Memorials of the Founders of Acadia College.

BY S. H. EATON, ESQ.

Who was the founder of Acadia college? Having in view mere human agency the question does not admit of answer. There was no one man to whom the honor can be awarded—a matter to be profoundly thankful for. Well, then, who were the founders? They were a great multitude of the early Baptists of this province, whose names even could not be called here within the limits of your patience. It is our pride and joy that from the very outset the great mass of the Baptist people took a profound and practical interest in the college, saw the germs of it in the establishment of the academy, came to see the necessity of it, prayed for it, expected it, waited for it, and when the time came put their shoulders to the work and built and equipped it, yea, and stood by it through rough and smooth there forth.

Let us rapidly recall the names of some who took largest part in the good work and who have gone to their rewards. I reckon Rev. Dr. Cramp among them. True, he did not help lay the original foundations, but he came to preserve and confirm and broaden them and hold them in place for us. His work covered the period from '51 to '69 - 18 years. He came a ripe scholar, an author well and widely known, a preacher of 33 years' experience, an historian. He was as stated in the college report of '51 "well known for his enlarged theological attainments, the rare excellence of his historical composition, his general ripe scholarship, and his business talent and energy." The call had gone to him in 1850. After much consideration he replied in those memorable words, "I respect to your call and heartily devote myself to the cause of education and religion in Nova Scotia, especially as connected with Acadia College." I witnessed his installation as president, June 20, 1851, in the old Academy Hall and listened to the eloquent address of the Hon J. W. Johnston, who presented him to the assembly and to the authorities present. Dr. Cramp had a place to fill that called for the labors of a giant. True, the college had tided over many difficulties, had come successfully through the terrible contentions and uncertainties of previous years, but yet it was weak in many respects. The financial condition was unsatisfactory. The people were yet poor. The staff of teachers was small. Dr. Cramp set himself resolutely to his work, determined to persevere and conquer all difficulties. His marvellous constitutional energy, his comprehensive scholarship, his tact and wisdom and healthy common sense, his faith in God, all combined to fit him for the place. Was there a vacancy in the faculty? He filled it in his own person if no other resource were available. Did the pulpit or pastoral office of the Wolfville church become vacant? Dr. Cramp was there to fill it. He abounded, flowed and overflowed. From the hour of his coming till age warned him to cease from labor he threw himself unsparingly into the work of the college and of the Baptist denomination. He seemed like a combination of many men of diverse talents, for he took a prominent part in all affairs, great and minute. He managed the internal business of the college, conducted his classes, preached almost constantly, was active in temperance reform, did much journalistic work, conducted large and varied correspondence, watched the great political and religious movements of the day, did battle for truth and right as occasion demanded, was instant in all details of college life and work, even to attending before the local magistrate to defend students from unjust demands. All sided was he. And to the students there seemed no other sun in the heavens, when he shone in his strength. He was to all their thoughts. He was always buoyant and cheerful, a constant tonic to every despondent. Few men could have so bravely borne the terrible disaster of 1853, whereby Professor Chipman was so suddenly taken away. If the question, to be or not to be, arose at that sad juncture he quickly brushed it aside and rallied to renewed exertion. How cordially Dr. Cramp loved and worked with the fathers of the denomination. How he admired and loved Father Harding. How harmoniously he worked with Mr. Barss, one of the main supports of the college, financially and otherwise, through its years of greatest need. Dr. Cramp always held clear and decided opinions. He had great skill to separate fact from fiction and he always dealt with facts. He had a wealth of honest unequivocal yea and nay. There was no mistaking his meaning on any occasion. The long preparation of Dr. Cramp in the motherland and in Canada for this great work before yet the need of him had arisen, is one of the many proofs recently adduced to establish the fact that in all the history of Acadia the great God was watching and working and guiding all.

