

do with her. He says that God has told him that his name will be blotted out of the Book of Life if he takes her back again to be his wife. He is demanding the return of the cattle he paid for her according to old Zulu custom.

He had and is still having fiery trials, but is holding true to God. He told me also some of his blessings. Four times, while happy in prayer, he had a vision of what he thinks are angels. Five times during prayer he had been warned by visions. Once he saw a snake which he met and killed three days later. Lightning, which struck near his kraal and a man whom he has three times seen, in a vision, aiming a gun at his head. Joeli believes that God gives him these visions to warn him and that he is Divinely protected.

Two sheep and three goats were slaughtered Monday morning, for the New Year's feast; and 2 gross matches given to the guests. About 200 were present to the best yearly service we ever enjoyed at Entungweni. Samuel, Jona, Joeli and Isaiah spoke well. Several others made speeches but had no power. These four workers are a great comfort and encouragement to us. Self is not so on-top in all their talk and work as it was once with them, and still is with others.

Monday evening I arrived home, very weary but filled with encouragement, gratitude and the joy of the Lord.

Yours in Him,
H. C. SANDERS.

THE BEST WORK.

The Sunday School Times recently contained the following sensible thoughts on the subject, "The Best Work:"

Our work for God is the best work that we can do, but there is a better work than that. It is God's work for us. If God is better than man, God's work must be better than man's best work. A missionary writes to a friend: "You will be glad to know that God has been, as He always is, working for us in answer to prayer. Isn't it so much more blessed to think that He is working for us rather than that we are working for Him! Our work always ends in defeat; His work always ends in victory!" And so, if we want to do better than our best, we can be guaranteed this as we yield ourselves wholly into the Lord's keeping, and ask Him to use us, body, mind and spirit, as a human instrument with which He will do His work. The Master Workman is a wonderful workman. As we let Him do this, the blessed result will be that people will not be thinking of us, but of Him—and to turn people away from all thought of us to see "Jesus only" is the best work that God Himself can do.

"Much depends upon the way we get into trouble. Paul and Jonah were both in a storm, but under very different circumstances. Paul was there in line of duty, and Jonah in running away from duty."

Other things being equal, that Christian who opens the broadest outlet in himself for charity, will find the widest inlet in himself for the Spirit.

INEVITABLE DIVISION.

By Rev. H. C. Morrison, D.D., editor of the Pentecostal Herald.

It is impossible for the orthodox Christian and the Unitarian to harmonize their views and fellowship together. Those men who believe in and worship Jesus Christ, as begotten of the Holy Ghost, born of a Virgin, the eternal Son of God and Saviour of mankind through the agonies of a blood atonement can never have Christian fellowship with those men who deny the virgin birth, the Godhead of Jesus, and the atonement made for sin by him upon the cross.

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The man who claims to be an orthodox Christian and yet will undertake to be so liberal in his views that he can recognize the Unitarian as a brother in Christ, is entirely mistaken about his orthodoxy, and the genuineness of his evangelical faith. True Christian men who have in Christ the only hope, the only Saviour of the lost, cannot believe that those men who deny his deity and his blood atonement are in a state of salvation. It is impossible for them to do so.

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Men so wide apart as those who on the one hand believe in the inspiration of the Scriptures, Old Testament and New, and those who look upon large portions of the Scripture as mere folklore and disconnected and uninspired stories of religious zealots, those who accept Jesus as the only Saviour of the race, and those who look upon him as a mere man, offering the highest and best example for his fellows—these two classes are so wide apart that it is impossible for them to agree; they cannot work and worship in harmony and brotherly fellowship. For one, I will give the right hand of fellowship to no man who denies the deity and blood atonement of my Saviour. I cannot do so and maintain the integrity of my faith and my peace of conscience.

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The destructive critic who has taken a Unitarian attitude toward Jesus can lightly speak of his birth and his mistakes, has no more respect for my religious convictions than I have for him. He believes me to be stupid and ignorant in my devotion and faith, in my Redeemer and Lord, and I believe him to be conceited, arrogant and in dense spiritual blindness. He could by no means place himself under my direction in matters of his leadership or furnish him with means of temporal support. I have dropped into the use of the personal pronoun, but I speak the thought and feeling of vast thousands of devout people who feel exactly as I do in this matter.

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We of the orthodox faith do not need the teachings, counsel, or financial assistance of the men who have espoused the cause and followed the leadership of the destructive critics. Those people most assuredly will not receive our instructions rebukes or admonitions. They would like to have our financial support; they would be pleased if we submitted quietly to their destructive teaching and accepted their unscriptural and contradictory philosophies. But we will not be quiet; we

will not recognize them as true disciples of Christ, and we will not support them in their propaganda of unbelief. The orthodox element in evangelical Christian Churches and the new theology element cannot agree and work together. They must inevitably separate; the sooner the better. Let these men who deny the inspiration of the Scriptures, the virgin birth, deity and blood atonement made by our Lord Jesus, have honor enough to get out of the evangelical churches and build churches for themselves. They are intruders and aliens; they are disturbers of the peace of Zion. If permitted to go forward unchecked in their propaganda of unbelief in time they will drive out of the Church all Christians who accept the Bible as inspired, and Christ as the divine Redeemer of men. In the end they will not only take away our faith, but they will take away our property. The time has come for the believers of the Bible and the disciples of Jesus to stand together for the defense of the faith and the protection of church property.

Note.—There are no Unitarian Churches in New Brunswick, but we have ministers who hold very liberal views (so called), and it seems very strange to us that they are permitted to go on unchallenged. If not Unitarian, they come very closely to Universalists.

DENOMINATIONAL WEEKLIES.

In a recent sermon by Dr. F. F. Shannon, pastor of Central Church, Chicago, the speaker dwelt particularly upon the subject of journalism. After paying his respects to sensational, "yellow," journalism, he paid the following tribute to the religious papers:

But there is another type of journalism for which too much can not be said. I mean that large number of denominational and undenominational Christian weeklies. They are the salt of our journalistic earth. Most of them are published at financial loss; a few with perhaps a slender margin of profit. Let this be said to our shame! Without the inspiring tides of idealism constantly poured into the world's life by our Christian editors, we should suffer untold loss in our politics, schools, homes, and churches. They are solvents of civilization. They clear the atmosphere. They lift discussions out of partisan muck up to the prophetic mountains. I think every man who reads his partisan daily—Republican, Democratic, Socialistic—would greatly profit by seriously reading some one of the fine and definitely Christian weeklies. They are an antidote to rabid nationalism; they are an offset to violent partisanship; they foster an atmosphere of brotherhood and world-vision.—The Free Methodist.

Sunshine is delicious, rain is refreshing, wind baces up, snow is exhilarating; there is really no such thing as bad weather, only different kinds of good weather.—Ruskin.

Satan finds it practically impossible to hinder the religious growth of the Christian who is always in his place in the Church on the Lord's Day.