

every direction, in the vain effort to rid himself of his unaccustomed load. The man remained planted, like a rock, in the saddle, pulling hard at the bridle, while a second domador, mounted on a tame horse, pursued the terrified animal, striking him with a cruel whip to make him go in the required direction. After about ten minutes of this severe exercise, the captive returned to the corral, exhausted, and perfectly cowed, and showing no desire to rejoin his late companions. In order to complete the process of breaking him in, we were told that it would be necessary to keep him tied up for two or three days, rather short of food, and to repeat daily the operation of saddling, bridling, and mounting, the difficulty being less on each occasion, until at last he would become as quiet as a lamb.

Our Superintendent.

He's a timely man—

Neither hasty nor slow.
But a minute ago
Shaking hands by the door;
Only one minute more,
There he stands, in his place, *face*
As prompt as the hands on the dial

Not a wordy man—

He has thought what to say
To the scholars to day.
Mark how brief and how clear
The directions we hear!
And the story he told—
Why, every word was a grain of gold!

He's a quiet man—

Let us watch him awhile.
See him move down the aisle—
Not a sound! See him pass
To the desk, to the class,
Here and there, left and right—
How easy his movements, his steps
How light!

He's a loving man—

Little faces grow bright,
Little fingers clasp tight
To his own, when they meet
In the school or the street.
It is not a mere art—
He loves not in word, but in deed and
in heart.

He's a godly man—

Neither coward nor shirk
In his word or his work;
He is known in the town,
Head erect, money down
Blest of poor, feared by wrong,
His life is a sermon, a prayer, and a
song.

Waymarks; or, Counsel and Encouragement for Penitent Seekers of Salvation.

BY THE REV. E. H. DEWART, D.D.

"Set thee up Waymarks."—Jer. xxxi. 21.

PART II.

V. DO NOT WAIT FOR THE FEELING OF JOY AND PEACE TO SPRING UP IN THE HEART, BEFORE YOU BELIEVE IN CHRIST.

First believe, and then you shall see the salvation of God. Peace is the fruit of faith. Sometimes a penitent sinner keeps looking into his own heart, to find something in its condition that would warrant him to trust in Christ. You think, perhaps, you have not felt deeply enough for your past sins. But if you are willing to renounce them all, and give yourself fully to Christ, that is all the feeling necessary. It is a great mistake to let our faith in Christ depend upon our changeful moods of feeling. Look away from self to Christ; our salvation cometh from Him. We can never discover anything in ourselves that would justify our confidence. The ground of our confidence is Christ

Himself. It is a right apprehension of the faithfulness, power, and compassion of Christ, presented by the Holy Spirit, which alone can inspire true faith in the heart. Neither is it right to take any special type of experience, and imagine you must have a precisely similar experience. That will probably never be. Difference of mental character will produce corresponding difference in the outer phases or circumstances of conversion. *There are diversities of operations, but it is the same God which worketh all in all.*

There may be instances of persons who say they sought for months, or even years, before they found peace in believing. But this was not because God was unwilling to receive them at any time during this period, if they had fully trusted in Christ. The hindrance is never on God's side. It is an error to suppose that for some purpose He sometimes arbitrarily keeps a soul out of the joy of salvation. Not so; when the sinner comes in faith to Christ he always receives him. Others are converted with great demonstration of feeling. Their whole nature receives a violent shock, which arrests and awakens them from their indifference. The great deeps of emotion are broken up. They pass through an agony of remorse and despair. When the light of faith flashes on their darkness, there is a wonderful revulsion of feeling from despondency to exultation. But it is wrong to assume that such an experience is the exact pattern of what all others must pass through. It is not these outward circumstances, which arrest the attention of observers, that are the vital and essential thing; but the inner purpose and trusting faith of the soul, which may exist without these external signs of feeling.

The great matter is to get the heart changed from sin to holiness; and to possess an assurance of God's adopting love, and the joy of His salvation. Whether that experience is realized like a sudden flash of light scattering the darkness, or as the gradual dawn of the morning, is quite a secondary matter. Seek the blessings your soul needs, leaving the manner and way, in which your desires shall be fulfilled, to the all-wise God. Any way that leads to Christ is a good way.

VI. DO NOT YIELD TO THE DESPONDENCY WITH WHICH UNBELIEF SO OFTEN ENFEebles THOSE WHO ARE SEEKING SALVATION.

You may say in your heart, "I could have some hope that my prayers would be answered, were I not so utterly unworthy of His grace. It is too much for me to expect that God will ever forgive all my sins, heal my backslidings, and give me the seal of His favour." It would indeed be too much to hope for, if the ground of that expectation was any goodness or merit in yourself, anything you have done or can do. But it is not too much to expect from the infinite love of our Father in Heaven; not too much to expect from Him who shed His precious blood to redeem us from sin and death, and who ever liveth to make intercession for us. But you exclaim, "Ah! I am so great a sinner; I have so long and willfully rejected the salvation of the Gospel, that I dare not hope for mercy." Though you are a great sinner, Christ the great Physician, is mighty to save. Yield not to despair. No dark decree of reprobation throws its shadow across

the path of a sinner's approach to Christ. No stain is too deep for Him to wash away. God has solemnly sworn that He has no pleasure in the death of the wicked. Listen to His words of boundless mercy and love:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." "Ho! every one that thirsteth, come ye to the waters." "Look unto me all ye ends of the earth, and be ye saved." "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." "And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." For ALL the sins of ALL the world. "Him that cometh unto Me I will in no wise cast out." "He gave Himself a ransom for all to be testified in due time." Can you doubt these gracious assurances? Heaven and earth shall pass away, but His word shall endure forever.