Having said enough, perhaps, to freshen your recollection of this great and good man, so beloved, so justly honored, so affectionately remembered by all his students and thousands beside, let me now speak for a moment of Prof. Isaac Chipman to whose sudden decease I have already alluded. I was a witness of his sad departure. From the point before the Hattieant and Canard rivers my father and I watched the little boat in which Prof. Chipman, Rev. E. D. Very, of St. John and four of the College students—Benjamin Rand, Anthony Paxton, W. H. King and W. E. Grant were returning from Bigmidon with the two men who had charge of the craft. It was the afternoon of Monday, June 7th, 1852. The south-west wind blew a gale. The little sail became unsteady. There was confusion as of men quickly moving from place to place in the boat. A few moments more of anxious suspense and the boat disappeared. All perished except one of the boatmen who gained the shore with difficulty. The news spread rapidly, and cast deep gloom everywhere. Thus Dr. Cramp wrote to the *Messenger*; "I cannot attempt reflection, for I can scarcely think. It is a stunning stroke. God have mercy on the widow and the fatherless, on sorrowing friends, on our churches and institutions so sorely bereft." Prof Chipman was son of Father William Chipman, so long pastor at Berwick. He will be long held in grateful remembrance for his whole-soul devotion to Acadia College as Professor, as an inspirer of the people in the cause of Acadia, and as the author and conductor of the work of erecting a College building without money. It was indeed a great achievement to have aroused the people to build the College themselves. The Executive Committee of the Nova Scotia Baptist Education Society in their report, June, 1843, thus speak of it: "The Executive Committee feel highly gratified with the opportunity of noticing the noble effort that is now in the course of being carried into execution for the erection of suitable College buildings, by means of the voluntary contributions of the people. During the past winter a sum of between £900 and £1000 was subscribed to be given in labor and materials, chiefly in the counties of Annapolis, Kings and Queens. A large portion of the materials have been already transported to the spot, the foundation of the College is laid, the framing is rapidly proceeding and in a very short time the building will be raised, all by the gratuitous exertions of the Baptist population." "And the Committee could not dismiss the subject without expressing their deep sense of the obligations the society were under to the professors of the College, for the zeal and perseverance they had manifested in accomplishing an object on which the success of the institution was so essentially dependent." Take a short extract on this subject from Dr. Bill's radiant History of the Baptists "The onward march of Acadia College was inwrought into the very texture of his being. A College Edifice became an absolute necessity at a time of such financial pressure that no money could be obtained to build it. Prof. Chipman conceived the idea of erecting the building without money. With this object in view he travelled over mountain and valley, through fine weather and foul, arousing the people, male and female, to embark in this new enterprise. A College Edifice without money, was the watchword, echoed and re-echoed from one hill-top to another, and all along the beautiful valleys of Nova Scotia, until there came forth timber, boards, shingles, nails, glass, paint, oil and other materials in sufficient quantity for the work in hand. Then rushed the workmen from East and West, North and South, to put the materials in order and complete the work so well begun. This was followed by a shower of cloth socks and mittens from the hands of the good sisters to help forward the good cause; and thus the wise plan went forward to a successful issue."

Now let us hasten back to the fountain heads, and glance at the work of a few of the most notable foundation layers who have passed from us. Standing at 1828 we see two marvellous trains of events in progress, the one arising away back in the latter half of the last century and gathering elements of a length in ever increasing ratio, the other dating visibly only a few years previous to 1828, both nearing each other, and at length culminating in that year in the foundation of a Seminary of learning at Wolfville, which was shortly to grow into Acadia College. There had come into Nova Scotia in the last century the new light, Henry Alline, who was an Appollos among preachers, who advanced many views which would now be considered unorthodox, but who, withal understood this one matter with undoubted clearness, that except a man be born again he cannot enter the kingdom of God. He went through the land awakening sinners to a consciousness of their sins and leading them to turn from them to God. He aroused great multitudes of the people. One and another rose up to preach the gospel heard from him. These men studied the Bible diligently. They sought the will of the Lord. They felt their way to the light. They were full of zeal. They were self sacrificing. They grew and multiplied, had in 1800 become sufficiently numerous to form an association, and met in that year to compare notes and to confer on all the great subjects which related to their growth and welfare, and the spread of the gospel in the Province. They were in one sense a feeble folk, were among the poor of this world, were mostly unlettered. One book they had in their library, the word of God, and they prayed their way to a correct interpretation of its teachings. Among the ministers who led the Baptist churches that had been established up to 1828, were two aged fathers, whom I mention particularly because I knew them and can testify to what I say concerning them. I think I understood these men, and so thinking venture to attempt an account of them, necessarily, however, very brief. I allude to Father Edward Manning and Father Theodore Harding. I grew up among Mr. Manning's people, often had my youthful head caressed by his great palm, remember him distinctly from 1842, and often between that year and his decease, in 1851, listened to his solemn discourses. I call to mind one in particular in which he placed before the people the great issue of eternal salvation or eternal damnation. He was a man of great stature. These fathers were conscious of having been born again. There had come a time in their lives when the question was, whom shall I serve—God or satan? and they chose to serve God. They surrendered body, soul and spirit to Him. To them, He was not a figure of speech, He was an awful reality. Heaven was a reality; as much so was hell. They believed in man's total depravity, in the atonement of Christ, that this life was the one only opportunity of turning to God. They believed in the immortality of the soul, in the eternal felicity of the saved, and the eternal misery of those who reject God. They believed God works through the agency of man to bring the world to accept and trust in Christ. They accepted that situation. They considered themselves God's ministers. Tone and the bearing of men in authority. They were in their day regarded as great preachers. They met the needs of their generation. But as they yearned for souls, so they saw the quickening intelligence they had themselves done much to create, they sorely felt the need of education. They longed and prayed that some means might be established to enable young men to acquire the intellectual training necessary to meet the growing demands of a new and progressing country. It was a saying of theirs that whoever followed them would have to stand on their shoulders. They saw further ahead than most of their people. In fact, in the eye of the people, these men were themselves a standing argument against the necessity of institutions of learning. But these leaders knew themselves better than the people knew them.

