

King's Highway, THE ORGAN OF THE Reformed Baptists of Canada.

PUBLISHED SEMI-MONTHLY At 54, Germain Street, St. John, N. B., BY A COMMITTEE OF THE ALLIANCE. Rev. G. W. MacDonald, A. Kinney, W. B. Wiggins, B. N. Goodspeed, Rev. S. A. Baker. Committee.

ST. JOHN, N. B., APRIL 30th, 1896.

Holiness is adornment inside and out. "The King's daughter is all glorious within; she shall be brought to the King in raiment of needle work."

Don't flatter yourself that you are sanctified wholly if you use tobacco. A clean heart loathes tobacco as a turtle dove loathes carrion. You cannot carry your pipe or quid into the canaan life.

"To the pure all things are pure." This is not a license for Christians to indulge in impurity, but has reference to distinctions in food, and means that no sin in eating one kind of food and no sanctity in another. A pure heart remains pure whatever is eaten.

Holiness is sin cast out, and Christ crowned within. Everybody loves holiness when it is preached in a popular church, and is not enforced by personal dealing, or by invitations to the altar to seek the experience. It is a pleasant theory, but it costs something to get the fact.

It is not the church of which you are a member, or whether you are a member of any church, or the creed you adhere to, that makes you orthodox. It is the spirit you possess. "If any man have not the Spirit of Christ he is none of his."

Don't constitute yourself a vigilant committee to enforce the law of holiness into the church, or assume that you are the sole guardian of the holiness cause. There is too many like you now. Watch your own heart. If you keep true to God, and your heart always responsive to His call, your time will be fully and well occupied.

This is what the apostle bid Titus, one of his Bishops, say to the younger women of his congregation: "Be sober, love their husbands, love their children, and be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed."

Rev. W. B. Wiggins, B. A., has accepted the pastorate of the Reformed Baptist Church at Woodstock. There is as much in keeping truth as in learning it; hence Paul's admonition to Timothy, "Hold fast the form of sound words which thou hast heard of me."

Salvation does not make stoics of us.—"Being mindful of your tears," says the apostle to Timothy, his son in the gospel. Timothy had, no doubt, shed tears at parting with Paul. And why should he not. Paul had been a father to him. Salvation does not save us from sorrow, but it helps us bear it.

If the friends we have in prosperity would stand by us in adversity, it would be some advantage to have friends. But unfortunately experience, observation and history prove the contrary. "At my first answer no man stood with me," was the statement of Paul to Timothy. He probably refers to a trial he had before the Roman emperor. There were many friends in Rome, no doubt; but friendship means something when martyrdom is the price. Paul is not alone in this experience. Job suffered from the same cause. He says, "My kinsfolk have failed and my familiar friends have forgotten me."

My lover and my friends stand aloof from my soul and my kinsmen stand afar off," is the complaint of the psalmist in the hour of adversity. But of a greater than these it is written, "And they all forsook him and fled." ALL in spite of repeated protestations of undying attachment. In the hour of his supreme trial they turned their backs on the pure and holy one, leaving him to meet his accusers alone, to stand before the judge alone, only a few women followed afar off and gazed on the spectacle of his suffering and death. It seems sad to think that mankind has no more loyalty one to the other, and that self-interest will overcome so easily all our feelings of friendship. Yet it is true, too true. Not long since we looked upon a brother who in an evil hour had given way to the tempter and a sense of this fact came upon us with terrible force. Friends who once rejoiced in his society and perhaps were in some respects scarcely his equal, now look upon him with coldness and utter disregard of the loneliness of his situation. In sadness we asked ourselves, Is this christianity? does Christ teach us this? shall friendship cease when humanity suffers, from either the persecutions of others or from their own falls. Two important passages of holy writ come to our aid just here. "If a brother be overtaken in a fault, ye who are spiritual RESTORE such an one in the spirit of meekness." And "we ought to lay down our lives for the brethren."

Here we find that the Bible would not have us lack either loyalty to a friend or sympathy for the erring. It is not because we are christians, but because of our lack of christianity's most vital principles. "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself." It is refreshing to read the statement of the apostle in full: "Notwithstanding the LORD stood with me and strengthened me." Here we take courage. God will never leave us to our enemies without the assurance of his presence. And better still He stays to impart strength, that we may be able to stand when friends forsake us. Joseph in prison, Daniel among lions, Stephen with stones beating upon his naked body, and a host of others, bear witness to the validity of the promise, "I will never leave or forsake thee." And we pause to add our feeble testimony. "Notwithstanding the LORD stood with me."

