

often pray, that in the "sweet by-and-by" when our meetings and partings of earth are over, we shall meet in that better home without the loss of one. Though our visit in Milton was short it was, indeed, very enjoyable.

From Queens County we came to Cornwallis and began our labor here the first Lord's day in July. The church here had not had any preaching for some time, and consequently were very much discouraged. A very few brethren were meeting on the Lord's day for the worship, but the outlook was dark. Having circulated our appointment as best we could, we began our meetings with a fair congregation, which has steadily increased till now at our regular meetings the house is well filled. We have now been here over seven Lord's days, and expect to remain two more, leaving in time to attend our Annual, to be held at West Gore, Hants County. There has been one addition by baptism. Others are interested, and will, we think, make the good confession in the near future. This is one of the most promising fields for successful labor known to me in the Provinces. The church here own two meeting-houses, and the brethren are scattered all over this beautiful valley. They are, indeed, like sheep without a shepherd. A faithful man is much needed to "strengthen the things which remain," and to "set in order the things that are wanting." I am more and more impressed with the necessity of making a stronger effort to build up our weak churches. We have both in Nova Scotia and New Brunswick churches which are very much in need of encouragement. And unless steps are taken very soon to revive them, they will have to be spoken of as things of the past. I sincerely hope that the brethren will come up to our Annual this year in the Spirit of Christ, with a determination to do all in their power to advance the interest of the cause we profess to love. And may the God of all grace grant us all the wisdom we need, that in all our deliberations we may be guided by His counsels.

E. C. FORD.

"ARE THERE FEW THAT ARE SAVED?"

This is a question asked of our Saviour. It may have been a captious question. The interrogator may have been one of those who were more anxious about others' salvation than his own. We find such, even in this age of the world, who are very inquisitive about who will be saved, and who not; while neglecting their own salvation.

The answer Christ gave to the question was not direct. His mission was not to gratify morbid curiosity, but to help those who would be saved. His answer directs the point of the question toward self. The question should be, not how many or how few are saved, but, What shall I do to be saved? To this we have a direct answer. We must "strive" to enter in at the strait gate. To this He adds the solemn fact that many shall seek to enter in and shall not be able. Many will come short of glory because they did not strive. They were not in earnest. Their Christian life was an indolent seeking, and in paths of their own choice. There are no cross-lots to heaven, we must follow Christ. We need to know the way and not simply think about it, but work out our thoughts. We need to turn to the best possible account every opportunity for doing good. It is not the person who thinks or believes he will be saved, that will enter in, but the one who "strives." Paul found it necessary to press toward the prize in order to gain it. Christianity was more to him than a knowledge of the way of life and salvation, it was a devoted consecrated life; a surrender of body, soul and spirit to the cause of God.

To "strive" for salvation involves our will rather than the way of life. The trials and difficulties are not in the plan of salvation. God's plan is plain. "His yoke is easy and His burden is light." God has not hedged the path of life in order to make the way hard; but the difficulties are with self, with our own will. "You will not come to Me that you

may have life." "Whosoever will may come." When there is a will, the way will be all right. None need have any fear as to finding the way when his will is consecrated to the will of God. In John, vii. 17, N. V., we find this truth. "If any man *willeth* to do His will he shall know of the teaching whether it be of God."

We see by this that we need not have any fears as to our knowledge of the truth if it is our will to do it. Many are very anxious to be right in principle, while wrong in practice. I have serious doubts of any one, having a right theory, whose will is not consecrated to the doing God's will. The Bible assures only those who wills to do—shall know thy teaching. Here is where the problem of human destiny is settled. Here is where the "striving" is done, with our own wills; to make God's will not simply our law but our will. Here is the direct answer to the question "Who will be saved?" He who wills to do God's will.

