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Previously acknowledged, . . .	\$515 00
P H Green, . . .	pd \$ 2 00
Mr and Mrs Abner Sharp, . . .	2 00
Mrs Jennie Sleep Clement, . . .	10 00
Miss Eliza Churchill, . . .	1 00
Mrs Henry D. Churchill, . . .	1 00
Mr Jesse Eldridge, . . .	1 00
Mrs Jacob Tedford, . . .	1 00
Mrs Jonathan Rodney, . . .	50 00
Mr William McCrae, . . .	45 00
Mrs Arthur Wymann, . . .	25 00
Mrs Ruth A Churchill, . . .	25 00
Mrs Zilpha Seoville, . . .	pd \$ 25 00
Edgar Landers, . . .	2 00
A Friend, . . .	2 00
Thomas Cann, . . .	30 00
Mrs Rebecca Cann, . . .	1 00
Miss Libbie Cann, . . .	1 00
Mildred Cann, . . .	1 00
Gracie Cann, . . .	20 00
Thomas Cann, . . .	1 00
Mr and Mrs Charles Sollows, . . .	1 00
Mr and Mrs Hugh Churchill, . . .	3 00
Woodstock S School, . . .	10 00
Percy J Trafton, . . .	5 00
Odbur Sharp, . . .	1 00
Mrs Odbur Sharp, . . .	1 00
Miss Jessie Sharp, . . .	1 00
A Friend, . . .	1 00
Miss Janie Duff, . . .	10 00
Bertha Haines, . . .	1 00
Seely Haines, . . .	25 00
Simeon Clarke, . . .	2 00
Mrs William Churchill, . . .	2 00
Mrs Edmund Churchill, . . .	2 00
Miss Eunice Bent, . . .	50 00
J Good and wife, . . .	5 00
Mrs A A Tracy, . . .	5 00
Beal's Island Church, . . .	7 50
Collection Annual Missionary Meeting, . . .	86 10
Mrs Cronk, . . .	1 50
Friend per H H Cosman, . . .	3 00
Mr and Mrs A J Marsten, . . .	5 00
I F Kierstead, . . .	1 00
Maple Ridge Miss Society, . . .	6 50
Mrs. B. W. Shafner, . . .	pledge 5 00
Mrs S McLeod, . . .	7 00
Miss Anna McLeod, . . .	3 00
James A Huson, . . .	1 00
A L Bubar, . . .	5 00
H H Cosman, . . .	10 00
Mrs Patton, . . .	5 00
B N Goodspeed, . . .	10 00
Laura Burpee, . . .	10 00
Fred L Moores S S Class, . . .	10 00
Charles M Webb, . . .	1 00
Mary McAllister, . . .	5 00
E A Allaby, . . .	10 00
Thomas Gaddis, . . .	1 00
Infant Class St John Sunday School, . . .	50 00

FUND FOR THE MACDONALD MEMORIAL MISSION STATION IN SOUTH AFRICA.

Those in favor of establishing holiness mission work in foreign lands, and those desirous of keeping in memory our departed brother, are hereby given an opportunity of contributing to the establishing of our first mission station in South Africa.

Above we have a block of 100 squares. Each square stands for ten dollars, thus aggregating one thousand dollars.

Any individual can take as many of the squares as desired, or any number in a community can take a square, or every individual subscription coming in separately will be acknowledged, and when they amount to a square it will be taken. As fast as the squares are taken they will be marked thus (o).

The subscriptions can either be cash or to be paid before June.

Please send the amounts and your name to C. K. Short, St. John, and all will be duly acknowledged.

RIVERSIDE TABERNACLE CHAIRS.

Mrs. D. H. Nixon and family, 6 chairs.
Jno. Kimble, Beulah, 4 chairs.
Mrs. Odbur Sharp, 2 chairs.
Mr. and Mrs. Joseph Magge, 2 chairs.
Mr. and Mrs. Amos Margison, 4 chairs.
Mr. and Mrs. John Good, 2 chairs.
E. Cosman and wife, 4 chairs.

