh, clean site he moved on to the next farm evidently thinking he could deceive us for a time as to his real purpose and not pay up first before leaving the farm. However Dr. Sanders knowing him to be foxey was up to all his tricks and was not deceived by him. We are so glad he has gone and take it as an answer to our prayers. This will leave more room than ever for other more desirable tenants and already there are several who wish to move on either this summer or this winter coming. One is a brother to u Aloni and says he wants to be a Christian. Another who has promised to come right away is the mother of one of our Christian boys. He very much wishes she would come here and live. There are several others who talk of doing so in the near future.

Right here I want to say these all have said of their own free will they wish to move here. We never try to get natives to move from other farms onto this one as that is too much like proselyting and unjust to the other farmers. But every few years kraals are moved, the zulus are accustomed to do this, and when they are going to leave the farm anyway we may as well have them as some one else and under present conditions. I think they are in a good bit better place especially if they wish to be Christians. As far as we can we are trying to get our Christians to plant fruit trees and give them what we have to spare of grape, peach etc. Some are eagerly accepting what they can get. u Aloni is thus getting quite a tiny orchard started. Next year he hopes to build himself a brick house and we are encouraging him to do so. There are three other of our young men who wish to do the same. Thus we are endeavoring to help them in every way we can.

Yours in His service,
MRS. H. C. SANDERS.

WHY NOT REJOICE MORE?

Every child of God may well rejoice because he has such a Father in heaven. “I have set the Lord always before me; therefore my heart is glad, and my glory rejoiceth.” “In his presence is fullness of joy.” This refers to the experiences of the present life, and then up at his right hand will be the “pleasures forevermore.” It is a bad heart that sulks away from a loving Father in sullen distrust and dread.

Then, too, what joy is kindled in our souls when we are brought into full reconciliation with God, through the atoning love and mediation of Jesus Christ! The returning prodigal's heart thrills under every kiss of his forgiving father. Earth has a joy unknown in heaven, The new-born peace of sins forgiven. Tears of such pure and deep delight, Ye angels, never dimmed your sight.

The assurance of a full salvation is enough to keep our hearts aglow. “I give you eternal life,” says our omnipotent Savior; ye shall never perish, neither shall any man pluck you out of my hand.” All things work together for good if we love God.

Every sharp pruning may make us yield richer clusters of spiritual fruits, if we will let God have his way. And when the discipline and conflicts of this earthly school-life are ended, we look upward, and see that “our names are written in heaven.”

All these joys our loving God provides for us, and offers them to us. We cannot create canary birds; but we can provide cages for them, and fill our rooms with their music. Even so we cannot create the rich gifts which Jesus offers, but they are ours if we furnish heart-room for them.

Now, with all these pure and substantial joys within our reach, it is a sin and shame for a genuine Christian to be wretched. Is not disobedience to God a sin? He commands us to rejoice. No duty is more clear. “Rejoice in the Lord always, and again I say rejoice!” “The joy of the Lord is your strength.”

You can fill your soul with inspiring thoughts, and with memories of mercies; you can occupy your soul with plans of doing good to others and with acts of obedience to the inward voice of Christ, such as will kindle your soul into a glow. A noble woman of my acquaintance makes rainbow on the cloud of her widowhood by ministrations of mercy to the poor and the destitute.

There is a “godly sorrow” over our short-coming, and over the woes and wrongs of others that every Christian ought to feel; but such sorrow must never be allowed to drown out the deep abounding joy of the Lord down in the very core of our souls. There is a gulf-stream of God-given joy that ought to send its warm current through the wintry waves of trials and adversities.

The coal-beds are solidified sunshine. The love of Jesus streaming down into your soul makes the central heat; that heat generates spiritual power. So doth the joy of Jesus become your perennial strength. A doubting ague smitten Christian cannot do much but shake. A backsliding Christian is on his road to a cell in the castle of Giant Despair. But “he who is nearest to Christ is nearest to the fire,” and the contract keeps the heart aglow.

Why not rejoice more? Count up your golden mercies, count up your opportunities to do good, count up your exceeding great and precious promises, count up your joys of heirship to an incorruptible inheritance, and then march on the road heavenward shouting.—Theodore L. Cuyler.

EASILY TURNED.

A Small boy was asked to take dinner at the home of a distinguished professor in Princeton. The lad's mother, in fear lest he should commit some breach of etiquette, gave him repeated direction as to what he should and should not do.

Upon his return from the great occasion, the mother's first question was, Harold, did you yet along at the table all right?”

“Oh, yes, mother, well enough.”

“You're sure you didn't do anything that was not perfectly polite and gentlemanly?”

“Why, no—nothing to speak of.”

“Then something did happen. What was it?”

“But I fixed it all right, mama.”

“Tell me at once.”

“Why, I got along pretty well until the meat came, but while I was trying to cut mine it slipped off onto the floor. But I made it all right.”

“What did you do?”

“Oh, I just said, sort of carelessly, ‘That's always the way with tough meat.’”