Turn to another train of events. A few years preceding 1828 the old-fashioned gospel came to be preached in St. Paul's church, Halifax. Men were there coming to what we understand to be conversion. Division in St. Paul's ensued. The Evangelical party seceded, built the stone chapel in Granville street, fell away again, the most of them, into the bosom of the church, left, however, a few who could not go back, who had as they thought tasted a larger life than St. Paul's afforded. These few faithful souls, about 20 all told, bought the stone chapel, and on September 30 1827, a Baptist church was there constituted. Among this cluster were James W. Nutting, John Ferguson, John Pryor, Edmund A. Crawley, Dr Lewis Johnston, James W. Johnston, William B. Kinnear, In June, '28, their number had increased to 40. They sought admission to the Baptist association. Here was a train of events of the utmost importance to the denomination. The fathers had longed and prayed for the establishment of a seminary of learning; but they were unlearned men, what could they do? Here now were the needed elements. Messrs. Nutting, Crawley and Pryor had been educated at King's college, Mr. Johnston in Scotland. They were young and able men. It took them not long after forming their new connections to see the necessity of establishing at once a school of learning in connection with their chosen denomination. And so, omitting details, it comes to pass in 1828 these Halifax brethren came down to Wolfville to join the aged fathers in laying the foundations of the seminary so long and devoutly prayed for. Unanimity prevailed. The prospectus of the seminary was adopted. It appears to have been prepared in Halifax. It had solid and enduring quality in it. Article 13 will show the prime purposes in view in laying the foundations of the institution. It reads thus: "It shall be the care of the committee to "provide efficient teachers for this seminary, to whose moral and religious character special regard will be had; and it is "considered an object in every department "under the influence of the society, never "to be lost sight of, that the scholars and "students, while acquiring information to "fit them for their various stations in life, "should be led to a knowledge of the true "relation of man to his Creator and of that "faith in the Lord Jesus Christ which "alone can furnish a sure pledge of their "good conduct in this world and their happiness in eternity." That was the kind of timber these fathers and brethren put into the new structure.

The work done by James W. Nutting during a long life, for academy and college, was incalculably valuable. Graduated at Kings college in 1810, admitted shortly after to the bar, baptized in Bedford Basin Sept. 30, 1827, "honest, earnest, judicious, kindly," his whole life was spent in doing good. As an officer of the Baptist Education Society and as an editor with Mr. John Ferguson for many years of the *Christian Messenger*, he did noble work for the Horton institutions. The *Messenger* was the organ of Acadia and of the denomination. It was ably conducted. It was one of Acadia's chief founders and was always its strong defender. "It stood four square to all the winds that blew." It overcame all difficulties incident to a new paper, held steadily on its way, and embalmed for us the early history of Acadia and of the denomination. Never let the work of Messrs. Ferguson and Nutting be forgotten.

