

December 30, 1912

BEULAH FUND.**LADIES' BEULAH FUND.**

Contributions received since last report:

Mrs. Abner Sharp \$ 5.00
Previously acknowledged 675.00

Total amount received \$680.00

MRS. JOS. BULLOCK, Treas.,

185 Germain St., St. John, N. B.

MEN'S BEULAH FUND.

Previously acknowledged \$2,943.30

The Alliance has appointed Revs. S. A. Baker and W. B. Wiggins as collectors of this fund this year and they expect to divide the territory between them; and if possible to visit all the churches to solicit cash subscriptions to this Fund. They aim at closing off the debt at the Beulah Camp Ground and believe it can be done this year. And it will be done if all help.

One brother, a minister, has already offered \$100, and no doubt others will follow his example. If fifty will do this the load will be lifted. No one is confined to this amount. You may give any amount up to \$1000, if you wish. Come on beloved, let us do our best.

W. B. Wiggins.

You will notice that this fund is being continued. We wish this year to clear the debt off Beulah Camp Ground and we will be able to do this if all who are interested in the work will assist us. Brother Joseph Bullock still continues his generous offer to give dollar for dollar for all we may raise on this Fund. Let us see what we can do. His noble wife still continues her offer to give dollar for dollar for all the sisters may raise in the Ladies' Fund. Send the money for the Ladies' Fund to Mrs. Jos. Bullock, St. John, N. B. The money for the Men's Fund to Rev. W. B. Wiggins, Moncton, N. B., or Rev. S. A. Baker, Fredericton, N. B.

HOLINESS THE MARK.

That is God's goal for us. To be made holy and filled with the Holy Ghost is the outstanding fact in God's Word. Growth and development in the Christian graces are facilitated by this, and a matured Christian life assured. Conviction and regeneration are not stopping places, but essential rungs in the ladder of holiness, hence the necessity of preaching holiness to the unsaved as well as being "born again." For God's word teaches us that it is suicidal for any soul to come short of holiness, and every unsaved man should be warned of this fact that he may be all the more eager to press into it. The low ebb in many churches is due to the fact that repentance and forgiveness are made a finality instead of a means to an end. These are absolutely necessary, but they should be recognized as only preliminary steps leading up to the sanctification of the soul and the baptism of the Holy Ghost. Keep the standard where it belongs, and then "press toward the mark," even "unto perfection."—*Wesleyan Methodist*.

"There's only one person in the world who can defeat you, and that person is yourself.—*Selected*."

THE KING'S HIGHWAY.**RICHERS OF A LITTLE OLD LADY.**

Once upon a time there lived in a certain village a little old spinster who was rich. Not that she had any money to speak of, or many of the creature comforts; she lived in a tumble down house and her chimney smoked frequently; and she was obliged to work for a living. She worked pretty hard, too, so that her less discerning neighbors used to sigh when they saw her pass, and say to one another, "Poor old Miss Letty; isn't it too bad?"

But as a matter of fact these neighbors, whose chimneys didn't smoke and who were all fairly well endowed with this world's goods, were much poorer than Miss Letty. For she was rich in the possessions of many interests. The affairs of this little woman's friends were of the keenest interest to her; she rejoiced in their joys and sympathized with their sorrows, and in consequence her friends included most of the people of the village, which was not a large one. All the worth-while folks knew her and liked her, and she called them by their first names, which after all is as good an index as anything to the wealth that was hers. Her riches were of the sort that thieves could not break in and steal.

Probably it has been the good fortune of all of us to know at some time or other some Miss Lettys. They are the people who manage to stay eternally young, even after their hair has turned gray and they have put on glasses. And conversely, we have seen other folks possessed of a superfluity of money, who were really exceedingly poor and very much to be pitied because they had lost their "interests." We all know rich men who have forgotten how to enjoy life, whose only interest is in making more money.—*Kansas City Star*.

WHAT LOVE HAS DONE.