Now, is the time to subscribe for Riverside Tabernacle chairs.

We want a good lot yet, so we hope a number will send in their money.

A neglected flock can always be known by its unsettledness. It is unsettled in doctrine, in experience, in work, and its members as a rule become worldly, indifferent as to attending the means of grace, have little

time or relish to study the Word, and are half, if not altogether backslidden; and the pastor of the flock is to blame for it.

CORRESPONDENCE.

BRAGGVILLE, June 21st, 1903.

Dear Highway,—As I have not the privilege of meeting with the brethren today, and while reading the word of God, these words came to me with great force, For this is the will of God, even your sanctification. Evidently those to whom he wrote had been born again, for we read 1 Thess. 1 to 9. Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affection, with joy of the Holy Ghost; So that ye were ensamples to all that believe, in Macedonia, and Achaia, etc., which things could only be said of christian. Any honest seeker after truth must conclude that these Thessalonians were christians. And yet, Paul declares this is the will of God, even your sanctification. Paul had sent Timothy to them, and he brought back a good report of their faith, and charity. So they were not backslidden. And so it is today, the will of God even our sanctification, it is our birthright. We read Eph. 5:25-26, that Christ loved the church and gave himself for it, that he might sanctify and cleanse it, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that, it should be holy and without blemish, which applies to the individual members. So we conclude that we are not in the will of God unless we are sanctified. Again Jesus said, not every one that saith unto me Lord, Lord; shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven. I pray that those who read this, that are not wholly sanctified, may claim their birthright, and ask God to make them what they ought to be, and what it is his will they should be, to fit them for service here and glory hereafter. Yours sanctified and kept by power divine.

C. S. TRUE.

EMAQUTSHINI, M. S., Tabamhlope,
Natal, via Estcourt, South Africa,
May 28th, 1903.

Dear Highway,—“There is that scattereth and getteth increase.” Last week Faith and Paul got down their little banks to count their money. It was their own idea, they said they wished to take out a tenth for the Lord, to bring out more missionaries. While still busy with this work one of our friendly white neighbors came in to have an abscess lanced, and immediately the children told him what they were doing. As he was leaving he gave them \$2.50 most as much as both had before in their banks. Thus it looked as if the Divine seal was put upon their first work of setting aside the tenth for the Lord; as while they were in the act of doing this, their little store was nearly doubled. Perhaps some older one may take a lesson, for this incident only illustrates the above text.

Next week, D. V., I hoped to start on a trip up country to spy out the promised land. We cannot help but believe that God has a place for us—a place of his own choosing. We expect Him to do great things in bringing us into this land of promise. Probably some difficulties—there may be a Red Sea, or a river Jordan but our God delights to do that which is impossible with man. The God who has brought us here has also, we doubt not, been preparing a place and a people. We all have been praying for Him to choose and lead in a plain path, and if we believe, He will do it. Let us continue to expect great things of our God. But cease not to pray—we must advance on our knees. May our work among the heathens be not of man but of God.

I am impressed that for the heathen only spirit filled workers are needed. Of those not thus indured for service there are enough. Hold us up by your prayers, that amid distracting influence we keep in the spirit.

Yours in His Service,
H. C. SANDERS.

Temptation is felt solicitation to sin, with a conscious ability to comply with the solicitation and an attraction to it.

TO THE CHURCHES.

The many HIGHWAY readers have been interested in the account of the dedication of the Woodstock church, and the historical sketch of the St. John church, recently published. If the churches will furnish us with cuts and historical sketches, we will be glad to publish them. The expense is small.

THE SNAKE HEAD THEORY.

