

CHASTENING.

"That we may be partakers of His holiness." Heb. 12:10.

In a former paper we were led to examine into the process of divine chastening; we will now consider the ultimate aim of this chastening.

It is admitted that all chastening has not the same effect on every individual. With some it has, seemingly, a hardening effect; with others it leads them to serious thought and to a repentant attitude to God. The effect on the individual depends on the spiritual condition he is in. Chastening in the life of the sinner very rarely results in repentance; it oftener stimulates to rebellion. Cases have been known where the rebellious have suffered loss of property, friends, and loss of health with financial embarrassment, and the moral results has only been on their part a more determined resistance to divine authority and a further hardening of heart against the wisdom and goodness of God. An explanation of this condition is found in the moral attitude of their heart towards the gracious invitations of the Gospel of Christ. A continual rejection of God's offered mercy is resultant only in inward rebellion to the light and teachings of the Holy Spirit; and so when afflictions and chastenings fall across their pathway they are not in a spiritual condition of heart to receive the lessons which are intended by divine providence to come to their lives. Thus a hardening process goes on in their hearts against God and His government in the world. For this hardening effect and for their rebellious attitude they themselves are alone responsible. God is free from any charge of mal-administration against his righteous moral government, though their hearts are hardened through rebellion.

But thank God there is another side to look at in this matter of divine chastening. When God's believing and trustful people are called to pass through the afflictions and losses of this life, they are living in a spiritual condition and moral attitude of heart and will where they instantly recognize the gracious hand of God in his divine dealings with them. This recognition of the infinite wisdom and goodness of God prepares their minds and hearts for the spiritual lessons which God intends thus to impart to them. And so, in the midst of chastening, God's dear children remain trustful and contrite in heart and so they are kept from falling into a rebellious attitude toward God. They may not understand fully the reasons why the chastening comes, but on no account will they question the finite wisdom and good of their Heavenly Father. And so, being spiritually adjusted to God's will through the power of His grace, they are prepared to receive the spiritual and heavenly compensations which come to them through the peculiar channel of divine chastening. Glory to God.

Further, the aim of all this "that we may be partakers of his holiness." It is not intended here to teach that God's people are sanctified through suffering, because that is not the scriptural process of sanctification. Of course, we admit that some Protestant churches teach that process, but to us it savors too much of the Roman Catholicism of the middle ages. Rejecting the true scriptural method of sanctification, viz, through the blood of Jesus Christ and the power of the old exploded beliefs of hyper-Calvanism and Roman Catholicism for an explanation of the present situation, and so they teach, "sanctified through suffering," that is "sanctification by degrees," but somehow they never by this process arrive at their destination.

This then is not the thought that Paul has in mind. Rather he teaches us that an entirely submissive and surrendered will to all the permissive dispensations of God's providence provides an occasion for such divine contact with His holy character that we come out of the afflictions and chastenings with a more exalted spiritual conception of his infinite wisdom and goodness towards us than ever before. Thus, we have a more enlarged view of His gracious purposes towards us and a clearer participation of benefits of divine chastening.

A. L. BUBAR.

"Send me," said Matheson, "to the hearts without a home, to the lives with-

out a love, to the crowds without a compass, to the ranks without a refuge! Send me, Lord, to the famished whom none have fed, to the sick whom none have visited, to the demoniac whom none have calmed, to the fallen whom none have lifted, to the leper whom none have comforted! Then shall I have the birthright of the first-born; then shall I have the blessing of the mighty God of Jacob."

QUARTERLY MEETING.

The Quarterly Meeting of District No. 2 convened with the Moncton church Tuesday evening March the 10th.

The writer preached Tuesday, Wednesday and Friday evenings. Rev. F. H. Grass preached Thursday evening. The preaching services were seasons of helpfulness. A number knelt at the altar the two last nights. Brother A. F. Tanner had charge of the afternoon services which were blessed social seasons.

The business session was called to order Friday at 2.30 p. m., President W. B. Wiggins in the chair. Meeting was opened by singing a number of hymns, after which Brothers A. F. Tanner and W. B. Wiggins led in prayer. To the roll call of ministers the following responded: F. H. Grass, G. B. Grass, W. B. Wiggins, M. S. Trafton; Licentiate A. F. Tanner. Delegates: Lutz Mountain, Oliver Trites; Moncton, P. S. Jones; Mercer Settlement, Noah Hicks; St. John, T. W. Prince, G. B. Storey.

The churches then reported by letter and by delegates, as well, when present. Lutz Mountain, no letter. The cause reported in low state.

Moncton church reported by letter. Interest increasing, meetings well attended and altogether there is a strong hope for real victory for God in the future. Bro. P. S. Jones heartily endorsed the letter.

Amherst reported by letter. It felt encouraged in the work. Brother Lock was still holding the fort.