Rev. W. B. Wiggins, B. A., has accepted the pastorate of the Reformed Baptist Church at Woodstock. There is as much in keeping truth as in learning it; hence Paul's admonition to Timothy, "Hold fast the form of sound words which thou hast heard of me." And then follows the counsel how to keep it: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." The best way to remember the truth is to keep the Holy Ghost. "He shall bring all things to your remembrance whatsoever I have said unto you."

UNFETTERED WARFARE. "No Man that Warreth Entangleth himself with the affairs of this life." This is the charge of an aged apostle to a young man just entered upon the work of the ministry. Let us note its points. The minister is a warrior. He is to be "a good soldier of Jesus Christ"; therefore he must not be entangled with the affairs of this life. This is always a condition in becoming a soldier. He gives up his own business during the time for which He is enlisted, and devotes himself to the service of his country. The farmer leaves his plow, the mechanic his shop, and the merchant his store. Neither of them expect to pursue these things while in the service of their country, and they do so that they may please those under whom they have enlisted. The minister of the gospel is enlisted under the Divine commander and his great object should be to approve himself to Him. His will should be absorbed in the will of his commander; and his great aim should be to be approved of Him. Christ's will not mine, should be the thought of every servant of God. What general could carry out a campaign if soldiers were permitted to leave at their pleasure and attend to their personal plans and operations, and how can a minister expect to please Jesus Christ, his leader, and pursue his own business. Called to be a soldier and stepping out of the ranks to plough and sow, to sell horses and hay and oats, or to do just a little trading while they do some fighting. How inconsistent this would appear on the battlefield, in a soldier fighting the battles of his country; and is it not much more inconsistent in one called to the important work of the gospel ministry. This is a mistake that too many are making—more than a mistake we fear; a departure from God that must be detrimental both to the minister and the people associated with Him. Brethren of the ministry, let us beware of falling into this snare of the enemy. God does not give furloughs to enable us to carry out our personal interests; the battle is on and every one of us should be at his post; victory for God our only aim. Lord Nelson's signal to his men on the day of battle, "England expects every man to do his duty," was of slight importance when compared with the solemn words of the apostle: "I charge you before God, and the Lord Jesus Christ, who shall judge the quick and the dead, preach the Word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine."

The Lord knowing how the love of personal affairs interfered with a soldier's effective service, ordered that all those who had built a new house, all who had married a wife within the year, and all whose hearts were fearful, to return home. They would be only an incubance—a source of weakness to others. A small matter of worldly business weakens the minister in his work. He has excuses. I am trying to provide something for my family when I am gone; I am paying for a piece of land that I may have a home in my old age? I find it necessary to cultivate a little garden plot in order to supplement my salary, it is so small. All this detracts from his interest in the work, and imperceptibly his sermons become dry and uninteresting; his visits to the homes of parishioners less frequent and less effective. The minister's soul has grown lean; the people are not fed; the church becomes weak and timid; the enemy becomes bold and aggressive; the victory lost; the church finds it hard to maintain her

position—all because the minister's interest is absorbed in his own worldly affairs. The facts are he has broken with God—become distrustful of his care; forgetting that the soldier is provided for by the government, he takes the work in his own hands. Everything goes wrong in such cases. Discouragement and hesitancy in the minister's movements, and weakness and death in the church. M.

WHERE ARE THE NINE? LUKE 17:14. And it came to pass that as they went they were cleansed. Leprosy is typical of sin. 1st. As uncleaness, defiling the whole man. 2nd. As a separating principle: These men were separated from other people by law and custom. There are some good points in the conduct of these men that I wish to notice. 1st. They did not console themselves because they were all in the same condition. (Make your own application.) 2nd. They felt and acknowledged their need of cleansing. 3rd. They improved their first and perhaps their only opportunity. 4th. They did not wait to be coaxed or persuaded to seek cleansing. 5th. They took the right course to get cleansed: they appealed directly to Jesus without questioning. Their birth and social positions might have varied originally, but the disease placed them all as lepers. So with sin. They expressed their utter helplessness in their cry, "Master, have mercy on us." Their prayer consisted of only six words. He answered in the same number. His answer seemed indirect. Does he not say to all go and do something,—go confess, go and restore, or go and be reconciled to some person. Their obedience was their part of producing visible results by invisible power. They knew the work was done, but they could not explain how it was done other than they asked. He commanded. They obeyed, and the mysterious power came instantaneously. Their action may be applied in many ways. 1st. Some suppose that only one out of ten converts stand true. 2nd. Perhaps only one out of ten glorify God with a vigorous christian life, nine being dependants or babes in the church all their life time. 3rd. Perhaps only one out of ten keep their promises made to God in times of sickness or danger. 4th. Perhaps nine out of ten who come to Christ have only temporal benefits in view. 5th. Do more than one out of ten professed christians show personal gratitude to Christ for the great sacrifice He made for them? 6th. Is there an average of one out of every ten converts who get wholly sanctified? Evidently this man received more than the rest, for he got the witness of Jesus to his cleansing and did not need the priest to tell him so. Where are the nine? Can any person locate them spiritually. You can always locate a wholly sanctified soul. S. A. B.

