

now had a great love for the study of God's precious word, and prayer. Two years' later I was married to Miss P. E. Boyer, eldest daughter of W. J. Boyer, she being a Christian. We from the first began family worship, and it has been regularly kept up till the present, a period of forty-eight years. I had much of the presence of the Lord and was enabled to have victory over sin. But was conscious of a hunger in my soul for something more, and a feeling that when I came to die that I would like to have a lingering sickness, in order to get ready for death. Thus I kept on the way for about sixteen years, when the yearning after God was increased, and for about two years I kept looking earnestly to him in prayer and the hunger increasing, until it seemed that a crisis was on, and God was holding me to a test to give myself wholly to him. I could not seemingly get away from the thought day or night for fear that God would withdraw his Spirit from me. I said yes to him from my heart, and presented my body a living sacrifice, and instantly the fire of love fell upon me. The Holy Ghost destroying the carnal mind, I was immediately conscious of a clean heart, and the filling of the Holy Ghost. Oh, with what increased delight I searched the Scriptures, and how they were opened to my understanding, and how easy it was to pray I never can fully explain to any person.

This was certainly a marked epoch in my Christian life. Having never heard the doctrine of entire sanctification preached nor had my attention been drawn to the teaching of it in the "Word." Although enjoying the blessed experience I did not doctrinally know what to call it. I told some of the leading ministers of the denomination of God's dealings with me. Some said they could not understand my experience, for I had gone beyond them, others that they thought I had a call to preach, consequently the officers of the church called a meeting and unanimously voted and gave me a written document to that end. But God had not so led, for as was proved he wanted me to be only a sanctified tanner. I kept pressing on for three or four years, when Brother Aaron Hartt, a man of God, came to this province and preached entire sanctification as a second work of grace, subsequent to regeneration. While hearing him preach this truth, I knew without a doubt that was what God had done for me years before. And at this time many I knew who were good faithful Christians received this blessing, among whom was my wife and the greater part of our church membership. Because of this doctrine and experience the fellowship of the church was withdrawn from us. And it became expedient to be organized into a Reformed Baptist church. I have felt the responsibility as a deacon in the F. C. Baptist church, and then in the Reformed Baptist, and also in the Sabbath School as a superintendent and sometimes as a teacher. God has let me see many young people saved and sanctified, and many of them have gone out to tell others of this great salvation. Although of a retiring nature, God has given me a keen perception of spiritual truth, and has enabled me to be true to what he has committed to me. Oh, how beautiful to have the witness of the cleanness of the soul. "And I still have the blessing, praise the Lord."

S. HAYDEN SHAW.

Hartland, N. B.

NOTE.—We wish to say to our readers who are not acquainted with Deacons G. G. Gray

and S. Hayden Shaw, that it would be hard to find two men in New Brunswick (and there are many excellent men) who are more highly and generally respected as Christians by all who know them. They have stood shoulder to shoulder in the church as deacons for many years, and while naturally quiet and unassuming in their dispositions they have been a blessing to many people, and we trust they may be spared to exemplify the blessing and experience of holiness for many years longer.—

EDITOR.

Missionary Correspondence.

Paulpietersburg, Natal,

November 20, 1912.

Dear Friends,

We have been home over two weeks and are quite settled down again.

We meet on every side "Si file uge ulala" (we are dead with famine). The long drought made it impossible to plant until only recently, so there will be no new mealies for several months. Many have scarcely anything to eat now. In Pondoland thousands are on the verge of starvation; the government must help them; but it is very hard to get food to these suffering ones, as all of their cattle have died so they have no teams.

There seems to be a spiritual drought, as well. Our hearts were made sad to find on our return that some of our members had weakened, even going back to some of their native customs, as beer drinking and snuffing. The devil is hard at work all up and down this dark land, especially among native Christians, doing his best to win them back. We must labor on amid all these discouragements with greater faith and coveting more earnestly your daily prayers for greater victories in the coming days.

It is very nice to have neighbors once more. Sister Sanders and I greatly enjoy visiting each other. We can just take our work along and spend an hour or two any time of day, and not feel that we are over-reaching the bounds of etiquette. We unite in wishing you all a very glad and joyful Christmastide, a bright and victorious New Year.

Yours in Christian love,

IDA M. KIERSTEAD.

THE CENTRAL THEME FOR ALL PREACHING.

Allow me to whisper in some young minister's ear that if he is going to select two or three professional men and prepare learned sermons for them, he is making a double mistake. He is neglecting people who heard the Master gladly, and he is wearying the other people nigh unto death. They have had enough of the lecture room and its theories. They have come to church for light on daily duty, and inspiration to do it bravely. Never can I forget what a distinguished scholar who used to sit in my church, once said to me: "Your best work in the pulpit has been to put heart into a man for the coming week." I wish I had put more. And when I have in my day, like us all, attempted to reconcile science and religion, one of the greatest men of science, who used to be a hearer in my church, never seemed to be interested; but when I dealt with the deep affairs of the soul, he would come around in the afternoon, and talk it out.

The above is the recent statement of a noted minister of the Gospel, who has been eminently successful in his ministry, leading hundreds of souls to Jesus and into the Kingdom. It is a word addressed to young ministers, and we feel sure (without consulting him) will have the hearty endorsement and approval of Dean Miller, of the theological department of Ashland College, as both sane and Scriptural. But it is timely admonition and good counsel, not for young ministers only, but for ministers of all ages. Jesus Christ and Him crucified should be made the central theme of all preaching. Very few people, if any, go to church to hear literary and scientific discussion. Of that they have had sufficient during the week; if not, they know where to go for it. There is a real hunger which nothing else but the Bread of Life will satisfy, and any attempt to satisfy this immortal heart hunger with anything less than the bread of heaven itself, even Christ, is like an attempt to satisfy one's thirst by drinking salt sea water. The preacher may temporarily draw crowds through artificial means, but no other message will so continually charm and hold the attention as the Gospel preached in the power of the Spirit. "And I, if I be lifted up from the earth, will draw all men unto me," said Jesus. He is the world's mightiest magnet, and the preacher who lets go of him has torn loose from the world's only hope and no longer has a message to deliver; with Christ taken out of it, the Gospel is nothing more than the withering fancies of a human creation. There are substitutes galore, and imitations by the score of the one true and everlasting Gospel, and the result is the people are starving for the truth. Preach Jesus, preach Him fearlessly, but in love; preach him as the friend of the poor; preach him as the world's only remedy for sin, and as the world's only Saviour, and as the world's only hope, and the world will give you a hearing.—*Brethren Evangelist.*

PERFECT LOVE.

C. M'CALLUM.

Thou boundless source of Love divine,
Thou God of Love, I feel Thee mine;
But foes within would The dethrone—
Refine my heart, reign Thou alone.

Pardon, peace and joy I know,
Still feel within the carnal foe,
Disturbs my peace and damps my joy;
Speak Thou Thy word, Thy foes destroy.

Reign Thou Thyself, Thy power display;
Reign Thou alone, Thy sceptre sway;
Bid every carnal foe remove,
And fill my heart with perfect love.

Thy Love is broad and rich and free,
The promise of Thy Love to me;
Thy Truth and Love declare Thy will,
Thy power is able to fulfil.

Since Truth and Love and Power agree,
My longing soul cries out for Thee;
Cleanse Thou from sin, my heart refine,
And fill me with Thy Love divine.

My all receive, Thyself impart,
Thou flame of love, refine my heart;
To perfect for Thy court above,
To serve Thee here in Perfect Love.

—*Free Methodist.*