It is love to our neighbor which has purged the slum and built the orphanage, and gathered the children into schools. It has had compassion on the poor; it has given bread to the hungry and covered the naked with a garment; it has launched the lifeboat of the perishing; it has taken the prodigal by the right hand, and opened the door of repentance to the harlot and the thief. It was love of our neighbor, burning like a fire of God in the hearts of a Carey, a Livingstone, a Romilly, a Howard, a Clarkson, which sent missionaries to the heathen, modified the ferocity of the penal laws; purified the prisons, set free the slaves. It was love of our neighbor which, enriching even an age of torpor and of Mammon worship, sent Wesley to fan a flame amid the living embers of religion; and Gordon to toil among his ragged boys; and Coleridge Patterson to die at Nukapu by the poisoned arrows of savages; and Father Damien to waste away at lothly Molakai, a leper among the lepers.

It is a dim reflection of the love of Him who lived and died to redeem a guilty world. It differentiates the world-life with its low aims from the noble and the Christian life, which is ready to do good to men that despitefully use it and persecute it. Every true life is nearest the life of Christ in love to its neighbor; and this love is the essence and epitome of all pure religion; it is the end of the commandment and the fulfilling of the law.—*F. W. Farrar, D. D.*

A sermon that ends with its delivery might as well not have been preached at all.—*Selected*.

CAN HOLINESS BECOME POPULAR?

We heard an evangelist some time ago declare that he had a way of preaching holiness that disarmed prejudice and opposition. According to his method, holiness was to become popular. We have watched his course and it is a popular one. But whether it is his course and himself or holiness that has become popular is the question. We read that the day will come when holiness will be so popular that it will be written upon the bells of the horses and the common family utensils. So there is doubt that true holiness can be made popular. There are two things now that hinder the popularity of holiness.

1. Carnality. "The carnal mind is not subject to the law of God, neither indeed can be." As it cannot be subjugated by the law of God, and as most of the world are possessed by it, it follows that it must be destroyed or it will be forever warring against holiness. When the destruction of the carnal mind becomes a universal experience, then men will love holiness as much as they now hate it, and now love sin. Carnality is the great obstacle to the popularity of holiness.

2. Another thing that hinders the popularity of holiness is holiness itself. If carnality will not consent to die, then holiness must consent to submit to modifications in order to be popular. It must consent to be merely in the creeds of churches, or a motto on the wall of houses and churches, or a cant word in popular discourses and sermons, and the hymn book. As long as it is kept there only and is not found in experience or manifest in testimony, it will be popular. The great hindrance to its popularity now is when it becomes actual and experimental. For when one gets the experience it prompts and leads to holy living. And holy living is always a reproach to unholy people even when nothing is said. It is a silent condemnation. John Bunyan well illustrates this in the account of Christian and Faithful at the town of Vanity Fair. The latter was put to death and the accusation of the citizens was that if everyone did as he did there would be no market for the goods, which they kept on sale in the town. It is often flippantly said, "Live a holy life, and the world will see and reverence you." Not so. Holiness absolute once came down from heaven, but instead of reverencing Him they crucified Him. Then again, when one gets the experience and lives holiness he has to tell of it, because our speech is a great part of our living and "out of the abundance of the heart the mouth speaketh." He has to tell of the sins God keeps him from and this becomes a reproach to those who practice the same sins, who seem to think the holy man is setting himself above them. At least this is the excuse that the self-condemned party raises for persecuting holiness. A holy man is too honest to flatter men. When asked his opinion he has to tell what he thinks, and truth-tellers are never popular in this world. As things are now, holiness must be modified in order to attain universal popularity, because universal man as yet refuses to give up inbred sin. We can just now, therefore, have a modified popular holiness. But then there is one drawback even to this—it is not holiness.—*Christian Witness*.

"Renew my will from day to day, blend it with thine and take away all now that makes it hard to say 'Thy will be done.'"