

EVANGELISTIC NOTES.

MARYSVILLE, Aug. 23rd, '97.

Dear Highway:—I began work here on the 8th inst. The church was in a very weakened condition, the cause of which is already known to the brethren. The Sunday School had correspondingly lost in interest until the attendance was very small, but we thank the dear Lord that the attendance has already more than doubled and it now promises to start up with new vigor and do better work than ever.

The attendance at the meetings was small as there were many other attractions, but the meetings were good, many were at the altar and testified to having received much help.

The York County S. S. Convention was held here last week, we had the privilege of attending a number of sessions, and was particularly pleased with the addresses given by Miss Lucas on the primary department. Mr. Lucas stated that it was the best convention ever held in York County.

There were many things that attracted our attention about Marysville that I would like to speak of, if space permitted but I will only mention a few. 1st. The beautiful pine grove which would make a most delightful place for a camp meeting. 2nd. The absence of beer shops and pool rooms and such like that deface so many manufacturing towns. 3rd. The cheapness of rents, good comfortable homes are provided at a rent of from \$25 to \$48 per year. As a field of labor for a pastor I consider it an excellent one as there is an abundance of material for both Sunday School and church, and in my opinion it only needs steady, aggressive work backed up by a consistent life filled with love, to overcome every hindrance and reap a good harvest. A brother related to us a new and novel way in which he was cured of dyspepsia. He subscribed ten dollars to the tabernacle fund, and being a man of a family and working for small wages he looked about him for a way in which he could economize to save the amount, so he declined to go without his breakfast for three months, which he did, and the result was a perfect cure. So we would say to all dyspeptics "go thou and do likewise."

Sunday 22nd was a day of much blessing to us. The morning meeting was followed by a communion service, at 2 p.m., Sunday School at 3 o'clock. We held an open air service in the pine grove followed by baptism. The meetings were closed last night and we are now on our way to attend the camp-meeting at Brazil Lake, N. S.

S. A. B.

SOUTH ADDISON, Me., Aug. 11th, 1897.

Dear Highway:—At the close of the Grand Manan and Maine Quarterly Meeting, Bro. Berry and I came to South Addison, and began meetings on Tuesday. We have had a good attendance and a good interest manifested in the meetings. They appear to endorse Bible Holiness and some have awoke up to the fact that there is a life to live hid with Christ in God. Our testimony is that we are saved and kept by the grace of God, and are found praying that God will bless our labor in this vicinity by giving us souls for his hire and seals for our ministry.

Yours in the love of Jesus,
S. Gordon Tucker,
South Addison, Maine.

MINISTERS AND CHURCHES.

We were glad to receive an excellent report of the Grand Manan and Maine Quarterly Meeting from the Secretary, Sister Octavia Wallace, but as Bro. H. H. Cosman furnished us a partial one, which we published in last issue, we will let that report suffice for this time.

We are glad to receive such favorable reports from the Quarterly Meetings.

Bro. Sherwood has six preaching stations on his circuit, Roundtop, Hawkshaw, Lower Southampton, Green Bush, Meductic, and Springfield. He preaches three times every Sunday. Good congregations and interest increasing.

Bro. Coy also has quite a large field embracing Upper and Lower Haynesville, Maple Ridge, Mapleton, Nortondale and Millville as a centre.

Bro. G. B. Trafton has likewise an extended field including Waterville, Victoria Corner, Lower Brighton, Peel and Hartland as a centre.

Bro. Aaron Hartt, now of Everett, Mass., who is on a visit to the province for rest and recuperation, preached in the Reformed Baptist church, Woodstock, on the evening of the 22nd inst, also, at Hartland and Lower Brighton on Sunday the 22nd inst. Bro. Hartt's many friends were glad to see and hear him once more.

Bro. Miles Trafton takes charge of the St. John church for the ensuing year, having received an unanimous invitation.

QUARTERLY MEETING.

The York and Carleton Cos. Fifth Quarterly Meeting will be held at Peniac, York Co., on Thursday, September 9th, at 7 p. m. We hope each church will be represented. Come praying brethren and expect victory.

RESOLUTIONS UPON UNITY OF TEACHING.

The following Resolutions adopted by the National Association of the United States, for the promotion of Bible Holiness, speak for themselves:

Whereas, The holiness movement of the times is having associated with it, more or less, the questions of bodily healing, and the doctrine of our Lord's second coming in its relation to the millennium, and

Whereas, These questions have more or less prominence in some meetings known as holiness meetings, and

Whereas, We recognize there is place for divergent individual opinion relative to these questions consistent with brotherly and perfect love, and

Whereas, We unhesitatingly consent to the right of these individual opinions and beliefs, and

Whereas, The public expression, in holiness meetings, might be construed by the less thoughtful as indicating something more serious than a mere difference of opinion and thus seriously hinder the interests of holiness, therefore

Resolved, That this annual meeting of the National Association for the promotion of holiness continues to recognize that our mission is to spread scriptural holiness over these lands, as it has been from the beginning.

