

OBITUARY.

"Jesus called a little child unto him."

Eva Adelaide, aged 8 years, the beloved adopted daughter of Rev. J. G. and Mrs. Sanderson, was released from pain on April 19th, 1886, after many months of severe suffering, caused by heart disease.

Eva came to her adopted home in the fall of '83, a bright, winsome, loving little child. People praised her looks, her lovely hair, her beautiful eyes, and her transparent complexion; but those who knew her best, loved her for the pure spirit dwelling within, for her cheerful, merry ways, her confiding, sympathetic nature, for the forgiving disposition that made excuses for the offender before her tears were dried, for the purity of soul that shrank from soil or stain, for her quick sympathy with the beautiful and true. She had been taught of God, and of the love of Jesus, but there was still much to be learned, and she was eager to know more of heaven and heavenly things. She was always asking questions about the unseen. Receiving the truth in the love of it, what wonder that she grew in grace daily. During her last illness, which lasted many months, her beautiful and unquestioning faith in the goodness and love of God, was an inspiration, and often a reproof. Speaking one morning of the pain she had suffered through the night, her mother said sympathetically, "it is too bad," she answered gently, "we mustn't say it's too bad, God lets it come." One evening after reading "Little Pillows" to her, the question was asked, "If Jesus were here now what would you ask him for?" the text for that evening was, "Ask what I shall give thee." After a moment's pause, she said, "I would ask that I might love Him more, and that he would help me to love Him more." This from a little one whose breathing was so oppressed that she could not lie down. Six weeks before the end came, she was taken worse, and her sufferings from that time until the close, were almost continuous, but her faith never wavered. She would ask Jesus for things she would not speak of to any one but her mother. Once when the answer did not come, she said sweetly, "God heard our prayer, but did not think it best." At another time when relieved of the necessity of doing something that was very disagreeable to her, "God knew that I was tired and He let me do without it." No one spoke to her of death but she felt in herself that it was drawing near, and began to give little tokens of remembrance to those she loved. Yet for her there was no dark valley or shadow, it was here with mamma, or there with Jesus, though she said she would like to stay a little longer where she could see mamma's face, if it was God's will. Hearing of a departed christian friend, who could never say "I know," in reference to her salvation, she asked afterwards what it meant. When explained to her she was asked, "can you say it?" she replied with cheerful confidence, "Yes I can say I know," then with sweet humility added, "perhaps she had not such a good mother to teach her as I have." Flesh and blood had not revealed the precious truth to her, of her acceptance in the Beloved, none but the holy spirit could do that. Two or three days before she went away she asked, "what is that about confessing and forgiving?" The verse was repeated for her, "If we confess our sins, he is faithful and just to forgive

us our sins." She said, "that is a beautiful promise," then "what is that about God loving the world?" It was repeated, when she said again, "That is a beautiful promise." The last day she was with us she was at one time in great distress and cried, "I'm going, I'm going, good bye, good bye, I wish it wasn't so hard to go," referring to the physical distress. She then said, "Take me to see Louis," (an invalid brother), "I want to say good bye." Fearing to agitate him her mother offered to tell him, but she could not be denied. She was carried in but was unable to speak, so was taken away. As soon as she recovered her breath, the request was renewed, "Take me to see Louis." When carried in again she held out her hand, "Good bye Louis, you'll come too;" returning she met Mr. Sanderson when she said, "Good bye pa, you'll come too, you love Him don't you?" For more than an hour the struggle for breath lasted, whilst she plead with us to "ask Him to make it easier to breathe," then partial relief was obtained, "ask Him to let me lie down." Prayer was heard, and the last four or five hours were comparatively free from distress. The conflict was over, and she passed quietly away in His blessed company who promised, "I will come again and receive you unto myself."

ASLEEP, YET AWAKE.

"She is not dead, but sleepeth; I go to awaken her out of sleep."

Sadly we watched her through those weary hours,

Trembling upon the border land of death;

Divided only by her soft-drawn breath—

Ere a moment feebler grown, with failing powers—

Till all was still; and we, in awe, held our;

Alone supported by one common faith;

A shining lamp along a lonely path;

A plant which, 'midst the desert winds, still flowers.

Oh, glad uplifting of the solemn veil;

Revealing to the longing eyes of men

Some glimpses of the ransomed soul's entail,

Whose "weight of glory" 'twere impossible to pen;

Transfused with light emerged from death's dark vale,

Asleep to earth alone; alive to heaven!

Literary Notices.

WORDS AND WEAPONS FOR CHRISTIAN WORKERS comes to us with increased interest since we have grasped its editor's hand, and listened to his earnest voice. The June number has its full quota of pithy sentences and pointed illustrations. Its first note is noteworthy,— "There is no habit that is more profitable in the long run to the Christian than the prayer-meeting habit—not the occasional habit—but the steady going, every day, country or city, at home or abroad habit of going to the weekly prayer meeting."

THE HOMILETIC REVIEW (Frank & Wagnells, New York) for June is also in hand. Its leading review article by D. J. L. Withrow, of Boston, on Probation after Death, is a vigorous plea for the "old paths," and a protest against all speculations where truth is demanded. The discussions on the question are rightly characterized as hypothesis, not doctrine.