

Bessie Wilson M Bessie Wilson

TEMPERANCE

TWIN FOES OF YOUTH.

Lieutenant General Miles, commander-in-chief of the American army, is a fearless, outspoken enemy of the saloon, and especially of the army canteen. Some twenty-five years ago, when he was only a brigadier-general, he wrote the following, which was published in the Youth's Companion: "One of the principal evils undermining the character of the youth of the country and destroying the intelligence and strength of men, not only in the army, but in nearly every business and profession, is the use of tobacco and alcohol. If a young man would retain his clear brain, his manly voice, and sound health, he had better eschew both." Will not our young men readers carefully consider and heed these words, coming as they do from the head of the United States army? Having been asked recently if he had written the above attributed to him, the Christian advocate says he replied that he had, and added, "I am fully convinced that the world would be better without either of the articles mentioned"—The Religious Telescope.

THE LABORING MAN'S CURSE.

The great curse of the laboring man is intemperance. It has brought more desolation to the wage-earners than strikes, or war, or sickness or death. It is a more unrelenting tyrant than the grasping monopolist. It has caused little children to be hungry and cold, to grow up among evil associates, to be reared without the knowledge of God. It has broken up more homes and wrecked more lives than any other cause on the face of the earth (Cardinal Gibbons).—From the American Issue.

HE COULD SAY NO.

Rev. Charles Garret. A little fellow who had been brought up a staunch teetotaler was about to be apprenticed. The foreman offered him a glass of beer. The little fellow said: "I never touch that stuff." "Hallo, youngster," replied the foreman, "we have no teetotalers here." "If you have me, you'll have one," returned the boy. The foreman was irritated and, holding up the glass of beer, he said: "Now my boy there is only one master here; you'll either have this inside or outside." The little fellow said: "Well, you can please yourself. I brought my clean jacket with me and a good character. You may spoil my jacket, but you can't spoil my character."—Selected.

LIQUOR AGAINST LOVE.

By Mary Starck. Century after century, battles have been raging between liquor and love, and whenever the smoke of conflict clears away, it is proved that love has come off conquerer. Liquor defeats its best friends, and by and by it will end in defeating its own self. It makes men unfit for the duties of the family, the business world, and the state. Love fits men for these duties, thus making them able to come out victorious from the conflict, even though at first far outnumbered by the enemy.

A manufacturer in Belgium marked seven hundred five-franc pieces before paying his workmen. Two days after, the keepers of adjacent grog-shops, at his request, adjoined all such pieces as had been given them. They returned more than three hundred, showing that each workman had spent more than half his wages at the public house in less than two days.

THE WAY OF HOLINESS.

By public highway we usually mean all that tract of land from fence to fence owned by the Commonwealth with certain rights and privileges conceded to the property owners along both sides of the said highway.

This highway includes 1—The public way in the center intended, prepared and maintained for the driving of vehicles of every description.

2—The gutters on both sides as a rule.

3—That part of the highway between the gutter and the fence or boundary line, either prepared and used as a walk, or pavement for pedestrians only or not used at all.

In Isaiah 35:8, we read, "And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it." "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."

In this beautiful figure we have a "way," prefiguring the Coming One who declared "I am the Way." This "Way" was to be called, "The way of holiness," in anticipation of Him "who is made unto us . . . sanctification."

Thus the Hebrew figure designates an elevated prepared way (derek, trodden path, Dr. Young) in the midst of the highway.

According to the above Scripture passages as well as hundred of other statements of Scripture, there is no danger whatever on "The Way." "The unclean shall not pass over it" and "no ravenous beast shall go up thereon."

The word "way" is written with a capital W, six times in the Acts of the Apostles in the Revised Version, referring to Christ and His doctrine.

It is only those who are in danger of "The Way" in the gutter, and on the fence, in the hedges, who are in danger of upsetting and getting into a wreck.

If then some contend that they are called to point out, emphasize and magnify the obstructions which are alongside of "The Way" which no doubt are numberless and dangerous, may there not also be some who are called to be traveling "to Zion with songs and everlasting joy upon their heads?" Is. 35:10, or like Paul sing the song of victory of Rom. 8, "If God be for us who can be against us?" "Who is he that condemneth?" Who shall separate us from the love of Christ?" Or shout "More than conquerors." "I am persuaded that neither . . . nor . . . nor . . . nor . . . nor . . . nor . . . nor . . . nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus."