—Youth's Companion.

The Bible is a pointer pointing to God; and Jesus Christ came to point us, to show us the way, to bring us to God. There is a difference between the way I am going and the end I have in view. I might be traveling amid beautiful scenery, in delightful company, but if I have a home which I long to reach all the scenery and company around me cannot satisfy me. God is meant to be the home of our souls.—Christain Alliances.

NO VICTORIES WITHOUT BATTLE.

Great and important victories are never won without heroic conflict. This is true of spiritual as well as of carnal war.

There was once a minister of the gospel who longed for a great spiritual victory in his church and town, but he did not seem to understand that in order to get such gracious results, and so glorious a victory over sin, he must engage the enemy in determined and desperate battle. His methods were all of a conciliatory character, he sought to make friends with the enemy. He seemed to think that by some means he could get on good terms with the wicked and the worldly, and then lead them into the kingdom almost without their knowledge of the fact that they were being saved. The truth is, he was always getting ready for something he was never just ready or able to do. He had evidently forgotten that the Scriptures plainly declare that “the friendship of the world is enmity God.” Having made friends with the world he seemed to be at a loss to know why it was that the desired victory did not come that a great revival did not break out in his church, but instead there were evidences of deadness, and indifference about him everywhere.

Without doubt those who would enjoy spiritual victories must have the hardihood to declare war on sin; they must have the courage to give and take the killing strokes of real battle. Of all men, the preacher of the gospel should be, in the truest and highest sense, a fearless man. We did not say a rough or insolent man nor a reckless, indiscreet, unwise man, but a man of genuine God-given courage.

Those are thrilling words in Joshua, 1st chapter and 9th verse, where God speaks thus to Joshua: “Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest.”

How calm the peace, and how fearless the ministry and life of the messenger sent of God, who carries these precious words constantly in his breast. Such a man will speak with authority and unction, and men will hear and heed his words, from his lips the word of God will go forth not to return void, but to accomplish that where unto it is sent. He never cringes before the rich, or fawns over the fashionable and influential, walking lightly lest he should give offense to some miserable conceited sinner.

Such a man will have enemies no doubt, but God will love him, his labors will be fruitful, and men will rise up and call him blessed. God grant us such men in our pulpits, and all will be well, for such men are invincible. They are the salt of the earth, and the light of the world. Men see their good works and glorify their Father which is in heaven. They are soldiers of the cross, and march to repeated and constant victory over sin. They are towers of strength in a city or community. Where such men are not, Satan triumphs, and sin sweeps its multitude of victims into eternal night.—Rev. N. C. Morrison Pentecostal Herald.

HONORED BY THE SPIRIT.

C. H. WETHERBE.

It is an intensely significant fact that the Holy Spirit always and in all things specifically honored Christ. He honored Christ's person, his offices, his sayings, and his works. In speaking of the coming of the Spirit and of his work, Christ said: “He shall glorify me, for he shall take of mine and shall declare it unto you. All things whatsoever the Father hath are mine; therefore said I that he taketh mine, and shall declare it unto you.” In all of the Christian ages the Spirit has been glorifying Christ by honoring his authority, his mission into the world, and his death on the cross. And the Spirit has ever honored Christ, not merely as a man, but especially as the divine Lord of all. If Christ had been only a good man, the Holy Spirit would not have given him any kind of honor. He would never have glorified him in any manner. The Spirit never has honored a person who claimed to be a Son of God when he was not. He would not have honored Christ if, while claiming that he was divine in a superior sense, no greater than that of a mere prophet. The Spirit never honors a fraud, or a deceitful person. He is the “Spirit of Truth,” and

therefore he honors people of truth, whose professions are true. If Christ had been such a person as Unitarians and their sympathizers say that he was, then it is absolutely certain that the Holy Spirit would not have glorified him, and therefore honored him as he never has honored any other human being or angel. The very fact that the Spirit has for centuries been most highly honoring Christ is positive proof that Unitarianism is far from being essentially Christian. It is also a proof that a genuine Unitarian knows nothing experimentally of the Holy Spirit. Such an one may say that God is his Father, but the Spirit of the Father is not in him, and so he really speaks against the Holy Spirit. Honor Christ as the Holy Spirit does!—Ch. Standard.

THE OAK AND THE IVY.

“Will you allow me, sir?” said the ivy to a gnarled oak. “I won't intrude without your permission.”

The oak looked down at his feet, which the ivy was covering, but made no answer.

“What a ragged old fellow you are!” said the ivy, when she had reached half way up the massive trunk. “I have covered knots and knots innumerable in you; you may thank me for looking so handsome.”

“Do you think we shall sell for much?” said the ivy, as she grew up to the topmost boughs. “I see they have been marking us. I presume we are in the same lot. You are aware that you owe all your beauty to me.”

The oak was felled, and the ivy lay withered and trailing on the ground. “Alas!” she cried, “how could I so forget myself? I knew I was but an ivy when I was at the bottom of the tree, but when I got to the top I thought I was an oak.” —Mrs. Prosser.