Westchester reported by letter: To the quarterly meeting convening at Moncton, N. B., March the 10th. We, the R. B. church of Westchester Station, send greetings. We cannot send a delegate this quarter but will report through letter. God is coming in power to love and is blessing us a church; for which we praise Him. Satan has been waging war against us. The battle has been hot and heavy but He who stood by Daniel and delivered the Hebrew children from the fiery furnace, was with us. We thank God for men of faith and courage. Brother George Story of St. John, who attended the last quarterly meeting at Westchester Station, feeling the burden of souls, went with others from home to home, praying, singing and talking with the people, which had the desired effect for "he that soweth in tears shall reap in joy." On the 28th of January Evangelist E. Dean came into our midst and under the searching truth that was preached night after night, some of us discovered that we had grown weary in well doing and our armor had become rusty, but thanks be unto God for His mercy and long-suffering has caused us to pray as David prayed, "restore unto us the joy of Thy salvation, uphold us with Thy free Spirit, then shall we teach transgressors Thy ways and sinners shall be converted unto Thee." God gave us the desire of our hearts in seeing precious souls brought to Him, for during these last few weeks' meetings a number have been gloriously converted to God. Some of the altar calls were wonderful. When as many as twen-

ty-five would surround the mercy seat truly the angels in Heaven had cause to rejoice over the scenes here. A number have crossed the Jordan to the promised land and are today rejoicing in the fullness of the blessing of the gospel of peace. To God be all the glory forever. Brother Dearn announced last week that the meetings would close Sabbath night the 8th, but our God ordered it otherwise for when the altar call was given twenty one precious souls came out to seek Jesus. The meetings are still in progress and everything bids fair for an old-time revival. The Lord is also undertaking for us in the paying off of the debt. At the church last Friday night we raised twenty-eight dollars. We are living in blessed anticipation of having the church free from debt sooner or later. Dear reader of the HIGHWAY we kindly ask you to remember us in prayer. This letter has been read and received by the church.

Signed by the clerk,

MRS. MINNIE TEED.

Mercer Settlement reported by letter that the work was encouraging, although the pastor had been sick some of the time during the quarter. Their faith is strong for the future.

Head of Millstream.—No delegate, no letter. The pastor, F. H. Grass spoke of the work as encouraging and still taking on strength.

Upper Springfield.—No report. Pastor F. H. Grass reported that owing to the unfavourable condition of weather and roads it was hard to do anything on account of the people being scattered. A Women's Missionary Society had been organized.

Grays Mills.—No delegate, no report.

St. John reported by letter. Work is encouraging and strong in all the departments. Three men were baptized during the quarter, and six united with the church. The delegates, T. W. Prince and G. B. Storey spoke encouragingly.

The officers elected for the ensuing quarter are: Rev. W. B. Wiggins, president; Rev. M. S. Trafton, secretary; Rev. P. S. Jones, treasurer.

The matter of locating next quarterly meeting was left open for invitation to be forwarded to secretary.

A vote of thanks was passed and tendered to the people of the church and congregation for the kindness and hospitality to the delegates and visitors.

R. M. TRAFTON, Secretary.

BETTER BUSINESS.

What America needs more than railway extensions, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour earlier Thursday night, so as to get the chores done and go to prayer-meeting; they borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich men who look with scorn on such unbusiness like behavior. That's what we need now to clear this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions.—Wall Street Journal.

YOUNG PEOPLE'S COLUMN.

BE NOT FORGETFUL TO ENTERTAIN STRANGERS.

BY SUSAN HUBBARD MARTIN.

Mrs. Brett was putting away the weekly linen, when little Katherine, in the hall beyond, called in her sweet child's treble:

"Mrs. Brett! Oh, Mrs. Brett!"

"Yes, darling," said Mrs. Brett, emerging from the linen closet. She was a sweet-faced, motherly woman with brown eyes.

Katherine went up to her and took her hand, and the two went off to Mrs. Brett's room, just adjoining. When she was fairly inside, Katherine took her own especial chair, for Mrs. Brett's room was a favorite retreat of hers. In it she spent many happy hours. Her mother was young and gay and went about in society a great deal. She necessarily saw but little of her. Mrs. Brett's had the whole care of Katherine, and took her to Sunday school, taught her verses and read the Bible stories she so loved. Mrs. Brett had once had a happy home of her own and had been well provided for, but death came, and then poverty, and the gentle woman in the black dress of widowhood was forced to do what she could. Housekeeping she did well, and so it was in this capacity she came to Katherine's mother, who to her credit, let it be said was not unkind to her. And then before long, seeing how well she did things, she gradually slipped the reins of government into Mrs. Brett's hands, and went her careless way.

Katherine looked up at Mrs. Brett. She was only six—a little, solemn-eyed child, with long, brown curls.

"Did you see the missionary last night, and was it a good meeting?" she asked solemnly.

Mrs. Brett adjusted her spectacles. "Yes, Katherine," she replied, "it was a good meeting. I wish you had been there. She told all about the heathen and the way to help them. Oh, but she's a grand woman. There are tigers over there, too, Katherine. They come right up to the door. The missionary told how her husband himself killed one, one day. Do you know Katherine I feel ashamed. The missionary is here for a visit in her old country, and what do you think our church members are letting her do?"

"I don't know Mrs. Brett," replied Katherine, fixing her big, brown eyes upon her good friends face.

