

October 30, 1912.

THE KING'S HIGHWAY.

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users. I asked one of our wealthiest citizens some time ago what his annual tobacco bill amounted to. He had not the least idea. He used cigars and bought them by the box, and so it was not a difficult matter for him to estimate. By the time he was through figuring he was surprised to discover he used cigars to the value of one hundred and fifty dollars a year. Another user, a day laborer, told me his bill for tobacco was on an average thirty dollars a year. Average these two amounts and you have ninety dollars per head. Possibly that average is too high; place it at fifty dollars. That amount will give a man two real good suits of clothing per year. Or it will give one suit of clothing and all the underwear and footwear he can use. Think of the waste, laboring men! That amount will secure for you seven barrels of flour and yeast cakes thrown in. It will secure for you four barrels of flour of the best quality and in addition a barrel of choice granulated sugar.

Rev. J. H. MacDonald, D. D.,

Pastor of the Brunswick Street U. B. Church.

There can be no possible doubt that the tobacco and cigarette problem is becoming a serious one in our country at the present time. From the latest reports to hand it is evident that the manufacture and sale of tobacco in its various forms is on the increase and there are painful evidences to every man who goes through life with his eyes open that among boys the cigarette habit is a growing evil.

Whatever may be said in defence of the moderate use of tobacco on the part of mature men, the searchlight of modern science has caused a terrible arraignment to be brought against the weed, as it is generally made use of by men and boys. "A tobacco heart" is the frequent pronouncement of medical men as they examine a patient. Our surgeons account for the retarded and incomplete recovery of many of their patients on the ground that their constitutions have been undermined by tobacco; while on the other hand rapid and successful recovery of case after case is credited to the absence of narcotics from the system. The superintendents and teachers of our schools deplore the use of tobacco among scholars. It is indeed the unanimous testimony of leading educationists that the cigarette stunts the intellectual growth and handicaps every boy who uses it alike in the race of scholarship and athletics; and worse than all that, it inevitably blunts his moral sensibilities. I have it on the authority of one of the leading educators of Eastern Canada that once a boy becomes addicted to the cigarette habit he invariably loses the keenness of his moral sense.

What can we do to stem the tide of this admitted evil, the demoralizing effects of which will be more apparent in the next generation? There are two or three things which seem to me imperative. (1) We must continue to carry on the campaign of enlightenment among the children and youth of our land. The habit is bred in the darkness and must be slain by the light. (2) There should be increased agitation upon the subject among people of maturer years, being assured that a healthy and growing sentiment must inevitably express itself in more advanced legislation. Our present laws are anomalous inasmuch as they carry with them no adequate provision for enforcement. (3) A moral campaign among Christian people should also be waged. I pronounce no judgment upon the Christian

A POPULAR ERROR CORRECTED.

Rev. E. A. Ferguson.

One of the popular errors of the day concerning the doctrine of entire sanctification as a second work of grace subsequent to regeneration, is that before he died Mr. Wesley repudiated the doctrine. Dean Tillet, in his book, "Personal Salvation," says: "During the last twelve or fifteen years of his life, John Wesley gave up all insistence upon instantaneous sanctification," that he "quietly let it drop."

This is the dodge the preachers take, and in some parts of the country we find many well beaten paths leading to it.

Now let us compare these errors with the historic fact and writings of Mr. Wesley himself, and see where we land.

Mr. Wesley died March 2, 1791. Some think he changed his view in 1784 from the fact that in the abridgment of the Seventh Article of Religion he left out some words on the teaching of inbred sin. In 1785, six years before his death, he wrote to Rev. Freeborn Garrettson: "It will be well as soon as any of them find peace with God to exhort them to 'go on to perfection.' The more explicitly and strongly you press all believers to aspire after full sanctification attainable now by simple faith, the more the whole work of God will prosper." (Vol. VII., page 184.)

Sept. 15, 1790, just five months and 17 days before his death, he wrote to Robert Carr Brackenbury, Esq.: "I am glad Brother D— has more light with regard to full sanctification. This doctrine is the grand depositum which God has lodged with the people called Methodists, and for the sake of propagating this chiefly He appears to have raised us up." (Vol. VII., page 153.)

