

CORRESPONDENCE.

PAULPIETERSBURG, Natal,
Dec. 8th, 1909.

Dear HIGHWAY:—It was the privilege of the writer to visit the district where our worker, Mardhlanga, has been teaching across the Pongola. We arrived there a week ago last Saturday, stopped all night at the Krall of Umbetshi, a young chief, where we have held several services for some time. We need to pray much for him as he has had a desire to believe but is bound by the world.

Sunday morning we held meeting at the Krall but as there was a beer drinker near by we did not get a large congregation. The presence of the Lord was with us however and after the service we went to a small stream called the Emkunyane, not far from Solomona's home, and baptised two converts, who have been waiting for some time for an opportunity to follow the Lord in this ordinance. One was a young man, a brother of Solomona, whose new name is ufosihla, and the other a girl of about twelve years, Losalina. After administering this ordinance we held a meeting at Solomona's home and then hastened to return this side of the river, as there was a prospect of rain.

Last Sunday we had a good day here, the natives began coming at 9.30 to the early service which was led by Mrs Kierstead, then the writer gave them a talk on the necessity of bringing all their tithes into the stone house; which they seemed to enjoy. In the afternoon Petrosi Zondo one of our workers and two women, one from his home and the other from Aloni's field, were baptised. These women have been converted recently, the new name taken by the one at Petrosi's home, is Eliza and the other Lusa, an old woman who lives this side of the Junction, is ready for baptism but was unable to get here. Thus the work is going on. Our special need now is a revival among our members, some are weak babes in Christ. Please pray that we may be able to lead them on.

Yours in the work,
I F KIERSTEAD,

What is it that Makes a Good Man.
Or the Importance of Faith.

E. H. COOK

We determine the physical condition and health of the body by the temperature and beat of the heart. The heart throws the blood over the entire body and preserves life, warmth and vigor to the physical man. As faith beats in us it causes the life and love of Jesus to continually flow through our souls. If our faith declines, our life declines, our joy declines, our righteousness and standing before God declines.

We determined whether a man has any righteous or life, not by his profession or form of godliness, but by his faith. So Paul writes, "When I could no longer for bear, I sent to know your faith." 1 Thess 3:5. "Examine yourselves, whether ye be in the faith." 2 Cor. 13:5. That is the reason Christ prayed for Peter that his "faith faileth not." Please observe this fact—all life, righteousness, joy and salvation are in Christ and these only become ours by faith. Don't you see therefore, that a man is no better than his faith? We may have a good form, a good intention, a measure of outward religion, but if there is no faith that brings Christ's life to us we are dead. "Faith is the hand which we stretch forth to receive the benefits of Christ's blood." The woman said if I might but touch the hem of His garment I shall be made whole. And as she pressed her way through and touched, instantly virtue flowed out of Christ to heal her affliction. There is no virtue in us. We are deceased from head to foot. All virtue is in Christ, and it flows out to heal a fallen world by the touch of faith.

If our faith is weak, our salvation and assurance is weak, and if our faith is made perfect over love is made perfect. Hence Paul in writing to the Thesalonians was "night and day praying exceedingly" that he might "perfect that which was lacking in their faith." 1 Thess. 3:10. "For this is the will of God even yours sanctification." Ch. 4:3. A man is no better than his faith. It doesn't make any difference how good a man may seem to be, or how holy his appearance, if you want to know

his standing before God, put your hand on the pulse of his faith, "It is faith alone," says Carosso, which is the foundation of all our holiness, strength and happiness. All must believe or they cannot love; and love, or they cannot obey. Faith clears the apprehension, impresses the affections, determines the will and governs the life." Since all accepted righteousness is in Christ Jesus, then salvation from justification to redemption is by faith. And this truth forever settles the question as to whether we are sanctified by growth or by faith. "Receive ye the Spirit by the works of the law, or by the hearing of faith?" Christ Jesus is of God made unto us "Wisdom and righteousness, and sanctification and redemption." But notice why He is made this to us. "That according as it is written, He that glorieth let him glory in the Lord." 1 Cor. 1:30, 31. The natural man wants the glory of purchasing his own way to heaven. If he is to become good or perfect in love he thinks it must be by some merit on his part. But if I am converted and sanctified not because of my groanings or tears or penance or works; but because of Christ, because of His blood and righteousness, "where is boasting?" "It is excluded by the law of faith." Rom. 3:27. "Christ is the end of the law for righteousness to every one that believeth."