"They are letting her take meals in a boarding house, without once asking her to their houses. Can't do anything, for this isn't my home, and I'm only your mamma's housekeeper, but it makes me feel very sorry—it does. Twenty-seven years she's been in India and China, and now, when she comes back, after such a hard time, to let her eat in restaurants or any place she can, seems hard and ungrateful."

"What would you do if you had a home Mrs. Brett?" asked little Katherine, suddenly.

"Have the missionary stay with me," was the quick reply, and then somehow tears rose to Mrs. Brett's eyes.

"Don't cry," said Katherine, giving her old friend a kiss. "You've got me."

"So I have. There, run away darling and play. It's nearly lunch time."

"Mamma," said the little girl, later, "are you and papa going out to dinner to-morrow?"

"Yes, why do you ask?"

"Oh, because Mrs. Brett and I eat alone so much, I wonder if you'd care if we had company?"

"Company? Whom?" demanded her mother, turning around to face her little daughter.

But Katherine stood her ground.

"Well, if you must know, mamma," she replied, gently, "it's a missionary. You see, mamma," she's come to Mrs. Brett's church and mine, clear from India, and no one's inviting her to have any meals with them at all. Mrs. Brett feels awfully bad about it, because it's her church, you know, and she has a pride in it. Besides, she loves missionaries, and so I thought if you didn't care, I'd like to invite her here."

Young Mrs. Bennett looked down again upon the small speaker. "You are the queerest child. Instead of asking for some one your own age, you want a

missionary. But invite her if you want to, Katherine," she added, not unkindly.

"May we have the cut-glass and pearl-handled knives?" demanded the little girl.

"Yes, and tell Mrs. Brett she may order anything she wants for dinner."

"Ice cream?" asked Katherine, from the door.

"Yes, even ice cream."

Katherine was all in white that next evening. Her brown curls were tied with blue ribbon, and at her neck she wore a gold cross. In the dining room the lights were on, and under its rays the cut-glass and silver gleamed and sparkled. It was a beautiful room, rare china lined the walls, and the furniture was of massive oak.

What a good time Katherine did have, and how they all enjoyed the dinner! After dinner the missionary took her on her knee and told her about the children of India and China, what they did and how they lived. The evening sped so rapidly, it seemed but a moment until papa and mamma came in, and the tones of Katherine's voice reached their ears.

"Has she company?" inquired Harold Bennett of his wife.

His wife smiled. "Only a missionary was the answer. "She is the queerest child, and so old fashioned. Let us go up stairs until the missionary leaves,"

But Harold Bennett shook his head. "I must be courteous to Katherine's guest," he said, a little gravely, and then he went in to where Katherine and the missionary sat. The light fell upon the grey hair and brown curls so near together, and as Mr. Bennett looked a mental picture arose before him. The years rolled back. He was a little boy again. He sat in a little, white-walled church, and near him were his white-haired grandparents, for his father and mother had died and left him—a little baby—to their care. He was back in it all again, the peace, the purity, and the hope. And how was it with him now.

Just then Katherine saw him.

"Here you are, papa," she cried, joyfully running to meet him. "Let me introduce to you our missionary, Mrs. Brett's and mine. She took dinner with us."

"I'm very glad," said Mr. Bennett, giving his hand with courtly grace. "Your friends are mine, Katherine."

And then he sat down and the conversation was resumed. No one knew quite how it happened, but the missionary that night became installed in the Bennett's guest chamber, and she stayed until her work called her back to China. They simply would not let her go. A day or two before she went away, Mr. Bennett came into his wife's room. "Mabel" he began, "I've come for a little talk, dearest. Isn't it time for us to begin to be a little better to Katherine? Aren't we ready to give up these dinners and theatres and cards? Oh, Mabel, I wasn't brought up to this life. I had better training, but the world crept in and I followed. Now, will you help me?"

His wife's eyes filled with tears. She came and knelt beside him. "If you will help me too," she murmured. "Oh, don't you suppose I haven't seen, too, the folly of the lives we have been living? I began to see it—"

Her husband interrupted her with a kiss.

"Since the coming of Katherine's missionary," he added, speaking with reverence, too, for this worker from foreign fields had proved herself a true home missionary in bringing about the regeneration of this little household.—"Home Herald."

TWO SIDES.

There are two facts which should not be lost sight of in connection with a minister and his congregation. (1) The preacher who makes a long mouth and tells pitiful stories in parading his poverty, with the hope that people will pity him and give liberal donations, is a baby and deserves only to suffer or dig for a living. (2) The congregation which allows a faithful minister to tug his life away in trying to promote the welfare of his people, without coming to his assistance by encouraging him in his work and helping financially, is woefully deficient in Christian duty and deserves to be without a minister. "Bear ye one another's burdens, and so fulfil the law of Christ."—Selected.



OUR MISSIONARIES.

Dr. and Mrs. H. C. Sanders, Faith and Paul, who, with three younger children, born in South Africa, are now on their way home, and expect to be at the Alliance and Camp Meeting this season at Beulah and Riverside.