If all this is not sufficient to induce you to trust His love, look to Calvary. There behold in the death of Christ the glorious display of the everlasting love with which God loved our guilty race, and let it rebuke your unfounded fears. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" And as you wonder at the grace that led the blessed Redeemer to die for us, remember there is no change in His love. "He is the same yesterday, to-day, and forever. The same Lord over all is rich unto all that call upon Him." Consider how greatly your unbelief dishonours Christ. You profess to believe in His power and willingness to bless, and yet you doubt His word; as if He did not really mean what He says, when He promises rest to the weary and heavy-laden who come to Him. If some kind earthly friend, in whose good-will you had confidence, had power to forgive and bless you, you would have no hesitation in believing he would do it freely. But you greatly wrong the blessed Redeemer, when you think of Him as less willing to save you than the dearest earthly friend. His love vastly surpasses all your unbelieving thoughts. He loves with an everlasting love. He is able to do exceeding abundantly above all that we ask or think. *Be not afraid, only believe.*

"He breaks the power of cancelled sin,
He sets the prisoner free,
His blood can make the foulest clean,
His blood availed for me."

VII. BEWARE OF THE DANGEROUS TENDENCY TO DELAY, WHICH HAS CAUSED THE RUIN OF MULTITUDES.

Many who once seemed to be "not far from the kingdom of God" have come short of obtaining salvation, by putting off to some future time the act of closing in with Christ, and trusting in Him. As soon as the prodigal son had resolved, *he arose and came to his father.* There is nothing to be gained by delay. The excuses by which it is justified will not bear an impartial scrutiny. Your guilt will not grow less by waiting. Christ is as worthy of your acceptance and full confidence now as He ever will be. God the Father will not become more merciful, nor the Redeemer more willing to receive you, nor the Holy

Spirit more ready to renew your heart by delay. Every moment you delay to accept Christ by faith, you dishonour His grace and endanger your soul's safety. You cannot prepare yourself to come to Jesus.

"All the fitness He requires,
Is to feel your need of Him."

If ever you are saved, you must be saved for Christ's sake, by God's free grace, and not for the sake of any worthiness in yourself. And as there must be a point of time when you will let go every other ground of hope, and trustingly venture on Christ to forgive and save you, why not now venture confidently upon His faithful and gracious promises, and trust for salvation to His infinite love? "Come, for all things are now ready." Behold, now is the accepted time; behold, now is the day of salvation. Nothing is wanting but your hearty acceptance of His offered mercy. There is no risk in trusting in Him. "He that believeth on Him is not condemned." Fear not, He will not fail you in your soul's need. The everlasting arms of love are extended to receive you. Even now, O trembling and doubting one, He rebukes your delay! "Ye will not come unto Me that ye might have life." He asks,—"Wilt thou be made whole?" *Doth thou believe upon the Son of God? Hesitate no longer. Dare to believe. Let your heart reply, Lord, I believe—help Thou my unbelief.*

"With faith I plunge me in the sea;
Here is my joy, my hope, my rest;
Hither, when hell assails I flee;
I look into my Saviour's breast.
Away, sad doubt and anxious fear!
Mercy is all that's written there."

At the formation of the Manitoba Conference last August, the Rev. Henry Ward Beecher, of Brooklyn, N.Y., was introduced, and spoke as follows:

"I see most of you are young men; it brings back my own early years. I rode over Indiana and Illinois in their early days; the people then thought they would never be settled. All the early inspirations of my ministry were in just such work as yours. I am in profound sympathy with you. It is the most honourable, manliest, and most Christian work to which a man can be called; the work of laying foundations. After all my other experiences I would like to go back to the experiences of my early life. One of the grandest inspirations of the Scriptures is in this: 'To you it is given to take part in the sufferings of Christ—not to reign with Him only.' Our God is no Grecian God, but a God who could suffer for those He loved. Yours is the most honourable work to which a man can be called. But when we reach heaven, drawn by the great heart of God, it will matter very little whether we laboured in the populous cities or on the prairies. We will touch for the first time, and eternally, satisfaction. You will ere long have to divide and to form other Conferences. I wish you God-speed."

It is the same with a book as with a man. With a good title, the demand for the book or the man will be measurably increased.

No sin is small. No grain of sand is small in the mechanism of a watch. Retribution may be slow, but it is unfailing.