Since then faith is of such importance, it next concerns us to know how this faith may be obtained and retained in our hearts. We find that faith of a justifying nature always stands connected with a good conscience. "Paul exercised himself to have always a conscience void of offence." Therefore we hear him saying at the close of life, "I have kept the faith." Paul refers to Phileas as having made a shipwreck of the faith by laying aside a good conscience." He also writes about "holding the mystery of the faith in a pure conscience." If the conscience feels the slightest touch of condemnation, how it breaks our faith. But "if our heart condemn us not, then have we confidence (or faith) toward God." Therefore we see the folly of talking about the righteousness of faith as preceding repentance as certain churches teach. ("Latter Day Saints" and "Christian Church") Paul preached "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. Repentance must precede a justifying faith, and entire consecration, a faith that purifies the heart.

When there is a godly sorrow for sin, a conscious purpose of the heart to forsake sin and follow humbly in the path of obedience, or when the believer's conscience witnesses to the fact that all is upon the altar, then we find faith taking hold upon the word of God and it becomes the power of God unto salvation. For faith also stands connected with the Word of God. "Faith cometh by hearing, and hearing by the Word of God." God's eternal truth is the foundation of our faith and not any manifestation of feeling. The centurion did not ask for Christ to touch his servant, or come down to his house, but he had confidence in His Word. "Speak the Word only and my servant shall be healed." The Bible is just as much the Word of Christ as any word He could speak in the ear of the centurion; and when we from the heart believe the word and stand upon its promises, faith becomes the "assurance of things hoped for." Real faith never experiments on the divine promises. So called faith that is uneasy concerning the outcome, or is restless for "the witness," and will not make confession before the direct personal divine assurance is given, has in it an element of doubt. All genuine faith rests entirely upon God's Word. No added demonstration increases real faith. Specifically sanctifying faith contains no doubt or fear regarding the outcome. It believes, feeling or no feeling, witness or no witness, demonstration or no demonstration; and dares to affirm,

"Tis done! Thou dost this moment save;
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace."

—In Wesleyan Methodist.

Aroostook's "Grand old Man"
Speaks Out.

Is the heading of an article written by Rev G M Park in the "Mars Hill View" states that the recent pastors of Blaine and Mars Hill Free Baptist churches, viz Mr Wigglund and Rev Frank Sabean,

have resigned their pastorates, followed by a history of the old time religious interest about that section of country, and in his search for a cause, decides that the preaching of sanctification and the transfer of "The Riverside Camp Ground" are responsible for the religious declension in that country, and yet Mr Park says, "That the experience of sanctification is one of the highest, grandest and best in to which it is the Christian's privilege to enter and enjoy; the experience of perfect love, not as some assert of perfection of conduct, for this is attained or approximated by only a few; but of love to our neighbor as ourselves, may be, to a high degree is enjoined.

From this point Mr Park takes up the "Riverside Camp Ground" and says he does it reluctantly, well; we should think he would, by the statements he makes, we pass over those which he makes regarding the brethren who transferred the property, and notice those which refer to us, viz, he states "The tall majestic trees which in grandeur spread their branches, cooling the worshippers, who sat beneath them while worshipping in nature's temple have died and "Riverside Camp Ground" has been a comparative financial failure, and the good done questionable to its friends."

It is true that two years ago where the trees were thick together some died, but in no wise injuring the grove, there are plenty remaining to fully shade the beautiful ground still. As to financial failure, we all consider it has been a fine financial success. We have the facts to show that we have paid all running expenses and put over \$3000,00 improvements on the grounds, and a debt of only 10 per cent of that amount remains unpaid, and it has all been paid from the receipts of the grounds. This disproves Mr Parks statement of a comparative financial failure, and proves that we have had a large attendance, and as regards the quality of the spiritual success hundreds of people can testify to rich and lasting blessings they received in those meetings, and it is simply folly for Aroostook's, "Grand Old Man" or any other man to make statements of this character to the fair minded people of Blaine, Mars Hill, Bridgewater, Robison and the other places in the vicinity of "Riverside Camp Ground."