KIND WORDS And Tangible Tokens. Mrs. Baker and the writer were the happy recipients of the following address and a number of beautiful gifts in china, glass and silverware on the evening of Monday, April 27th, the occasion being the fifteenth anniversary of our marriage. The oft-repeated acts of kindness that have been

bestowed upon myself and family by these dear people since becoming the pastor in this place have placed us in a position where it is hard to find words to express our feelings. They certainly remind me of the dealing of the Lord with a believing soul that he follows blessing with blessing until we fall at his feet with our hearts too full for expression. We look beyond the gifts to the motives that actuate the deeds and say, may our Heavenly Father aid us to do faithful service to a people who manifest such unbounded kindness toward one of the least of His servants. S. A. BAKER.

MINISTERS AND CHURCHES. Rev. A. Kinney, we are glad to learn, is much improved in health and doing his regular work on his circuit. Bro. F. B. Scribner is named as the supply of the M. E. Church at Lambert Lake, Me. We hope to see him at the Alliance and Camp meeting this summer. Applications for rooms at Beulah Camp ground are beginning to come in already. We expect to begin work on the new building in a few days, which, when finished, will give an addition of 28 or 30 sleeping rooms. Rev. G. W. MacDonald preached on the 26th at Norton Station and Mercer Settlement, and baptized three persons who were converted in meetings recently held at Norton Station by Mrs. Dr. Murray. Rev. B. Carradine has been holding a very interesting and successful holiness revival meeting at Greenville, Tenn. Along with many others, we hear that five preachers, three of the Methodist Church and two of the Cumberland Presbyterian Church sought and found the blessing of entire sanctification. The work has had a gracious influence throughout that section. Rev. S. A. Baker baptized two converts at St. John on Sunday, 26th. He has accepted the invitation of the church to remain pastor for the third year.

BEULAH CAMP MEETING. Now is the time to begin to lay your plans about going. 1st. Say yes, the Lord so willing I am going. 2nd. Begin praying that God may direct us in all our arrangements and wonderfully pour out His Spirit upon the meeting. 3rd. Sit down and write to Bro. Baker to put your name down for a room or berth. Don't wait until you come to the meeting. 4th. Tell all your friends about the meeting and encourage them to come. 5th. Give all the bedding you can for the equipment of the new building and encourage all your friends to follow your good example. 6th. Count the blessings you are to receive by coming—(a) Spiritual blessings, wonderfully refreshing from the presence of the Lord; (b) physical blessings. Who can tell the benefit one receives by two weeks' freedom from business and home cares. (c) Social blessings. In holy christian fellowship, renewing the acquaintance and becoming acquainted with more of those with whom we expect to spend the glorious eternity. How great the privilege to lay aside the cares of this life for two weeks and to employ all our redeemed energies in the grand work of rescuing souls from sin and bringing them into the liberty of the Son of God. Why, certainly go, if we have to make a sacrifice to do so. S. A. B.

NOTES FROM A SERMON. Preached in Lowell, Mass., on Jan. 22, 1893, by Dr. Carradine. TEXT, Gal. 2: 20.—"I am crucified with Christ," &c. An extraordinary experience. I don't believe that any regenerate man can truly say that this is his experience. A man must be born before he can be crucified, hence it is a subsequent divine work to being born again. Sanctification is crucifixion. The first feature of crucifixion is that of loss. The second feature is that of pain. The third feature is that of holiness. The fourth feature is that of shame. The fifth feature is that of dying. Every man went to his own house, but Jesus went to the Mount of Olives. No one asked Him home. This is the way a sanctified preacher is used in some places. Sanctification is a death. Not being crucified, but crucified. A dead man is not sensitive and will not answer back. Sanctification is also a life. Nevertheless I live. Every form of new life is a misunderstood life. To understand the sanctified life we must partake of it. I thought it was a parrot, but I found it was a nightingale. It is a camp meeting in you. Some christians are salted or pickled, yet not preserved. It is a life of love. It is a life of combined rest and activity. It is a kept life. It keeps you. It is Christ in you. I live, yet not I, but Christ lives in me. It is a life of faith. You get it by faith. You retain it by faith. It brings you into the life of faith.