Keswick teaches that Christians must live in constant fear and danger of the snake's head of indwelling sin springing up, marring, disturbing, and perhaps destroying the believers spiritual life. As an apostle of the suppression theory, F. B. Meyer says:—

“We must not expect to lose our sinful nature. . . . The presence of which old self life within our hearts may be detected by its risings, ruffings, chafing, and moving towards sin when temptation calls to it from without. It may be still as death before the increasing power of the new life, but it will still be present in the depths of our nature, as a Samson in the dark dungeon of Philistia. . . . Indwelling sin is the root-principle of evil, the flesh, the old self-life, the bias and tendency to sin, which may be kept down by the grace of God, but which will remain in us, though in a diminished power, till we leave this world.” And again: “It is simply according to our faith that we receive, and faith only draws from God according to our present possibilities. These are limited by the presence of indwelling corruption.” He further says: “It is ever taught at Keswick (as in every part of God's World) that there are to the very last hour of our life upon earth, powers of corruption within every man which defile his very best deeds, and give to even his holiest effort that ‘nature of sin.’ . . . There is the sin of shortcoming and defilement in every thought, word and deed of our lives.”

This teaching has much to say about the “Spirit filled” life, and nothing to say about the “sin-cleansing” life. It exhorts us to live holy, but never to hope to be holy here, leaving the soul writhing and wallowing in the filth of its inherent sinfulness, befouled with its own innate pollutions.

The line of complete cleansing and deliverance is clearly set forth in God's Word, and is in the same grand old truth as was set forth by Adam Clarke when he so clearly pointed out the way. He says as to

PARDON AND PURITY.

“1. Guilt, to be forgiven, must be confessed; and pollution, to be cleansed, must be also confessed. In order to find mercy a man must know and feel himself a sinner, that he may fervently apply to God for pardon; in order to get a clean heart, a man must know and feel his depravity, acknowledge and deplore it before God, in order to get fully sanctified.

“3. Few are pardoned, because they do not feel and confess their sins; and few are sanctified or cleansed from all sin, because they do not feel and confess their own sore and the plague of their hearts.

“4. As the blood of Jesus Christ, the merits of his passion and death, applied by faith, purges the conscience from all dead works, so the same cleanses the heart from all unrighteousness.

“4. As all unrighteousness is sin, so he that is cleansed from all sin. To attempt to evade this, and plead for a continuance of sin in the heart through life, is ungrateful, wicked and even blasphemous, for as he who says he has not sinned (1 John 5:10) makes God a liar, who has declared the contrary through every part of revelation, so he that says the blood of Christ either cannot or will not cleanse us from all sin in this life, gives also the lie to his Maker.”

WHAT WE DO NOT TEACH.

As there is some misunderstanding as to what we teach, we wish to call the attention of candid, sober-minded people to the true doctrine of holiness as we understand it. We do not teach:

1. That we can ever get to the place where we can not be tempted. If we were never tempted, we should

get beyond the experience of Jesus Christ, who “was tempted in all points like as we,” and who, “suffered being tempted.”

2. We do not teach that we cannot sin. We shall always be liable to sin, therefore John says, “If any man sin we have an advocate with the Father.” But because we are liable to sin, we are not compelled to commit it. A man may be saved from the sin of taking strong drink, so that he can let it alone, but he could drink if he wished. So with any other sin. “There is a difference between being able not to sin and not being able to sin.”

3. We do not teach that we are free from making mistakes. Freedom from mistakes only exists where there is a perfect judgment. There is but one being who has a perfect judgement, that is God. Freedom from mistakes would make us equal to Him.

4. We do not teach that we can live so that everybody will think that we are living right. Even Jesus could not do that, but was put to death as a criminal in the sight of the church and the world.

These are the most common points where we are misunderstood.

The Christian Witness Co.,
Boston and Chicago.

A BURNING SHAME.

The Church of Christ, with forty millions of members in her Christian and Protestant communities, and with eight or ten millions of pounds sterling in the treasuries of British and American Christians alone, at the opening of the twentieth century of the Christian era, with all the couriers that God has put at her disposal, has not once yet carried the proclamation of her King to the ends of the earth; and there has not been one generation since Christ ascended, in which every human soul could be said to have had even one hearing of the Gospel message. I solemnly affirm before God that this is a burning shame to the Christian Church—that we have no right to talk about having done our duty, that we have no ground for indulging in the language of self-gratulation, that we have no right to speak of our fidelities, to dwell on our successes, or to think of the generosity of our gifts. This is all a most contemptible and contemptuous treating of the Lord our God. There is not the slightest practical difficulty in reaching the whole world—the race that now exists on this globe, the very generation of which we are forming a part—With the gospel, if the church would but awake to her duty.—A. T. Pierson, D. D.