One other name I must mention at some length, that of the Hon. James W. Johnston, lawyer, Queens Counsel, Attorney General, Judge in Equity; politician, statesman, leader of government, lieutenant governor; learned in law, skilful in disputation, successful as advocate, able as Judge; constant as a friend, terrible as an antagonist, humble as a Christian, loyal to his denomination and to Acadia, a tower of strength to the cause he espoused, a standing menace to all opposing forces. He was a governor of the College from its first inception till his death, having been always re-elected at the expiry of each term of office. To understand the true character and value of his work in connection with this institution it is necessary briefly to recall to your minds the bitter and determined opposition with which Acadia College had to contend from its very beginning, through a period of several years. It had to fight its way into collegiate existence! In 1839 the Legislature was petitioned for a Charter. The petition was vehemently opposed and its prayer was refused by a majority of 2 in the House of Assembly; 24 against the Charter—22 for it. The following year the application was renewed and the Charter granted. The opposing forces were however strong and active. At length a distinct issue came up to be fought out, should there be one College for the whole Province, or should the principle of denominational Colleges prevail? Under these circumstances the burthen of the defence of Acadia rested largely on Mr. Johnston. In 1843, when the opposition to denominational Colleges was at its height, Mr. Johnston, who was then Attorney General, sought election to the popular branch of the Legislature. (He had previously been in the Legislative Council). He was returned member for Annapolis. Occupying now the position of Attorney General and member of the House of Assembly he was able by his character and eloquence and by the strength of his party to obtain for Acadia at least a measure of the justice to which she was entitled. He was the one man in the denomination who was able to meet the exigency of the case. We of this day can look back serenely and even with pleasure upon those years of fierce contention continuing from '39 to '45 and later. It is apparent now that the very opposition which was so persistently carried on, proved the means of cementing together the various elements of the denomination, and rendering irrevocable their determination to extend all possible means to build up and carry to perfection the work they had undertaken. Every circumstance was working together for the furtherance of the College. The opposing parties had no Gamaliel to cite precedents and counsel them to refrain till it should transpire whether this were the work of men or not, and they took no heed to the prophetic utterance of Father Harding at Yarmouth, in '43; "Like Moses in the bulrushes," he said, "it must be preserved. The child must live. It was the Child of Providence; and whoso'd destroy it." These opponents clearly never understood the foundation purposes of the Baptists, else they certainly would have foreseen what ultimately became apparent—the absolute futility of all opposition. In all this period of contention Mr. Johnston was the chieftain on whom the burthen of the day principally rested, and to whom we are mainly indebted for the successful and triumphant issue.

Accumulating manuscript warns me that I cannot venture to continue much further. I have mentioned at length only two of the Baptist fathers. What has been said in general concerning these two would I have no doubt be true of all of them. They were in their day strong men, full of faith and of the Holy Spirit. They all ardently labored and prayed for the Horton institutions. It would have been useless to attempt to build and carry them on without the sympathy and active cooperation of the people. That the fathers called into active exercise this sympathy and active co-operation to a wonderful degree is acknowledged by the Education Society in their report of 1832, in which they review the situation thus: "Your "committee rejoice to record the warm and "cordial support which the propositions "presented at Horton received from many "friends, and especially from the ministers "of the Baptist denomination then present. "With the candor of Christian men unincumbered with narrow prejudices, and "the experience of faithful servants of the "gospel who had toiled with unspeakable "pain through the disadvantages attending "the defeat of early instruction, they raised "a mass of honest testimony to the duty of "Christian people to remove those disadvantages, which no arguments can confute and this recollection of which time "can hardly obliterate." You see the result of their testimony in the spontaneous rising of the people to erect the college buildings. You see it in the splendid way in which the campaign of 1843 was fought. You see it illustriously in the great Onslow meeting where 300 noble men and women, whom I reckon among the founders of Acadia, held their place from early morn till late at night and stood to be counted on the greensward till they had rolled up a majority of 41 for their cause. "When shall their glory fade! Noble two hundred!" One hero of that battle still remains among us, Rev. Dr. Crawley, who so magnificently met the leader of the opposition on all the features of the great question at issue. But there was another whom I delight to mention and who must never be forgotten—our late friend John King, to whose iron will, keen foresight, unwaveringloyalty to Acadia the majority was due. What would the day have been, indeed, without that majority—on the right side?

One cannot follow back the history of these institutions without remarking specially the providential manner in which men fitted to their special work were from time to time raised up. Alongside of this fact we must also always gratefully remember the generous loyalty and cooperation of all the Baptist population.