DR. CARRADINE'S NEW BOOK. We have received from the publisher, Dr. Carradine's new book, entitled, "The Better Way." It is nicely bound. On the first page is a very true portrait of Dr. Carradine. The book contains 193 pages, divided into 24 chapters. We consider it an excellent and timely book. 1st. Because it is easy reading. 2nd. The chapters are short, hence adapted to busy people's need. 3rd. It is expository of Scripture texts bearing on the two works of grace. 4th. It is written in a pleasant and attractive style that cannot but be most pleasing to all lovers of holiness. The price is 75 cents. It is published by Rev. M. W. Knapp, at the office of the *Revivalist*, Y. M. C. A. Building, Cincinnati, O. We will be glad to receive many orders for the above book. S. A. B.

ALL THE CHURCHES. Should make a strong effort to raise all the money possible during the next two months for the Missionary Fund. The Alliance meeting will soon be here.

THE ALLIANCE TENT. We hope the brethren in Carleton Co. will see that the tent, with all the poles and lanterns and lamps, is returned to the camp ground as soon as possible, as the brethren will need it, as we expect meetings will be held on the grounds all summer.

EVANGELISTIC FUND. Previously acknowledged, \$134 58. Semi-monthly contribution, 2 00. Collected by Miss Kimble, 3 00. \$141 58. E. COSMAN, treasurer.

All who subscribed to this fund should send the amount to the treasurer immediately, and all who will contribute to it are requested to do so as we are now in need of funds.

DIED. At St. John, on April 17th, of diphtheria, Arthur Pidgeon, aged 14 years and 3 months. Arthur was a member of our Sunday school. Before death came he found the Saviour to the joy of his own heart and of the family. So we do not mourn as those who have no hope. At Belyea Hotel, St. John, on April 29th, of consumption, Maud M., daughter of Deacon J. L. Belyea, aged 32 years. Sister Belyea professed religion some years ago, but just before she was taken sick she was greatly refreshed by the Lord, and maintained a firm faith and hope to the end. The family have our deepest sympathy in their affliction. At Lake Darling, N. S., on April 13th, Ivan Clifford, son of James C. and Saphronia Bent, aged three years and ten months. May God sustain our brother and sister in this great loss; but their loss is his eternal gain. A. KINNEY.

We have so few of such,—so good, so sweet,—"Tis hard to lose 'em one, tho' gone to bliss; Though up the shining way his angel feet Have sped to brighter worlds, and we in this. O, God I we give him up; it is Thy will; And while we render back what Thou hast given, Oh, make the burden light, and let us feel Earth holds one angel less, one more in Heaven.

TESTIMONIES. (Extract from a private letter.) I am so glad I learned that God's grace is sufficient for us, whatever circumstances of life we are in, or whatever position in life we are called to fill. I am resting secure upon His promises. "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; I will help thee; yea, I will uphold thee with the right hand of My righteousness." Neither doubts nor fears cross my pathway. Peace that passeth understanding, Joy the world can never give, Now in Jesus I am finding, In His smiles of love I live.

I can scarcely realize that it is so near the time of the meeting of the Alliance and Camp meeting again. I am looking forward with much pleasure to the meeting, when I may be able to meet you all again. Your sister in Christ, M. H. McALLISTER. Newton Centre, Mass.

ACKNOWLEDGMENTS. Mrs. W. T. L. Reed, Fredericton, Dec., '96; Miss Amelia Atherton, " " '95; Henry Hoyt, Millville, " " '96; The London War Cry is responsible for this statement: "The latest fashion in Parisian bonnets is the same as that worn by the Salvation Army lasses, with very broad strings tied under the chin. If the Paris ladies would copy some other things about salvation Army lasses, society would not suffer!"

