

Ministers and Churches.

We are glad to note that there is a marked spiritual interest in many of the churches, the regular services are seasons of much blessing. This is just as it should be. The cause of Christ must be first to ensure his presence and blessing.

The Editor visited Brother Franklin Carr at his home in Geary on the 25th. Brother Carr is now 85 years of age. He is in poor health, but cheerful, hopeful and resigned to the Master's will.

Sister Slipp reports that there was baptism at Mason's Bay on Sunday, 17th inst., by Rev. H. H. Cosman. It was a beautiful service. A goodly number of the members of the Beals church were present, also of the Jonesport church.

Rev. C. S. Hilyard will move his family to Beals, Maine, before the meeting of the Alliance, and will take up his pastoral duties after the close of the camp meeting.

Evangelist Guy L. Wilson preached at Fort Fairfield on the 17th and 24th in the absence of Brother Trafton. Brother Wilson goes to Colorado in June.

The Fort Fairfield Praying Band spent Sunday, the 17th, at Caribou, Me.

Brother F. T. Wright has been assisting Rev. P. J. Trafton in special services. The announcement of Brother Wright's marriage in the last Highway was a little premature. The writer of it forgot to give the date when it would take place.

Rev. P. J. Trafton baptized one convert at Hartland on the 24th inst., and one at Victoria. The brethren are talking of erecting a parsonage for the Hartland circuit.

A letter from Fort Fairfield says: "We enjoyed Brother Gouthey's preaching very much. I do not know how we can be the same men and women after hearing his sermons."

We were very sorry that Brother Gouthey was unable to take the meeting at Grand Manan, being so wearied by the continuous labors that he recalled it, but hopes to go there at some future date.

Rev. P. J. Trafton began special services at Lower Brighton this week.

Rev. H. S. Dow has received a call to the pastorate of the Woodstock church.

Rev. Miles S. Trafton, for some time the beloved pastor of the Reformed Baptist church in this village, has resigned his pastorate, and preached his farewell sermon last Sunday. It is understood that Mr. Trafton means to go West for a time at least.—*Fort Fairfield Review*.

Rev. E. W. Lester and Evangelist A. P. Gouthey spent this week on a fishing trip. Brother Gouthey needing the rest and recuperation before beginning the summer camp meetings.

QUARTERLY MEETING.

The Quarterly Meeting of District No. 4 will convene with the church at Beals, Maine, June 18-21. A good delegation from the sister churches is desired.

M. ELLA SLIPP, Secretary.

ALLIANCE FUND.

Will the pastors and deacons see that the yearly Alliance Fund of 25 cents per member is collected from the members of their respective churches and brought or sent to the Alliance by those who come. Let us try and have a full fund this year. *We need it.*

Secretary.

NECESSITY OF FOLLOWING PEACE.

C. B. WHITTAKER.

"Follow peace with all, without which no man shall see the Lord."—Heb. 12, 14. The text as quoted may sound a little strange, and we are not forgetful of that word between the commas, and which evidently is of equal importance with the term "peace." To follow "holiness" is to follow peace, and to "follow peace" is to secure holiness. The peace of which we wish to speak is not that mentioned in Rom. 5, 1, but that described in Rom. 12, 18: "If it be possible, as much as lieth in you, live peaceably with all men." Individuals, families, tribes and nations have been in a state of turmoil and strife ever since the fall of man. Men have declared for peace and then, seemingly or really, fought to secure it. The methods employed for the most part have been based upon selfishness and have seemed to say, "we will have peace if you will come to my terms, acknowledge my rights and bow to my dictation." Too high an ideal of our rights and too low an estimate of the rights of others has hindered the adjustment necessary for the peace of humanity; but God has given us a remedy. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others."—Phil, 2, 3-4.

To follow peace is to pursue it very much as the true hunter would his game. From early dawn till twilight, without regard to hunger, cold or wet; through devious ways he tramps on with but one intent, to bring down the object of his seeking. If men would thus follow peace, there is no doubt as to the result. Some game will escape from the most wily hunter, and with some people it is impossible to live at peace; but such failure need not be our fault, and we are not required to be at peace with all in order to see God, but we are obligated to "follow peace with all." The disposition of the heart and the effort to put forth is what counts with God, not so much the results which crown our efforts. The difficulties are so great in obtaining peace with all that we are not faithfully following this object unless we "Gird on the whole armor of God."

This peaceable disposition given to us of God in regeneration and equipped by anointing of the Holy Spirit will not exact the last degree of explanation or concession, but will give to others the benefit of every doubt. It will not indulge the habit of evil speaking, for, "Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth." This peaceable disposition will often keep a person quite neutral when duty does not absolutely require taking sides with one of the contending parties. "Blessed are the peacemakers, for they shall be called the children of God." The Psalmist asks, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? . . . He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." This disposition to follow peace will enable us to practice the turning of the other cheek, which implies not only that we do not retaliate, but that we leave ourselves in a position where we may be wronged again. The early disciples not only suffered from necessity and without redress in the courts, but the great Apostle, commending them, said, "Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." By this practice of non-resistance they often convinced

THE USUAL METHOD OF RAISING MONEY FOR THE CHURCH IS WRONG.

Because—It robs God of his tithe, which before now could easily have carried the Gospel to every creature.

Because—It absorbs the largest percentage of the vitality of the church in soliciting and collecting money.

Because—It undermines consecration, by giving us no definite law as to our stewardship of God's bounties entrusted to us.

Because—It is a reflection upon Christ and his promises for the church, his "bride," to be found begging.

Because—It questions the conversion and consecration of Christians who seem un-Christ-like in their system of giving.

Because—It denies God a Father's privilege of paying all the expenses of Christ's kingdom himself, from his own tithe fund.

Because—It reduces many of Christ's kingly ambassadors to actual want, and makes them subjective to the will of man.

Because—It is unfaithful in the "unrighteous mammon," so that God cannot commit to our trust the "true riches."

Because—It gives license to covetousness by giving equal fellowship to the rich man's dime and the poor man's dollar.

Because—It appeals to pride, sentiment, reason, love and rewards, rather than to obedience in stewardship.

Because—It is a type of anarchy, which teaches that we owe everything to God in general and nothing in particular.

Because—It assumes that what we owe to God financially can be made right by little gifts instead of actual payment.

Because—It discourages prayer, for want of such faith as is produced by those acts of special providence common to the other.

Because—It takes away most of the joy of giving, and loses to us the special blessing of God upon our business.

Because—It dishonors the Holy Spirit by the necessity of giving more thought to finance than to the saving of souls.

Because—It tempts us into un-Christian schemes and tactics to make money for the church, after robbing God of his tithe.

Because—It causes the backsliding of weak converts, who feel incapable of any Christian work except tithing for Jesus.

Because—It closes the heart to the multiplied appeals for Gospel funds, for fear we will pauperize ourselves.

Because—It is untrue to the name of "free will offerings," being the result of pressure and persuasion.

Because—It helps Satan to humiliate the church in the eyes of the whole business world for her poverty and her childish financial system.—*Selected*.

How about that thousand dollars that you intend devoting to the holiness cause before you die? Don't hold on to it too long, it may go into another channel.

their enemies and made them their converts and friends. This pursuit of peace is the spirit and practice of the command, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." He that doeth these things must be holy; and he that is holy will do these things and will, if faithful, "see God."—*Wesleyan Methodist*.