

Correspondence.

FROM BROTHER W. L. ESTABROOK.

Dear Brother Baker,—

I remember my promise to drop you a line. We are comfortably settled in our son's home in the quietest town we were ever in. The business portion is some distance away, but business encroachments are not allowed in this part of the city, and it seems almost deserted, the streets are so quiet.

We have been here over one Sunday, and attended two services, Baptist and Methodist, the latter in the evening. The programme was about as follows: Three operatic airs on the organ, opening hymn, surpliced choir marched up the aisle 24 strong to places, singing as they came; then followed an anthem; then a selection by a quartette, followed by a duet, and prayer, and a lecture by a gentleman interested in the enactment of better laws for the government of the state. All right in itself, but there was no call to repentance and no intimation of spiritual life. "It was of the earth earthly."

Wednesday evening we attended prayer and social meeting in the Baptist church; attendance about 40. After singing the pastor called for a number of short prayers. The response was very slow and few. A good talk by the pastor on home mission work, and then testimony. Well, it was quiet; voices weak; I could scarcely catch on to what was said. They needed some spiritual dynamite. I intimated something of the kind to them. They seemed to take it kindly, and greeted us very kindly and invited us to come again. Well, bless the Lord! the streams of salvation never run dry.

My testimony this morning is:
I know He's mine, this Friend so dear.
He lives with me, He's ever near;
Ten thousand charms around Him shine,
But best of all, I know He's mine.

Ever yours in Him,
W. L. ESTABROOK.

Yonkers, N. Y.

WOODSTOCK, N. B.,

November 26th, 1912.

Dear Highway,—

As was mentioned in your columns last issue, special services were held here from Nov. 6th to 20th. Rev. E. H. Post, of Pawtucket, R. I., was with us and the Lord blessed the word preached, which was made plain and effective, and as a result of the efforts put forth, a number were either reclaimed, converted or sanctified. There were seekers at the altar at nearly every service, and many of these testified that they received that for which they sought.

Among those converted were a number of our Sabbath School scholars. The regular services of late have been very encouraging, both in the church and S. School. We are working away and trusting and praying for greater results.

Yours, saved and kept,
H. C. A.

There is nothing so laborious as not to labor. Blessed is he who devotes his life to great and noble ends, and who forms his well-considered plans with deliberate wisdom.—*St. Augustine.*

BECAUSE HE BELIEVED.

A hod-carrier was toiling up a ladder with his load of bricks upon his back, when a letter was handed him by a messenger. He paused in the midst of his work and read it; when, suddenly, he dropped his hod, threw off his working garb and tossing his hat in the air exclaimed: "Boys, I'm not going to carry bricks and mortar any longer. I'm a rich man!"

It proved that he had received a letter from his far-off home in Ireland announcing that a wealthy uncle had died, leaving him the heir to a large property. This was the occasion of his extraordinary conduct. It was a very sudden change. It would seem also to be a very extravagant course of action—throwing up his whole business, casting away the tools and the garments of a day laborer, and announcing himself a man of wealth; and nothing to base it all upon except the fact that the postman had brought him a letter.

"I don't believe a poor man can become a rich man as quick as that," said one of his fellow workmen. "I think he had better see his money before he is quite so sure," remarked another. "A bird in the hand is worth two in the bush," said a third; "and a dollar in the pocket is better than a hundred dollars on letter paper."

In spite of all these comments, however, our workman persisted in his assurance of sudden affluence, declaring that he had no occasion to work any longer, since he was now a man of wealth. And what was the ground of his confidence? Simply, that he believed in the genuineness of the letter. He knew the writer well, he said, who had communicated the news. He recognized his signature. He knew that his uncle had been rich, and believed that he had now bequeathed to him his property. And that was enough.

Reader, how many a man knows that he is saved, and has eternal life? A letter has come to him from heaven, announcing that God has made a bequest to him. "This is the record, that God hath given to us eternal life, and this life is in his Son." "He that believeth on the Son hath life." (1 John 5: 11; John 3: 36.) Such is the contents of the letter. We become rich, therefore, and assured possessors of salvation, by simply believing the message that has come to us.

It is not what we feel that gives us the evidence of our salvation. The workman had not felt the money. He had not put his finger on the coins; he had not handled and examined the title deeds of his estate. He simply believed the letter; and his faith in the letter which he had seen was the evidence of the wealth which he had not seen.

And so we "believe the record God has given to his son." The Gospel is "good news from a far country," and faith is the credit which we give to that news. It is not what we feel, but what God has said; not what we read in our own consciousness, but what we read in God's epistle. "These things have I written unto you that believe on the name of the Son of God; that he may know that ye have eternal life." (1 John 5: 13). There was certainly a possibility of mistake in the case of the workman's letter; but he saw such evidence of its genuineness that he was satisfied.

There can be no mistake about the genuineness of this letter which the Word of God brings to us. It has been proved authentic by a thousand evidences. It has every mark of veracity that can possibly be required. There

is much stronger reason for crediting it than in the case we are considering. "If we receive the witness of men, the witness of God is greater." The good news of eternal life has been brought to us; who will credit it, and become rich instead of poor—possessor of all things instead of having nothing?—*A. J. Gordon, in Missionary Alliance.*

EXTRAVAGANT STATEMENTS.

Why is it that preachers sometimes seem to think they are making wise statements and preaching the Gospel when in fact they are discounting both themselves and their preaching. An example of this is taken from the Independent concerning Volivia, Dowie's successor in Zion City. It reads as follows:

He (Volivia) said last night that if Los Angeles had one faithful preacher he could close all the places of vice in a short time. Wonder why it is that while Volivia and his ilk, with the headquarters of "Zion" at the very gates of Chicago, have exercised no more moral influence on that city than any other extinct monkey show?"

Perhaps you may say this is not a fair example, considering Dowie, Volivia and Zion City; but sometimes Holiness preachers with perhaps a baker's dozen in their congregation, will say: "If the preachers of this town had the Holy Ghost, they would have their churches full and not preach to empty chairs." Like the editor of the Independent, people are apt to look at the congregation the man has and say, "Give us an example."

Often to our churches and camp meetings there come people who desire to instruct us in regard to our ways and doings. If you were just right with God, if you had the Holy Spirit, if you would do thus and so, people would crowd to the altar, sinners would fall before you and the town would be shaken up." But it is a remarkable fact that these people have no more effect on their own towns and communities than Zion City has on Chicago.

Many times people who are saved and honest make extravagant statements as unwarranted by Scripture as these mentioned. Such statements disgust the hearers and weaken the speakers. If a person finds a way that will do as he claims, let him first prove his methods by building up his own congregation, "knocking down" the sinners who come into his own meetings, and setting an example of what the power of God can do. Then people will gladly follow, but faith can not be knocked into people by abuse. "Physician heal thyself." Preacher, give us an example of what your method will do, if it is so different and better than what we have.—*Exchange.*

LIQUORS BANISHED FROM SOCIAL FUNCTIONS.

We noted with pleasure a few days ago that the wife of the new Speaker of the Canadian House of Commons (the Hon. Mrs. Sproule) has resolved that no intoxicating beverages shall be used at dinners or other social functions while she is mistress of the official residence. All honor to such principle and courageous wisdom. Neither in pleasure nor pain is liquor a boon. It is a treacherous friend that flatters while it ruins.—*S. S. Chronicle, London.*