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Correspondence. SOUTH PEMBROKE, ME., April 13, '96. Dear Highway:— I write to-day to say I am better satisfied with my blessed Saviour every day, for my way grows much brighter. I have the assurance that my life is hid with Christ in God, and that I am cleansed from all sin by the precious blood of Jesus, and that the abiding Comforter, the Holy Spirit, is living in my soul. Your sister in Christ, LAURA E. GREENLAW. MILLVILLE, April 27th, 1896. Dear Highway:— Since my last communication we have had good times here in this part of the vineyard of the Lord. Bro. Wiggins was with us for two weeks and many were greatly helped during his stay. We ourselves have suffered severely in the body through another attack of the grippe, and were laid aside for awhile from active work, but are now on the way of recovery to health. Praise the Lord! We are now again engaged in extra meetings. We are having union meetings. Rev. Mr. Dewitt, F. C. Baptist, Rev. Mr. Barton, Calvinist Baptist, and your humble servant are doing battle for the Lord. Praise the dear Lord, we are moving on to victory, and souls are getting saved and backsliders are returning to Father's house. Pray for us. Your brother in Christ, A. STORREGER. NORTH HEAD, April 27th, '96. Dear Highway:— I am again in the work and this time the field is North Head, Grand Manan. I came here the 15th inst. and was met at the boat by Mr. and Mrs. Lorenz Watt, who kindly took me to their home where I have been very pleasantly entertained. As yet we have had only the regular meetings of the church, but they have been good and well attended by the young people of the place as well as the members of the church. Meetings have been announced for every evening this week, Saturday excepted, and we are praying for and expecting God's blessing. I feel very inefficient to lead the work; but I know it is "not by might or by power, but by God's Spirit," that the work must be carried on. Pray for us. I received a letter from Sister Mary written a little over a week ago, saying she was still working at Peel. I think now she is probably at home. I find the Island is full of new and interesting things, and have already been over to "Whale Cove" beach and the "Swallow-tail" Lighthouse. I want to mention the fact that before coming here I was at home in Sussex; and there is a little band of holiness people there who hold a cottage prayer meeting every week in the home of Mr. Astel. We had some very precious meetings there while I was home, and I found it a very congenial and helpful place to be. God always meets with them and blesses them; but, brothers and sisters, let us remember them when we pray. The Lord fills my soul with peace, and these are blessed days of trusting. I praise the Lord for His presence and help. Your sister in Jesus, MAMIE GOSLINE. YARMOUTH, N. S., April 23rd, '96. Dear Highway:— I closed my meetings with Bro. Hilliard's charge on Sunday night, April 12th. We had a precious season together. On evening of April 12th we were at Phinney's Cove. One baptized in the afternoon and received into the church. Then followed a communion service, when we enjoyed a sweet season together that will not soon be forgotten. On Monday we drove to Bridgetown, where we had the pleasure of attending the Methodist prayer service, which was a precious season, plainly speaking; the result of Bro. H. N. Brown's labors with them; the whole church being strengthened, many sanctified and a number converted. We also had the pleasure of visiting Miss Julia Pierce, who has been an invalid for over twenty years and who

is now dwelling in a beautiful home called "faith home," given to her in answer to prayer. Having been a helpless sufferer for a number of years it became necessary to move her to the almshouse. But after prayerfully waiting on God she was convinced it was His will to give her a more suitable home away from the noise and bustle around her. Accordingly she began to pray to that end, when the money began to come in from every quarter until sufficient came to finish and furnish a beautiful cottage in the heart of Bridgetown. When I crossed the threshold of that cottage the place seemed to be sacred and I realized more than ever the beauty of having faith in God. On the door in large letters is written, "Faith Home," also "Have Faith in God."

On Tuesday evening we had the pleasure of being with Rev. J. A. Porter, Baptist, who we knew about twelve years ago. We were glad to meet Bro. Porter nicely situated and in the midst of revival work. We had a blessed season together. Many of our brethren will remember Bro. Porter and will be glad to know of his success as Christian minister. Yours, saved and happy in Jesus, H. H. C.