Among the departed governors of the college whom I have not yet mentioned, let me rapidly recall to your minds Hon. William B. Kinnear, who, with Rev. Dr. Crawley, united with the Granville Street Baptist church by baptism June 1, 1828. He was one of the founders, and long and well he served the cause of Acadia; Rev. William Burton, a man endowed with more than ordinary powers. "For upwards of 40 years, he stood as a faithful watchman upon the walls of Zion, zealously and earnestly contending for the faith once delivered to the saints, and affectionately beseeching men, in Christ's stead, to be reconciled to God; Rev. Samuel Robinson, of whose 34 years of gospel ministry you can judge by these figures: 4241 sermons preached, 1142 persons baptized; Rev. Charles Spurdea, D.D, dearly beloved and affectionately remembered, a gentle and sincere christian minister and teacher; Rev. Charles Tupper, D. D., who for constancy of purpose, reliability of guidance, wealth of learning and abundance of useful labors in the service of the Lord had few compeers in his day; Caleb R. Bill, ever faithful and true to Acadia; Nathan S. DeMill, "highly esteemed for his sterling christian integrity," serving faithfully as a governor for fourteen years; Hon A. McL. Seely, who was held in the highest esteem as a christian gentleman and who gave long and valuable service to the College; Rev. James Parker who labored abundantly for Acadia for many years; Rev. Samuel N. Bentley, for some time pastor of the North Baptist Church, Halifax; Rev. A. D. Thompson, so successful in the financial agency of the College; Mayhew Beckwith, one of the solid and reliable men on whom dependence could be safely placed; Rev. J. A Smith, for more than forty years a faithful watchman upon the battlements of Zion; Rev. John Davis, so long the Baptist bishop of the Charlottetown Church, universally esteemed, affectionately remembered; Rupert Eaton, held in memory for wise counsel, business energy and faithful discharge of duty; Rev. James E Balcom, dearly beloved minister of the gospel; Hon. Judge McCully, whose work will be gratefully held in memory; Rev. Theodore H. Porter, fondly will his memory be cherished by a wide circle; Avard Longley, than whom no more faithful friend ever had Acadia.

Chosen from different spheres in life, resident in many different parts of these provinces, possessing varied qualifications, these dear departed brethren faithfully and well discharged the responsible office of governors of the College.

While I have thus attempted to refresh your recollection of those whose memory especially deserves to be long cherished by us, I am conscious how many others there are whom my limits only forbid me to mention particularly. Let us praise God for the multitude of faithful men and women throughout these three provinces who, in their day, have so nobly fulfilled their allotted task and gone to their reward, and let us prove our appreciation of their labors by handing these institutions down to succeeding generations more and ever more amply endowed, more generously equipped, more efficiently conducted, more and ever more abundantly fulfilling the purpose of their establishment, than when the fathers delivered the trust to us.

—The *Globe* of Saturday had a letter by a returned missionary, formerly in India, criticising some statements in "Major" Bhai's recent address, as reported in the city papers. This "missionary for twenty five years" writes in no spirit of antagonism to the Salvation Army; but he enters into a mild yet firm protest against the disposition of "Major" Bhai to ignore and disparage the missionary work of the Churches in India. He denies that there is any disposition on the part of missionaries to disparage the intelligence of the native converts, or to treat them with distrust. He intimates that when Major Bhai represents the whole result of mission work in India as a quarter of a million of "proselytes" he understates the actual number of converts, which was over half a million in 1881, and uses a term of disparagement that he has no right to apply to the converts of other Churches. This writer thinks Major Bhai is stepping aside from the proper work of a Christian missionary when he decries the hard and official labors of those who prepared the ground for the Salvation Army work in India by preaching, as well as by the translation of the Bible and the creation of a Christian literature. The Salvation Army should not belittle the work of those into whose labors they have entered. This missionary critic also denies that it is necessary to adopt the habits of the Hindoos in order to gain access to the natives. He cites one instance, where a little mission that has not so many agents as the Salvation Army, working on the old lines, was instrumental in bringing 10,000 converts from heathenism in one year; and he asserts, instead of Christianity being a "comparative failure" in India, that the success of the first century of missions in India is greater than the success of Christianity in the first century of the Christian era.—*Christian Guardian.*

Things Unlike a Christian.

It is not, says the *Inquirer*, like a Christian to come into church, on the Lord's Day, after the worship has commenced, and sit down as if you had nothing to be ashamed of.

It is not like a Christian to stare about during the service, and to be busied in pulling on your gloves and arranging your dress, whilst the last acts of worship are being offered.

It is not like a Christian to wander from your own church and to choose to meet with a strange congregation, when the members of your own church are assembled for worship.