We heard a preacher say at one time, "he wanted to do God's will if what he was then doing was His will." We heard a person say at another time, "that they did not want to know any different from what they were doing." These are the kind, and there are many of them, who do not desire to do God's will, and do not therefore investigate His word. Whether right or wrong in principle it matters not, their hearts are wrong and are not pleasing to God. It is only heart work that God acknowledges. There are many who are troubled about their own imperfect life. This fact should encourage them, for in it we find the evidence of a consecrated will. Were it not so their imperfect life would not trouble them. Their fears and dissatisfaction will lead them to a better life. I tremble for those who are satisfied with their present attainments. We ought not to get discouraged when we fail in an attempt in God's service. The attempt or effort shows the will to do. Who dare say that he makes no failures in his Christian life? Those who neglect duty, and do not work for God ought to be discouraged, because in such a failure we find an unconsecrated will or heart. The person who is not trying to serve God is the one who is not willing to serve Him. Is it your will, dear reader, to serve God; Can you say you desire to do God's will; if so, you will be active in His service; and although you may not reach the standard of your desires, you are growing, and growth shows there is life. It is not perfection we are looking for here on earth, but for consecrated hearts; then we will have consecrated lives. Our obedience must be from heart. Inanimate matter obeys the law by force, but man can obey God only with his will or heart. There is no such thing as unwilling obedience or unwilling love. There may be a slavish adherence to law, but this is not acceptable service. Every moral act must be voluntary. "If you love Me keep My commandments," said the Saviour. To keep them without this love would be vain service. It is possible to have the form of godliness and be destitute of the power. Of all matters religion is the worst to play with. The price to be paid for such folly is fearful.

To suppose that we can get to heaven on beds of ease and indifference, while others have had to struggle and fight to win the prize, is a delusion. The urgent demand of faithful labour in the cause of God places the careless and indifferent professor beyond the slightest hope of salvation.

The saved are workers; however weak and imperfect they may be, they are doing something for God, their hearts are in the work. They learn as fast as they can and work as fast as they learn. Their mistake to-day will not be repeated to-morrow. The evidence of our past salvation is our interest and labours for God here on earth, and the result of labour is our future salvation. "If ye be willing and obedient ye shall eat the good of the land. But if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord has spoken it." Notice, it does not say, "If you be perfectly obedient," but "if you be willingly obedient;" subject your wills to the will of God; and give up yourselves in all things to be ruled by Him who is

too wise to err. Those who will not be governed by God's sceptre will be devoured by the sword. Good and evil, life and death, are set before us. Choose you which you will serve.

H. MURRAY.

THE FAMILY.

"ABSOLVO TE."

One priest alone can pardon me
And bid me go in peace,
Can breathe these words—*Absolvo te*,
And make these heart-throbs cease.
My soul has heard His priestly voice,
He said, "I bore thy sins—rejoice."

He showed the spear-marks in His side,
The nail-prints in His palm;
Said "Look on Me—the Crucified—
Why tremble thus? Be calm:
All power is mine, I set thee free,
Be not afraid—*Absolvo te*."

By Him my soul is purified,
Once leprosed and defiled,
Cleansed by the water of His side,
God sees me as a child.
No priest can cleanse or heal but He,
No other say *Absolvo te*.

He robed me in a priestly dress,
That I might incense bring,
Of prayer, and praise, and righteousness,
To heaven's Eternal King;
And when he gave His robe to me,
He smiled and said *Absolvo te*.

In heaven He stands before the Throne,
The great High Priest above,
Melchisedec—that name alone
Can sin's dark stain remove.
To Him I look on bended knee
And hear that sweet *Absolvo te*.

A girded Levite—here below,
I willing service bring,
And fain would tell to all I know
Of Christ, the priestly King:
Would woo all hearts from sin to flee
And hear Him say *Absolvo te*.

"A little while," and He shall come
Forth from the inner shrine,
To call His pardoned brethren home;
Oh! bliss supreme—divine!
When every blood-bought child shall see
The Priest who said—*Absolvo te*.

KINDERGARTEN EDUCATION.

According to Froebel, "kindergarten begins upon the mother's lap, and the home must always form the starting point, the kernel of all human development." "For each one of us the roots of our beings are planted in childhood, and as are the roots so will be the tree."

"Poor humanity!" exclaims the philanthropist, at sight of all the manifold miseries of mankind.

"With how much more truth might we exclaim," says Barnard in his "Child Culture," "Poor Childhood!" "For," he says, "in childhood and its perverted mismanagement lies the source of the greater part of this misery."

"Adult mankind has weapons wherewith to repel the assaults of temptation and trouble; helpless childhood is exposed without power of resistance to the evils of mismanagement and neglect, and the consequence is, that human beings find themselves beginning the battle of life already maimed by a thousand wounds."

"If a tender young leaf be pricked in the spring-time with the finest cambric needle, it will show a scar of continually increasing size, till it withers in the autumn; how many such pricks does the