Reformation By Regeneration.

People forget that Christianity applies its cleansing process at the source—at the heart which "is deceitful above all things and desperately wicked." It aims at reformation by regeneration. Its only effective instruments are the Law and the Gospel—the former to convict the world of sin, the latter to draw it to the Saviour.

Man must first be saved before he can be effectively reformed; to be saved he must first understand his position before God as a condemned sinner and be reconciled to him through Christ.

The World says, "Make a good citizen out of a man." The church says, Make a good Christian out of him and his citizenship will take care of itself.

The World says, Wash him on the outside. The Church says, Cleanse him from within.

The World says, "Reform him for society's sake. The Church says, Redeem him for his own sake.

The World says, Save him for time. The Church says, Save him for eternity.

Regeneration, salvation, redemption are still the greatest words in humanity's dictionary. There is no humanitarianism that cannot compare with that which the gospel proclaims.—The Lutheran.

The young Christian will gain much spiritual strength by secret devotions. Here the heart secrets can be poured into the ear of the Burden Bearer, who will whisper back His sweet messages of strength and surety. A very precious, effective and vital relationship is thus established between "two loving hearts YOURS and HIS. Young Christians or older for that matter, lose spiritual ground by not spending much time in secret communion with God. The friends you remember best are those with whom you are most intimately acquainted. A casual acquaintance you soon forget. If you would remember the love of Christ, the tender mercies He has bestowed on you, get intimately acquainted with Him.—Selected.

My Brave Laddie.

MRS. M. E. SANGSTER.

Tap, tap along the pavement, tap,
It came, a little crutch.
A pale-faced lad looked up at me;
"I do not mind it much,"
He answered to my pitying look.
"I might be worse; you know
Some fellows have to stay in bed,
While I quite fast can go.

"Oh, yes! I used to run about,
Perhaps I may again;
The doctors say it's wonderful
I have so little pain.
It hurts me now and then, of course,
Well—ever since the fall;
But I'm so very glad you see,
That I can walk at all."

Tap, tap, the little crutch went on,
I saw the golden hair,
The brown eyes, wide and all aglow;
The noble, manly air;
And somehow tears for a moment came,
And made my vision dim,
While still the laddie's cheerful words
Were sweet as sweetest hymn:

"I am so very glad, you see,
That I can walk at all."
Why, that's the way for us to feel
When troubles may befall.
There's always blue sky somewhere friend
Though clouds around you meet,
And patience will the Master send,
If sought at His dear feet.

The Saloon Evil.

If the saloon evil could be separated from all other sins, it would still be black enough to be marked for slaughter; but everyone knows that it has its associate evils, profanity, lawlessness, and the sale of virtue. Detectives have discovered the headquarters of the white slave bureau in St. Louis. It is not surprising that the chief offender caught in the net is a saloon keeper, and the plans to entrap girls and send them to Chicago for immoral purposes were laid inside the saloon. The saloon apologist must carry the additional burden of proving that it is not injuring the nation, or its morals, or reducing a certain class to the low plane of the morally submerged. But, as the basis of the saloon is a greed for money, it will make no difference to its advocates what it is that is sold for money; it may be life it may be virtue, or it may be the last bread and the last clothing from home. All this is of no consequence provided the money comes. And the man who is engaged directly in the work is not much more guilty than the man who makes it possible to ply anyone of these nefarious trades.—Religious Telescope.

R A Torrey on Prayer.

The devil is perfectly willing that the Church should multiply its organizations and delfly contrived machinery for the conquest of the world for Christ, if it will only give up praying. He laughs softly, as he looks at the Church of today, and says under his breath: "You can have your Sunday Schools, and your Y. M. C. A's, and your Y. W. C. A's, and your Y. P. C. E's, and your B. Y. P. U's and your Epworth League's, and your W. C. T. U's and your Boy's Brigades; and your Institutions Churches, and your Men's Clubs, and your grand choirs, and your fine organs, and your brilliant preachers, and your revival efforts; even, if you do not bring into them the power of Almighty God, sought and obtained by earnest persistent, believing, mighty prayer." The devil is not afraid of machinery; he is only afraid of God, and machinery without prayer is machinery without God. Our day is characterized by the multiplication of man's machinery and the diminution of God's power sought and obtained by prayer. But when men and women arise who believe in prayer, and who pray in the way the Bible teaches us to pray, prayer accomplishes as much as it ever did. Prayer can do as much today as it ever could. Prayer can do anything God can do; for the arm of God responds to the touch of prayer. All the infinite resources of God are at the command of prayer. Prayer is the key that opens wide the inexhaustible storehouses of divine grace and power. "Ask, and it shall be given you," cries our Heavenly Father, as He swings wide open the doors of the divine treasure house. There is only one limit to what prayer can do. But all things are possible to God; therefore prayer is omnipotent.