LORD'S DAY ACT WELL ENFORCED HERE.

Rev. T. S. Moore, secretary of the Lord's Day Alliance, was the preacher in the Portland Methodist Church St. John last evening. Mr. Moore took as his text; “Thy statutes have been my songs in the house of my pilgrimage.”—Ps. 119.

In an eloquent discourse he then dealt with the question of observance.

Speaking of local conditions, Mr. Moore said the act was well kept in New Brunswick and he lauded the attorney general for the manner in which the provisions of the act were enforced.

In Prince Edward Island he was sorry to say, the act was not well enforced. He is going to the island in a short time and will interview the attorney general on the matter and hopes to obtain a promise of more strict enforcement.

POINTERS FOR EVANGELISTS.

L. L. PICKETT.

Live as under the eye of God. Keep in touch with men; be one of them.

Live the prayer-life, thereby breathing the ozone of heaven.

Search the Scriptures as though delving for hidden treasures.

Be real. No man honors, or even likes, make-believe.

Let your life speak well of Jesus. We must promote our preaching by practice.

Be sure the bottom of your life measures up to the top of your profession.

Let the saloonist, the debauchee and the Sabbath-breaker know you've come to town—make them feel your presence.

Spare no sin in anyone, but be sure to “speak the truth in love.”

Vinegar, vitriol and vituperation win no victories for the vanguard of the Cross.

Be sure each sermon contains enough saving truth to lead a wanderer to God and to shout over in the Judgment.

Suffering searches us as fire does metals. We think we are fully for God until we are opposed to the cleansing fire of pain; then we discover, as Job did, how much dross there is in us, and how little real patience, resignation and faith. Nothing so detaches us from the things of this world, the life of sense, the birdlime of earthly affections. There is probably no other way by which the power of self-life can be arrested, that the life of Jesus may be manifested in our mortal flesh.—F. B. Meyer.

A quiet hour spent with God at the beginning of the day, is the best beginning for the toils and cares of active business.—Philadelphia Methodist.

THE WILL OF GOD.

(Continued from first page.)

through mistake into that which is sin; but if this is the case, when that soul sees it, you will find it at once hying away to the fountain to be cleansed.

It may be asked again. Do not these views degrade the blessing of justification? I answer, No. When Jesus does the work of justification He does it perfectly; and this is a great work, one we can hardly exalt too high. When sin is forgiven, all sin is forgiven; but at the same time this is not entire sanctification, and no intelligent theologian claims this. If you insist that God could do a perfect work at first, and therefore should do it, we answer, that would do very well as an a priori argument. And beside this, the work is a perfect one in itself, but this other work is something which lies beyond it.

Look in nature. Is there not first the blade, then the ear, and then the full corn? But the blade is as perfect in itself as is the full corn in itself. “O, yes,” you say, “that is just what we believe, that we are to grow into this.” But it is an egregious error to suppose that because you are sanctified your growth is ended. Indeed, growth is only steadily realized in the sanctified experience. I believe there is growth in the justified state but it is spasmodic, but in the entirely sanctified state it is steady, and I can conceive of no time here or hereafter when we shall cease to grow if we abide in Christ.

Is not this experience of entire sanctification the great need of the Church, and is it not the great want in individual experience?

I like to look at this practically. I pass through a congregation, go to their classmeetings and hear their experiences and I conclude they are children of God and desirous of doing His will. God blesses them in their religious services, but they say, “Our experience is not what it should be.” There is a conscious lack. They want closer communion with God, for they want the testimony within. They want heart purity before God.

They want rest in God, for there is a difference between peace, and rest. Some say they have peace, but no rest. Their experience is not full and satisfying: What is it now they want but what we call in Methodist parlance, entire sanctification? And this is to be had by the Holy Ghost. O that He may shine this hour, upon many minds!

The text declares this is the will of God, and we all agree that nothing is comparable to the will of God. We think of this as the efflux of the Divine Glory. It was that will that brought you to Christ in the first instance, and will you not allow it now to lead you to this bright fulness? O why do you not avail yourselves of your privileges, and thus come to Jesus? You wonder that sinners do not come to Christ; but is it not a greater wonder that you, who have tasted the good word of life, when He invites you to those richer joys, should hesitate? Perhaps you say you do not understand it. Just so says your unconverted neighbor. He does not know, and you do not seem to remember; that it is spiritually discerned.

But “some who profess this grace bring dishonor upon it.” Yes; but this is just what your unconverted friend says of professors of religion. So you see, when we press you close you answer just as the unconverted do. My brother, I hold you fast to this truth, “This is the will of God even your sanctification.” I lay it on your conscience, be you minister or layman, be you male or female, be you near or afar off, I say to you, with authority given of the Holy Ghost, “This is the will of God.” If you go away without this, I believe you will travel into darkness. Pass this around, and let every one say: “This is the will of God, even my sanctification.”—Guide to Holiness.