It is not like a Christian to absent yourself from the prayer-meeting, when a little sacrifice would enable you to attend.

It is not like a Christian to take only two sittings in a pew because you occupy only two, whilst you can afford to pay for four.

It is not like a Christian to subscribe only one dollar for missions when you can afford to subscribe ten.

It is not like a Christian to gauge the amount of contributions by what others give, and to overlook the rule which requires us to give as God has prospered us.

It is very unlike a Christian to absent yourself from church when a special collection is to be taken.

It is very unlike a Christian to go out of your church when the Supper of the Lord is to be observed.

It is not like a Christian to leave others to teach the young, and visit and instruct the ignorant adults, when you have an opportunity in the good work.

It is not like a Christian to give labor and substance to outside societies, when your own church stands in need of your help.

It is not like a Christian to deem anything unimportant which Christ has commanded, or to treat with indifference matters relating to church government, because they are essential to salvation.

It is not like a Christian to be a self-seeker, or to overlook the rule that whether we eat or drink, or whatsoever we do, we are to do all for the glory of God.

My Guest-Chamber.

One of the best things that the revisers of the Old Testament have done for us is to change some of the smaller words. They have taught us that Jesus said, "Where is my guest-chamber?"—not yours, not another man's, not the room for all the travelers who came to Jerusalem at this season, but, "Where is *my* room at this house? And the man shall show you a large upper room furnished and ready; there prepare the Passover." Through all the centuries since, a great procession, never broken, has gone up those outer stairs, and come down richer and stronger for the hour they have spent with Him. This is history for us all. This is experience for all who love Him and trust Him. * * * It is the sad truth that the greater part of the world has not heard His name. It is, perhaps, even a sadder truth that many who have heard His name have been indifferent to His approach. The world is not hostile to Christ. I wish it were. Hostility means life. Men are indifferent, and that is worse than opposition. We can sail the sea in the storm; but what can we do in the fog? The world is preoccupied. Our time is all taken up. We are very busy. Our engagements are made, our life is invested. There seems little place to admit Him—to admit any one who craves not merely entrance, but the large upper room. He has never lessened that demand—the large room, the upper room. The large room may be the palace hall or a narrow cell. The upper room may be one of whose windows open toward Jerusalem, or a dungeon in the ground. It is the largest room we have, the largest and the highest room, where He may find His guest-chamber. * * * O brethren, let us give it, not some spare room for which we have no use, not some Sunday afternoon which is not engaged, not some year when the work of life is over, but the year of thought, of strength, of purpose—the large upper room for the large upper Lord who comes bearing all His blessings with Him. O man, where is the guest-chamber in your life? Blessed are ye on this day, if you open unto Him the large room, and keep with Him the Passover that is the earnest of an everlasting rejoicing.—*Alexander M'Kenzie, D. D.*

Work Every One Can Do.

Don't talk louder than you live. Hypocrites are poor witnesses. The first person to help is yourself; the next one is the nearest and most needy.

Help the lost sinner first; the weak Christian will get into Heaven; help him afterward.

Invite the lost ones to service; do it by a kind word or letter; or any good way. Pray for them in private; speak of the meetings, praise them.

Cut and send clippings out of the papers use your pen; quote apt passages of Scripture.

Introduce the unsaved to some one who will better tell them the way to salvation. Go with the inquirer to the altar or the inquiry room. Ask them to your homes; talk and pray with them.

Help make every meeting you attend a good one. If you cannot sing, move your lips in harmony with the singing. In public service be brief, both in prayer and remarks.

Live for Christ in your homes. Take in the great need of to-day. Wash dishes, broil steak, make beds, sell calicoes or silks like a Christian. Keep sweet, happy and hopeful. Be a walking sermon. Don't growl with your face. If you are sick, show what grace can do. If you are tired, bear as only a heaven helped man can. If you are in trouble, let the world see in you the peace of God.

Let love to God flow out from all your actions. Lead the children to Christ. Keep away from doubtful things, and thus help a weak brother.

Ask God to direct you to work, and he will do it inside of forty-eight hours.

Don't quit work until the breath quits the body; then begin service on the other side, in heaven.—*Rev C. H. Yuman.*

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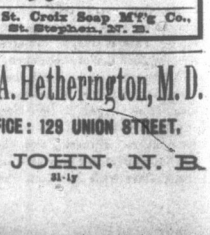

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