REV. MR. BAKER REMEMBERED. His Friends Present Him a Tangible Token of Esteem. The Daily Record concluded its notice of this affair with the following: Mr. E. Cosman made an efficient chairman and presented the address in a happy speech. Then followed a reply by the pastor and Mrs. Baker, and congratulatory speeches from Rev. J. D. Wetmore, Rev. G. W. MacDonald, Mr. Heron of The Record, Mr. Kimball, Mr. Prince of the I. C. R., Dr. Davis, Messrs. Wetmore, Sinclair, Anderson, Mrs. Anderson and Mrs. Cosman. There were several choruses, Mrs. Colwell presiding at the organ. Refreshments were served. Miss Ethel Davis was heartily applauded for a very clever recitation. It was all in all a very pleasant gathering. The following were present: Mr. and Mrs. John Kimball, Mr. and Mrs. Elisha Cosman, Mr. and Mrs. Dr. Davis, Mr. and Mrs. R. W. Sinclair, Mr. and Mrs. Heron, Mr. and Mrs. James Wetmore, Mr. and Mrs. Tingley, Mr. and Mrs. T. Prince, Mr. and Mrs. R. D. Anderson, Rev. Mr. and Mrs. G. W. MacDonald, Mr. and Mrs. Stanley, Rev. J. D. Wetmore, Messrs. D. J. Belyea, Mr. Dirgin, Gordon Tingley, J. E. Lawson, Edgar Stanley, George McDonald; Mrs. Lawson, Mrs. Cunningham, Mrs. Campbell, Mrs. Hatfield, Mrs. Colwell, Mrs. James, Mrs. J. E. Lawson; Misses Bertha, Mabel and Edith Hatfield, Ethel Davis, Stella James, Della Belyea, Maude Colwell, Emma Prince, Georgie Dolong, Clara Marley, Mildred Belyea, Nellie, Maggie and Mable Lawson, Helen Stanley.

One of the most valuable books ever published, on the doctrine and experience of holiness, entitled, "Half-hours with Paul," by Rev. Daniel Steele, S. T. D. The regular price is one dollar, but I propose to furnish it to our subscribers at fifty cents, as follows: To new subscribers we will send the Highway for one year and the above book for \$1.50. To all our present subscribers to the KNOS Highway who have paid up to Dec., 1896, or who will do so immediately, for 50 cents.

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"Jerusalem, the holy city, is said to have 135 licensed saloons." "Not less than 100,000 Christians are said to have been murdered by the Turks since 1820." "If we want the Holy Ghost to sanctify us, we must answer a hearty yes to all He requires of us.—Beulah Christian." "It is no compliment to a minister when his people are uncertain whether he has the experience of holiness.—Ch. Witness." "The lowest round in the ladder of Christian living is to live without sinning. Some think this round is not in the ladder at all.—Sel." "Dr. Carradine tells us that a recently sanctified Jeremiah says that he will no more express himself in "lamentations."—Ch. Standard." "Satan has no power to prevent a revival when wholly consecrated men and women join with the Holy Ghost to promote a real work of grace." "Usually when it is necessary to guess whether a person has the experience of entire sanctification, it is not worth while to guess.—Ch. Witness." "People whose voices cannot be heard in testimony meetings can be heard very distinctly and emphatically and unmistakably when they get "spells."—Ch. Standard." "A man's vote is the test of his political morality, and for that matter of his morality in general, for we are unable to believe that a man can be immoral in politics and moral in everything else.—The People." "A person who did not receive the fulness of the baptism with the Holy Ghost when he was sanctified, was not scripturally sanctified. Sanctification is the fulness of the Holy Ghost baptism.—Beulah Christian." "Sir Henry Parks, of Australia, has given a new definition of the Salvation Army. Speaking in North Sydney, he said: "I recognize the Salvation Army as an industrially organized arm of the Church of Jesus Christ." "No church ever yet held young people by means of entertainments which held them to much of anything but entertainments. The entertainment which draws them so absorbs their attention that they do not apprehend but little else.—Beulah Christian." "INCONGRUOUS:—For an agent of a missionary society to stand before an audience telling pathetic stories, urging self-denial, self-sacrifice, and especially the laying aside of superfluities, while displaying gold rings and other superfluous ornaments.—Beulah Christian." "Q. Is it a sin for a sanctified person to feel impatient or to say things for which he afterwards feels sorry? A. Yes. It grieves the Spirit. It breaks communion. It has a bad influence. It needs to be repented of, forgiven and cured.—Ch. Standard." "The people removed from their tents for to pass over Jordan. Here was a disturbance of present rest with an object in view. Just so must the justified child of God pull up and out from his present transitory abode in order to enter the Canaan of full salvation.—Ch. Standard." "To-day Massachusetts is pouring liquor so fast into Africa as to cause the mission. aries to feel as though their greatest foe is not the ignorant, besotted, fanatical heathen, but the covetous and unscrupulous Christian. The Mohammedans there as elsewhere, with much prima facie evidence, are charging the evils of rum to Christianity.—Christian Advocate." "When sleighing in Canada an officer who accompanied the Commandant got benumbed with the cold, and unconquerably drowsy. Finding all other plans fail, the Commandant tied him on behind, whipped up the horses, and made him run all the way back to town. This treatment saved his life.—Conqueror."

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