Or like Paul's triumphant note of praise and victory to the redeemed Corinthians when he says—"Thanks be unto God which always causeth us to triumph in Christ." Or cry out with Peter, "Brethren, give the more diligence to make your calling and election sure: for if ye do these things ye shall never stumble: For thus shall be richly supplied unto you the entrance into the eternal Kingdom of our Lord and Saviour Jesus Christ."

Brethren, the word says that we are to keep "looking unto Jesus the Author and Finisher of our faith," but they that are "measuring themselves among themselves are not wise." Paul tells us that by "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory."

Looking at people's failures and blunders will only make you the more fearful and discouraged; looking at the devil and his work around you will please him and make you gloomy and despondent, looking at all the traps, pitfalls and dangers prepared by the devil for your destruction will take all your time but will not elevate you, but "one look" one smile from Jesus is dearer far than all," and will help you

on to heaven more than the scary sounds by the way, and the preaching of fear and unbelief.

If your child is in a place of danger entice it away. If it is playing with the butcher knife don't pull it out of its hand and thus make things worse but hold out an orange, a picture book or anything more attractive than what it has, and thus draw its attention away from the dangerous and the forbidden.

Beloved, there is nothing that can have such a magnetic, attractive power to keep people in the safe and narrow way than a clear view of the Christ, the strength of the weak, the Wisdom of the ignorant, the Supply of the needy, the Companion and Guide of the traveler.

Remember "The Way of Holiness" is a safe way, a sureway, a prepared, proved and tried way. Some one says, "But what about the many other by-ways, are there no dangers there?" Yes certainly, but you have no 'business there.

The word also speaks to us about "the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early."

Some one might also ask, "But what about Egypt, Babylon, etc. Is there no danger there?" Of course there is, but ye dwellers of Zion, ye have no business down there, "woe unto him that goeth to Egypt for help." Stay in the city whose God is its safety and you need never fear. Abide in Him and you need never fear, never thirst, never hunger, never fall, never perish. No, you shall never "want any good thing." Is this too strong? Is it stronger than His Word? Is it going beyond His promises or His grace? Shall we "imit the Holy One of Israel" (Ps. 78:41) and perish like Israel in the wilderness or shall we like Paul trust God for constant victory in this life and an entrance abundantly at last?

Brethren let us trust God and go ahead.—Gospel Banner.

PURITY, THE CROWN OF JUSTIFICATION.

Rev. E. E. Wood.

The strongest proof that regeneration has taken place in any life is the hearty desire for purity. The newly converted may not be able to clearly define their need, but there is a hunger that always attends those not filled with the Spirit. The fact that many who profess conversion have no desire to be holy is clear proof that they are bastards and not sons. Pastors and evangelists have no trouble with new converts on holiness lines. Our only difficulty is with those who are backslidden or have never been saved. It would be as wise to say that a green leaf could be separated from its color and maintain its life and health or that weight could be detached from iron, or heat from fire, or perfume from flowers as to say that a longing for heart purity does not attend the truly saved.

Without doubt there are many who would stoutly maintain that our relation to holiness does not affect our justification, but what does the Word plainly say?

"And every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3:2. Does not that plain statement fully substantiate what I have already said? I do not wonder that no less a divine than Albert Barnes, the commentator, has said that if the soul does not long for sanctification it is clear proof that regeneration is an absent quantity.

The unawakened sinner does not desire either pardon or purity. But when aroused and converted he grasps pardon with one hand and reaches forth for purity with the other. He who claims pardon and does not reach forth for purity proves to all that his hand

grasps a worthless pebble and not a priceless gem. There are absolutely no exceptions, for does not the Word say: "Every man?" Measure American Protestantism by this criterion, and our bloated statistics are visibly reduced.

It is not an uncommon thing for an evangelist to find large congregations active in "church work," but disposed of all desire for holiness work or preaching. Such a church is nothing but a social club, devoid of spiritual life, dead to the greatest good, and on the way to the land of eternal night.

The question of holiness is forever settled when the obedient convert reads 1 Peter, 1-14:15:16 and kindred Scriptures. Inconsistent professors and what those in opposition may say or do will not deter such an one in his search for purity. He sees holiness not only as a great privilege but as a command and he reads in 1st John 2:4, these words, "He that sayeth, I know Him, and keepeth not His commandments is a liar."

But just here is the danger point; a slackness in the march from Egypt to Canaan. It was the plan of the early church to get converts sanctified as quickly as possible. The entire ministry was devoted to that one thing. How far we have swerved from the original plan is seen in the fact that holiness work, at the present time, is limited to a few churches and what is known as the holiness movement. No doubt there are places where the doctrine is hinted at but we refer to churches and associations that definitely lead the people into the experience.