Resolved, That whatever value these other questions may have in themselves, they are not comparable to the question involved in our mission, as we have ever and instantly and earnestly and publicly declared.

Resolved, That we deem it inadvisable, as we have ever so deemed it, to give prominence, in the meetings we hold, as an association, to these questions.

Resolved, That we request our brethren, members of this association, to adhere closely and continuously to our mission in all the meetings of this association, and whenever at other times they use their liberty to indicate and emphasize their personal views upon these themes they shall not involve the National Association in their positions.

Resolved, That this action be published in The Christian Witness and Christian Standard, with request that other holiness papers may copy.

A "KNOW-SO" RELIGION.

M. A. KERN, C. W., in Gospel Banner.

Praise the Lord this morning for His Spirit that bears witness with my spirit that I am the Lord's. I am so glad we can know it. There are so many who are only hoping they are saved. Sometimes when out visiting, my heart is so stirred when we ask people if they are saved, and they say, "I hope so," or "I try to be." Oh, may these people see the danger they are in by simply hoping and trying. We have a wonderful Saviour. How He loves and wants to save them, but how little they care for Him. Sooner or later they will see their folly. My heart is filled with love for precious, unsaved souls. I am praying for them, and we have the promise if we abide in Him we can ask what we will and it shall be done. I want to be true to Him; lost in His love.

MARRIED.

At Newburg Junction, June 29th, 1897, by Elder G. B. Trafton, at the residence of Mr. L. Brooks, Mr. Orison Esty, of Waterville, and Miss Edna A. Brooks, both of Carleton Co., N. B.

At the residence of Mr. Aaron Clark, Richmond St., Woodstock, on Aug. 21st, 1897, by Pastor W. B. Wiggins, Mr. Robert L. McLellan to Miss Hannah G. Salisbury, both of Caribou, Me.

HIGHWAY ACKNOWLEDGMENTS

Mrs. Gilbert Ellingwood, Jan'y '98.
Mrs. J. W. Wiggins, Dec. '98.
Rev. G. G. Haines, Aug. '98.
Elder F. A. Baker, Dec. '99.

If you would be happy in this world, you must not think of the service which other people owe you, nor consider as to how well they perform that service. Fix all your thoughts on what you owe to others.—Christian Standard.

What an inconsistency, to seek reconciliation with God while we ourselves are unreconciled to our neighbours—to seek to have our own sins remitted while we retain the sins of others.

We count those things perfect which want nothing requisite for the end whereunto they were instituted.—Hooker.

Sel. by S. A. B.

"Blessed is he that considereth the poor: the Lord shall deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies."—Psa 41:1,2.

THE WORK WROUGHT.

F. UPCHURCH.

Holiness is purity of heart, temper or disposition; freedom from sin and sinful affections. Holiness is the same in man as it is in God. He designs to bring man back into the holy state which he had before the fall, in which he was created. God has all power in heaven and in earth. Heaven is a holy place. Nothing unholy or unclean can ever enter heaven; therefore God says, "Be ye holy, for I am holy." 1 Pet. 1:6. We must be made clean and holy to get fully into the new-man state. Everything that comes from God is holy. Adam as he came from the hand of God was holy. Gen 1:27. The prophets and apostles were holy men. 1 Pet. 1:20. 1 Thes. 5:27. God intended before the foundation of the world that men should be holy. Eph. 1:4.

Many people seem to think that holiness relates to the work of sanctification only. But justification and regeneration is a holy work of God. In fact the whole plan and work of redemption is holy and consists in God's imparting unto and into us of Himself; hence we must most surely get God's holiness, "For God hath not called us unto uncleanness, but unto holiness." 1 Thes. 4:7. As Christ is so are we in this world. 1 John 4:17. We are to be pure even as Christ. Perfect even as our Father which is in heaven is perfect. Matt. 5:48. Not perfect in wisdom, in intellect, judgment or knowledge, but perfect in love, in holiness. Jesus came to this world and suffered for our sins and left us an example that we should follow His steps and that we should have His mind. Phil. 2:5. "Ye are complete in Him." Col. 2:10. Bless God for His completion that prepares us, not only to live in this world of sin, but to reign through all eternity with Jesus. 2 Tim. 2:12. Eldorado, Ill.

OUR SERMONETTE.

PAUL'S PRAYER FOR HIMSELF.