WHAT WE DO TEACH.

1. That every regenerate man does not commit sin. “Whosoever is born of God doth not commit sin.”—I. John 3: 9. “He that commiteth sin is of the devil.”—I. John 3: 8.

2. We teach that every Christian may love God with all the heart, while there is any pride, anger, malice or any other form of sin in the heart. All these are contrary to the nature of love, hence where these exist love to God can not be perfect.

4. We teach that God has the power and willingness to take these evil affections out of the heart, so that our love may be perfect. “And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart.”—Deut. 3: 8.

5. We teach that the Holy Spirit comes into the heart thus cleansed and fills it with Himself, “Be filled with the Spirit.”

6. We teach that the heart thus cleansed and filled, will grow in all the graces of the Spirit better than ever, because sin, the great hindrance

to growth in grace, has been removed. All this remember is not absolute perfection but simply Christian perfection or perfect love. Paul says, “Now the end of the commandment is charity (love) out of a pure heart.” As this is the end there can be nothing beyond the end. Who can make any objection to perfect love? People usually have to misrepresent our position before they attack it.

The Christian Witness Co.,
Boston and Chicago.

REAL CONSISTENCY.

Dr. A. T. Pierson says in his book on the Keswick movement, “The most renowned theological professor, eloquent preacher, or successful evangelist, who might be in a Keswick meeting would not be asked to speak on its platform, apart from some personal knowledge of the peculiar truth there held and taught.” We do not accept the views of our Keswick brethren, but we admire their consistency. If we believed as they do, we would not permit those to speak from our platform who had no personal experience. How some papers and some associations that claim to believe the Wesleyan doctrine of holiness can advertise Keswick literature and teachers is a mystery to us. God makes the distinction between truth and error and warns us against mixing “the precious and the vile.” It is said to be broad and liberal to endorse everything and everybody. But it is no worse to practice error than it is to give it our endorsement. We are set for the defence of the truth and one endorsement of error will sometimes work more mischief than can be repaired in a lifetime.—Witness.

ONCE THEY KEPT HIM IN.

BUT NOW THEY CAST HIM OUT.

In a Southern city we heard a man give the following remarkable testimony. He was known by the community and stood well. He was not a Methodist, but belonged to one of the largest Evangelical churches in the land. He said: “I have been turned out of my church. For twenty years I was a drinking member of that church, and have been seen repeatedly carrying a jug of whiskey home in my buggy. I got drunk many times, and they never turned me out. But a year ago I was reclaimed, and soon after heard of the doctrine of sanctification. I sought it with all my heart and found it. And now with my soul full of religion my church has tried and expelled me. They could keep a drunkard on the roll, but could not stand a sanctified man.”

There was not the slightest accent of bitterness in the man's voice, while his upturned face fairly shown with the light and love of God. A great thoughtfulness settled down upon the audience as the fact came out for the hundredth time that card-players, theatre-goers, Sabbath breakers and even whisky drinkers can be allowed to remain in the church, while people claiming to be sanctified and living acceptably before God in thought, word and deed are thrust out of the Synagogue.—From “The Sanctified Life,” by Dr. Carradine.

“For God shall bring every work into judgement.” How many of our works will stand the test of the great Judge? There are so many works now before the people that it is really confusing, unless we are staid on Christ, rooted and grounded in Him. Not only our works, but as Jesus says, every idle word, will have to be accounted for in the day of judgment. Paul says no foundation but Jesus will stand the test, and declares “that every man's work will be made manifest and the fire shall burn it up unless it is of the right sort. The doctrine of annihilation, soul-sleeping and kindred themes are works that will be burned, though possibly some of those who advocate them honestly though misguided, may be saved. Let our works be in the Holy Ghost.