

fellow men, by the exercise of faith. Through this the truths which God had revealed respecting the distant, but the eternal, were brought into connection with the mind and heart, the will and life, in a word, "the powers of the world to come" were perceived and felt to be realities, and so they were made to differ from other men.

God has made a revelation to man of most important doctrines respecting Himself and man's relation to Him and His government,—His wonderful plan of mercy for man's redemption from the fearful curse and fatal consequences of his sin,—of His provision for our eternal salvation,—of our imperative duty, and constant obligation to Him. Faith takes hold of these. It is the action of the soul so grasping the doctrines of the Gospel system that they become vital principles in the heart, beautifully developing themselves in a harmonious, consistent Christian life. Without it the promises, which are conditional, would never have been inherited,—because the conditions would not have been fulfilled. Obedience to the Gospel is demanded. Sin must be repented of and pardon must be secured. The soul must be morally renewed, sanctified, purified, made holy. Victory must be obtained over the *world*, the *flesh*, and the *devil*. It is not conceivable by us how, even if we should forget the explicit teachings of revelation upon the subject—that a soul burdened with guilt, under condemnation, with a carnal mind, "which is enmity against God," with an impure, unsanctified nature, could, by any possibility, be permitted, under the righteous, holy government of God, to occupy that position. But a fallen human being can only be delivered from these by becoming savingly connected by *faith* with the Lord Jesus Christ. Through faith those who now inherit the promises were justified,—through faith they received Christ in all His offices as *Prophet*, *Priest*, and *King*,—as Teacher, atoning sacrifice and rightful Ruler; and from Him they received all the grace which they needed.

2nd, Through *patience*—by this we understand to be meant constancy, patient endurance, and perhaps perseverance, or earnest, steady, persevering application of the soul to the great business of preparation for eternity in the use of God's prescribed methods for the cultivation of the spirit of piety and the advancement of the soul in the way of holiness. In the way in which *faith* requires the soul to go there is constant need of *patience*—crosses are to be borne, trials to be endured, temptations to be resisted, self-denial to be practised, work to be done, ceaseless vigilance is demanded. Those who are now on high having gone up thither from our present position were in life, distinguished both by *faith* and *patience*. They endured as seeing Him who is invisible. There was no evasion of duty, no shrinking from spiritual conflict, no faltering in the course.

III. Our text prescribes duty for us.

1st, It is our duty to avoid *slothfulness*. A glorious position is before us—one for each infinitely desirable, but it is not one to be reached without effort. If we think of it aright, and of our own present condition, we shall see that there is no room for idleness, for self-indulgence, inglorious ease; if we would ever pass from our present *state* and *position* to that one so far removed, so elevated, there is imperatively demanded of us unremitting effort, ceaseless toil, unflinching steadfastness. We should never think of ease, rest, discharge from conflict, until life's last battle is fought—the final victory won. We should gird us for the course of faith and patience and press tirelessly forward until, as we near the goal, we may hear Jesus, by whom that position is prepared for us, say "it is enough: well done good and faithful servant, enter into the joy of the Lord!"

2nd, Our text not only prescribes constant effort, but it suggests how we may act *aright*—or successfully. We should be

followers, that is *imitators* of those who inherit the promises. We must follow in their course, do as they did, imitate their example. What we now are they once were. Where we now are they once stood. Their position was essentially what ours now is. What we are required to do they did, and under essentially the same circumstances. What was accomplished by them may be accomplished by us. Truths respecting duty expressed in abstract formulas would not be fully comprehended by most, and even if comprehended would be likely to seem very rigid, severe, and even impracticable. These formulas might be mighty,—all comprehensive generalizations, far-reaching laws; but man as he is here in this preparatory and enfeebled state needs to see living illustrations of the principles of duty—exemplifications of obedience to the laws made known to him as regulations for his life. Hence God's great Lesson Book—the Bible—is very largely made up of narrative. In these God shows us what we should be—what He requires us to be—by showing us what others have been. He presents them as examples—calls us to become followers of these. He gives us the opportunity to see that those who were once guilty, unholy, liable to severe temptations, exposed to great danger, spiritually helpless, utterly lost, far removed from any fitness for the inheritance of the saints in light, have been justified, and sanctified, and glorified; and He makes known to us that the same Almighty Saviour who effectually interposed on their behalf—who was found by them able and willing to save from the guilt and pollution, the power and presence of sin,—who empowered them to do the will of God on earth, and finally raised them to the position which they now occupy, waits to receive us into the same relation which they were permitted to have with Him here by faith; so that we may be "followers of those who through faith and patience inherit the promises."

He whose death we mourn and whose absence from our midst we so painfully feel is now doubtless on high with that privileged, glorious company. In order that we, as our text requires, follow him, let us not merely glance admiringly at the exalted position which he has reached, but let us also mark well his course and manner of life, endeavoring to ascertain what it was which constituted the peculiarity of his character so that we may know the secret of his power and success.

CHARLES F. ALLISON was born at Cornwallis, Nova Scotia, January, 1795. There under the watchful care of kind, God-fearing, parents he spent the earlier years of his life without the occurrence of any remarkable incident so far as we are informed.

In the spring of 1816 he came to Sackville and soon after entered into business in partnership with the late Hon. William Crane and so continued to be employed until he withdrew from this connection January 1st, 1840, in order to devote himself to what may be regarded as the great work of his life—the founding and establishing of the Mount Allison Wesleyan Academy.

As a man of business he was distinguished by soundness of judgment, by great quickness and promptitude of action, by unremitting attention and tireless diligence, by steady perseverance, and scrupulous honesty. He was very quiet in his manner but yet very rapid in his despatch of business—a man of but very few words, very careful and particular and remarkably accurate, cautious rather than venturesome, inclined to pursue safe rather than rapid modes of acquiring wealth. He was at least moderately successful in the accumulation of property.

In 1833 he connected himself with the Wesleyan Church in this place then under the pastoral care of the Rev. Wm. Smithson; he at once evinced, by his diligence in attention upon all the means of grace and in all the ways prescribed by the rules of the Methodist Society, that he was a sincere seeker for salvation, but he did not profess to find peace with God and to enjoy the evidence of acceptance in His sight until some months,