1. Paul prayed with the spirit and understanding. He did not content himself with a mere form of prayer. Forms of prayer are necessary in their proper place—just as a scaffold to a building—but if the building has to lean always upon the scaffold, it will be a weak building. People who have to lean upon the forms of prayer, have not the true spirit of prayer. God demands a contrite heart and sincere purpose. This is to pray with the spirit and the understanding. True prayer is the reaching out of the soul after God. He prayed with the understanding because he understood through the guidance of the indwelling Holy Spirit what to pray for.

2. He prayed with a heart full of praise. Even in the Philippian jail, sore and stiff from his wounds, he prayed and praised God. No wonder he could command, "Rejoice evermore; pray without ceasing." We ought to mingle much heart praise with all our prayers.

3. He prayed for the supply of his necessities. He prayed for the removal of the thorn in the flesh. We may take all our distresses and necessities to God, and should do so. If He does not remove the thorn, He will give needed grace.—Ex.

There was never a time, perhaps, when the devil made greater effort to turn simple minded people away from the faith than now. He seems to know that to attack their experience directly, he would have no chance. So he seeks to divert the mind from the central idea of holiness to some other absorbing theme. If he cannot get the soul to abandon a holy experience, his next move is to engage it in such a way that it is powerless to precipitate holiness on any one else. If he cannot hinder their having holiness, he desires that it be carried as dead lumber. They may have it, but he wants them to talk about something else, and in fine, spend the strength of their lives about something else. So he comes along in the guise of some other issue and engages all whom he can, and there is a sadness as one surveys the field to see how successfully he succeeds. Here a few running after healing. They run to a holiness meeting, and know not to keep their place. The thought of their heart is after their idol. In private tents they seek to engage other minds and turn the force of the meeting to further their idea. So they become a burden to the meeting. In another group you will find "Second Coming," the prevailing thought of interest. I mean at a holiness meeting, or among holiness people in various places. Again it is the "fire" blessing. At one place I was this summer there was a brother who had fallen into the error of "Chaistian Science" and was actually so blinded that he was claiming that it was "a part of holiness" and was influencing people who were going right on their ways to turn aside to this snare of Satan. At another place it was "anti ordinance" that was the center of thought, expectation, and accomplishment. It matters not what other theme be made the center of the teaching, other than holiness, the experience of holiness will not be promoted. The need of holiness as a specialty was never more apparent. It is no use to try to hold a holiness meeting at which the main theme shall be political prohibition. Holiness for holiness meetings.—Christian Witness.

NOTES.

REV. ROBERT PIERCE.

The mass of objectors to entire sanctification are those who have not fulfilled the conditions or trusted in the blood to receive it.

The temptation of Jesus in the wilderness is not the pater of a merely justified man being tempted; it is the perfect man—inward and outward—being tried; God's ideal man resisting all the devil's appeals. Christ's temptation is the sanctified man's pattern—without the inbeing of sin to respond.

No one can deny the possibility of living a blameless Christian life until they have exhausted all the provisions of the atonement; and when they have done that they will cease to deny it, for they will be able to do it.

So long as an opinion is strongly rooted in the feelings, it gains rather than loses in stability by having a preponderating weight of argument against it. For if it were accepted as a result of argument, it might shake the solidity of the conviction; but when it rests solely on the feeling, the worse it fares in argumentative contest the more persuaded its adherents are that their feeling must have some deeper ground which the arguments do not reach; and while the feeling remains it is always throwing up fresh entrenchments of arguments to repair any breach in the old.

The noble nature loves monotony no more than it loves darkness or pain. But it can bear with it, and receives a high pleasure in the endurance or patience, a pleasure necessary to the well-being of this world; while those who will not submit to the temporary sameness, but rush from one change to another, gradually dull the edge of change itself, and bring a shadow and weariness over the whole world from which there is no more escape.

John Wesley gave all his revenues to God. When his income was about \$150 a year he lived on \$140 and gave \$10.00 to charity. The next year his income was \$300, he lived on the same allowance and gave \$160 to the Lord. The next year his income was \$600 and steadfast to his plan, the poor got \$460. When he died he had left only his clothes, books and a carriage, though he had given more than a hundred thousand dollars to God.—Ex.

The way some of the professed people of the Lord look at the matter of the starving millions of India and seem to regard their dying agonies with indifference, reminds us of the little girl who concluded her evening prayer as follows: "I saw a poor little girl today who was ragged and hungry, but it is none of our business, is it, God?" We must meet that question as to India's awful needs at the judgment.—Vanguard.

Once in a while one meets with a single soul greater than all the living pageant that passes before it. As the pale astronomer sits in his study with sunken eyes and thin fingers, and weighs Uranus and Neptune as in a balance, so there are meek, slight women who have weighed all which this planetary life can offer, and hold it like a bauble in the palm of their slender hands.