There is a preserving virtue in holiness, and just here lies the danger. Not to hasten from the point of justification to entire sanctification is to endanger the soul greatly and often results in complete shipwreck itself. Perhaps your experience has changed color often; you have been very zealous but only at times. Holiness imparts a "constant" spirit. Much backsliding, both in heart and life, is due to a neglect of holiness. "How shall we escape if we neglect so great salvation" is a profitable question for believers as well as sinners. How shall we escape decay, deadness, formality and hell itself if we do not seek to be wholly sanctified early in the Christian life?

Solomon says, "A virtuous wife is a crown to her husband." Purity is the crown to justification. Without it we are like a house without a roof or a wall without a cover. Oh, beloved, hasten on to your perfection, the rest of the soul. Make a death bed consecration. Claim your inheritance. Do it now.—Christian Witness.

THE RIGHTEOUS NEVER FORSAKEN.

A young pastor and his wife were sent as "supply" on the plains of South Dakota, where they lived in the Sunday School rooms of a small country church, and preached in the surrounding country, in one place in a sod church. The people were poor, but many were good and loyal to the church. They saw several converted and progressed nicely until spring came and the drought set in. When one quarterly meeting came but three dollars had been reported on the salary. One morning the young pastor got up early and drove about forty miles to a funeral. When he came back in the evening there was no supper, because there was nothing in the house to cook. After driving nearly eighty miles and nothing to eat, the young man went to bed in a bad humor, determined to go East and enter commercial life, for an offer had been made to him by a reliable firm.

But his good wife got her Bible and began to read aloud from the thirty-seventh psalm. When she reached the verse, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed," the young parson began to meditate and say: "Will that be true in our case?" She

read on: "They shall not be ashamed; in the days of famine they shall be satisfied. I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."

She closed her Bible, knelt and prayed, committing all to her God. By this time the young pastor had almost forgotten his trial, and was wondering why God had always been so "good to the children of men."

After hours of wakefulness he fell asleep, but early in the morning awoke hearing some one knocking on the door. It was a crowd of men and women from an out-of-town appointment, going through town on their way to hear the Hon. Sunset Cox speak. They stopped to remember their pastor and wife with a donation of many good things to eat and ten dollars in money on salary. The good wife's prayer was answered and the pastor humbled and taught another lesson to trust God and "count your blessings."—Ram's Horn.

THE MINISTERIAL DEAD LINE.

(Continued from page two.) hour with some of the brethren "down town."

A minister may hit his dead line in his own study over his books, puffing an old pipe, until the neighbors gossip about his laziness, for when a preacher is lazy he is the limit.

Display of learning has marked a dead line for more than one man, of God. I always regret to hear members of a church say: "Our minister always preaches over our heads."

No race horse ever went under the tape more rapidly than some ministers have gone over their dead line driving a horse that went too fast. Whenever a horse goes too fast, all that the horse gains in speed the minister loses in ministerial office, and he hits his dead line in that community at a two-forty gait.

An imaginary dead line has been drawn for more than one minister by his shabby appearance on the street. I don't mean clothes that have patches on, but untidy clothes, and tobacco running down the corners of the mouth.

Some dear men of God have gone over the dead line with their congregations by their long sermons and monotonous delivery.

I have mentioned nothing new. We all know these things, and yet many of us will go on stumbling and rising with good resolutions, and doing what we can with the weight of flesh that we have to contend with, and the unscriptural atmosphere that most ministers are forced to breathe, and some day God will call us higher, and then some one will remember us, or song, or sermon, or kind word spoken, after we may have gone over some imaginary dead line with many in the congregation.—Rev. Chester Birch.

MARRIED.

The home of the bride's parents, Mr. and Mrs. Wm. Veysey, Millville, N. B., was the scene of a quiet wedding on November 1st, when their only daughter, Hazel J., was united in marriage to Mr. Henry G. Veness of Fredericton the ceremony being performed by Rev. E. W. Lester.

At Woodstock, N. B., on Nov. 1st, by Rev. H. C. Archer, Chas. E. Sleep of Upper Hainesville, was united in marriage to Miss Cora H. Kelley of the same place.

At the Reformed Baptist parsonage Woodstock, N. B., on Nov. 5th, by Rev. H. C. Archer, Mr. Addington Stairs of Hartfield, N. B., was united in marriage to Miss Ada A. Clarke of West Waterville, N. B.

At the residence of the groom on Oct. 19th, by Rev. J. H. Coy, Mr. Ambrose Munroe and Miss Emeline Bointon, all of Castalia, Grand Manan.