Ministering "Grace" and "Poison"
---Which?

"Death and life are in the power of the tongue."
—Prov. XVIII. 21.

The Apostle James describes the tongue as transmitting deadly poison to set on fire the natural man (James II. 6.) and the Apostle Paul shows how the tongue can be used in "ministering grace" to the hearers (Ephes. IV. 29).

I. The tongue ministering grace—i. e. giving forth blessing.

1 Precious words, "The tongue of the righteous is as choice silver" Prov IX:20, i. e. every word is valued and treasured by the hearer.

2 Wise words. "The mouth of the righteous buddeth with wisdom," Prov. X: 31, R V m.

3 Tactful words. "The lips of the righteous know what is acceptable," Prov X:32.

4 Healthy words. "The tongue of the wise is health," Prov XII:18.

5 Useful words. "The lips of the wise dispense knowledge," Prov XV:7.

6 Pleasant words. "The pure speak pleasant words," Prov XV 26 R V m. Prov XVI 24.

7 Life-giving words. "The mouth of the righteous is a fountain of life," Prov X:11

8 Cheering words. "A good word maketh . . . glad" Prov XV:4

9 Strengthening words. "The lips of the righteous feed many," Prov X 21.

10 Delivering words. "A true witness delivereth souls," Prov XIV:25.

11 Gentle words. "A soft answer turneth away wrath," Prov XV:1 Prov XXV:15

12 Careful words. "The heart of the righteous studieth to answer" Prov XV, 28.

13 Sparing words. "He that spareth his words hath knowledge," Prov XVII: 27, Prov X 19.

14 Seasonable words. "A word in due season how good it is" Prov XV:23.

II The tongue ministering "poison"—i. e. giving forth sins.

1 Rash words, "There is that speaking rashly like the piercing of a sword," Prov XII:18.

2 Impoverishing words, "The talk of the lips tend only to penury," XIV:23.

3 Harping words. He that harpeth on a matter separateth chief friends," Prov XVII:9.

4 Talebearing words. "He that goeth about as a tale bearer revealeth secrets, therefore meddle not with him that openeth wide his lips," Prov XX:14.

5 Backbiting words, "A whisperer alienieth his friend," Prov XVI:28; R V m, i. e. a "whisperer" is one who does not speak openly but desires his words "not repeated."

6 Foolish words. "The mouths of fools poureth out folly," Prov XV:2.

7 Grievous words. "A grievous word stirreth up anger," Prov XV 1.

8 Flattering words. "A man that flattereth his neighbor spreadeth a net for his steps," Prov XXIX: 5.

9 Mischievous words, "A mischievous tongue" Prov XVII, 7 R V m.

11 Lying words, "A lying tongue healeth those whom it hath crushed," Prov XXVI:28 R V m.

A humiliating statement, comparing the "nature" of beasts and men, is made by the Apostle James. He says:—"Every nature of beasts and birds hath been tamed by the human nature, but the tongue can no man tame . . . it is full of deadly poison," James III 7:8 R V m, i. e., the nature of beasts is tameable, but human nature (revealed by the tongue) is so full of deadly poison (if sins) that it is untamable. A new creature, with a new tongue, is the only remedy.

III The tongue, and the personal life, "He that guardeth his mouth keepeth his life," Prov XIII 3, unnecessary words diffuse strength which should be kept for other demands. If the inner life is to be kept strong, much talking is best left alone.

"Whoso keepeth his mouth and tongue keepeth his soul from trouble," Prov XXI: 23.

"If any stumble not in word, the same is a perfect (i. e. full-grown) man, able to bridle the whole body also," James III:2 R V.