On Nov. 26, 1790, just three months and six days before his death, he wrote to Dr. Adam Clarke: "To retain the grace of God is much more than to gain it; hardly one in three does this. And this should be strongly and explicitly urged on all those who have tasted perfect love. If we can prove that any of our local preachers or leaders, either directly or indirectly, speak against it, let him be a local preacher or leader no longer. I doubt whether he should continue in the society, because he that could speak thus in our congregation cannot be an honest man." (Vol. VII., page 206.)

In the evening of Feb. 27, 1791, only four days prior to his death, he said: "We must be justified by faith, and then go on to full sanctification." (See Stephen's History of Methodism, Vol. II., page 371.)

In Tyerman's Life of Wesley, Vol. III., page 645, Wesley wrote to Rev. John Booth: "Whenever you have the opportunity of speaking to believers, urge them to go on to perfection. Spare no pains, and God, even our God, will give you his blessing."

Scholarly men of authority in either wing of Methodism, in their writings and church history, have always interpreted Mr. Wesley's writings to the very day of his death, and have so understood them to teach none other doctrine than that Christians are to go on to full sanctification, and be made perfect in love in this life.

who smokes; but I unhesitatingly assert that the man who makes use of the pipe, however harmless it may be to him, can have no influence for good with the boy who is a victim of the baneful cigarette.

It is too late in the day for modern theologians as Huntington, Mudge, Tillet and others, to reverse the teaching of the Church from Wesley's time to the present day.

Amid the storm of unbelief and "blasting at the Rock of Ages," and while the enemy comes in like a flood in doctrines of error as Christian Science, Unitarianism, Swedenborg doctrine, Telepathy, Mind Science, Odylic Force, Spiritualism, Second Probation, Black Arts, Clairvoyance, etc., etc., God is raising up a new crop and generation of holiness preachers, turning them out of our holiness colleges with hearts filled with perfect love and heads filled with sense, and they are going to cut counter the modern teaching of the day and plank down the majestic imperial rock-ribbed character, and with the word of God will turn back the tide of unbelief and precipitate a great revival of Bible salvation that will overthrow false religions and puncture the bubbles of erroneous teaching. Amen! On with the revival of holiness.—*Christian Standard*.

A HORNET AND A "GLORY."

E. F. Walker.

It was at old Scottsville (Texas) camp meeting. It was my turn to hear some one else preach.

I was seated in front, much interested in the sermon and delighted with the truth, when suddenly a huge hornet struck me on the back of the neck with its hot "business end." Instantly a "glory" sprang from my heart through my throat and out of my mouth.

Did the hornet sting hurt me? Even the remembrance of it is painful to me. I felt the sting blow all through me. But grace did much more abound, and the shout was spontaneous and victorious.

I rejoice that there is an experience that when even a hornet gives it to you on the back of the neck the blow will knock a glory out of your mouth.—*Herald of Holiness*.

A CLEVER RETORT.

A business man of New York City, who is to-day one of the staunchest supporters of the Church, came one evening during his boyhood from a place of amusement, where he had been entertained by a friend, to the latter's club. Here he found a group of men playing cards for money. When they were invited to take a hand the lad refused, whereupon a famous military man, who also became a conspicuous political figure, being one of the party engaged in gambling, said with a sneer, "Perhaps your mother doesn't know you are out." The bright boy, his face mantling with a blush of indignation, instantly retorted: "Yes, she knows I am out; she supposes that I am in the company of gentlemen. I see I am not, so I will go home to my mother." Here was a combination of courage and wit which stood the lad in good stead. Not every young person would be so ready in speech under a similar trial, but every one may be equally brave in turning from solicitations to evil.—*N. Y. Christian Advocate*.

A preacher who has to join a worldly organization to help his influence among the ungodly, shows that he has a very feeble character. A holy man can trust the Holy Spirit to give him all the influence he needs as a preacher of Jesus Christ.—*Selected*.