In telling how he prepares his sermons, Dr. P. S. Henson says, "My idea is that a man should be reading all the time. Just as a cow should be grazing all the time, but you don't want the cow to give grass, but milk." The reason some preachers get old and wear out to the people so soon is because they do not read and study. "Give thyself to reading," said Paul to Timothy.

When missionaries become unsettled as to divine leadings, they become an easy prey to all manner of doubts and discouragements. This might explain the collapse of many a once promising missionary enterprise. Give us candidates who are not swerved from the conviction that they are "sent from the Holy Ghost." Acts 14:4.—Vanguard.

"And everyone that hath forsaken houses or brethren, or sisters, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundred fold, and shall inherit everlasting life."—Matt. 19:29.

There is a worm in the bosoms of men which, if not destroyed, will destroy them.

I would desire for a friend the son who never resisted the tears of his mother.

Keep alive in your breast that little spark of celestial fire called conscience.

The time of man is his portion, and woe unto him who spends it in vain.

The next quarterly meeting of the Reformed Baptists of York and Carleton Counties will meet with the church at Peniac, Y. C., on the ninth day of September at 7 p. m. Each church is expected to be represented by two or more delegates, and all the ministers on the circuit will please attend if possible. Business meeting Saturday at 2.30 p. m.

S. Hayden Shaw, Sec.

MISSIONARY GLEANINGS.

[By W.]

GIVING IS LIVING.

"Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits old,
His health on the homes of want and sorrow;
To withhold his largeness of precious light
Is to bury himself in eternal night,
To give is to live.

The flower shines not for itself at all,
Its joy is the joy it freely diffuses,
Of beauty and balm it is prodigal
And it lives in the light it freely looses;
No choice for the rose but glory or doom
To exhale or smother, to wither or bloom,
To give is to die."

Personal responsibility, personal contact and direct communication, an actual acquaintance with the realities of the foreign fields, are the most potent means of awakening an interest in missions. To substitute splendid machinery, and understand so much by proxy, will not take the place of personal affection and fellowship, a living sympathy for the lost in every land. Real knowledge of the people to be reached, of conditions, capacity, developments and difficulties, will awaken thought, multiply prayers, stimulate liberal giving and kindle an intense zeal for the rapid promotion of evangelization throughout the whole wide world.

This is above all others a missionary age. The Spirit of God has gone forth in this glorious and appointed hour, and has infused fresh faith and zeal for foreign missions through the entire ranks of those of every name and order who profess to follow Christ. The fact is that you have the ear and eye of your hearers and readers at the first mention of the affairs of foreign missions.

"Look up! behold the fields are white
The Master soon will come
And carry with rejoicing heart
His gathered trophies home:
And can you stand with open arms,
While gladly He receives
From others in the harvest field
A load of precious sheaves?"

It is estimated that there is but one woman missionary for 100 000 woman and girls in the foreign field. We have need, indeed, to pray that more laborers may shortly offer themselves to go forth, and be the "succourers of the many."

Mrs. Bishop, the well-known traveller, has said that in Asia "sin is enthroned, and deified, and worshipped," and that "there is scarcely a single thing that makes for righteousness in the life of un-Christianized nations."

Among pagan nations cannibalism, human sacrifices, child-murder, slavery, and drunkenness prevail in varying degrees.

A remarkable movement has been taking place the last five months in the Zulu stations of the American Board. There has been a general breaking down in the hearts of the natives—confessions and conversions.

The Missionary tells us that in the mission in New Guinea the Christians just converted from heathenism, when they heard of the Franco-Prussian war, begged their missionary to send a teacher to them to tell these people of France and Germany how wicked it is to fight.

The editor of Regions Beyond states that in the wars of the present century alone 30,000,000 of men have been killed. How small, by comparison, is the number of those who fall in the ranks of the Great Captain of Salvation, fighting in the noblest of noble causes!

Among the host of witnesses to entire sanctification as a second definite work wrought in the heart are the best learned, the most influential men, that graced the church with membership, in the past.—Elder. Hallman.

"He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service."

A Presiding Elder down South said: "The Bible teaches men to live without sin, but I am tired of hearing people say they are doing it."

The first thing a man must do if he desires to be used in the Lord's work is to make an unconditional surrender of himself to God. He must consecrate and then concentrate. A man who does not put his whole life into one channel does not count for much, and the man who only goes into work with half a heart does not amount to much. We are living in an intense age, and if a man is to succeed he must set himself apart for the work and throw all his energy into it.—D. L. Moody.

Others see our faults as plainly as we see theirs.—Sel.