



THE LATE DEACON SIMEON CLARK.



THE LATE MRS. SIMEON CLARK.

The late Deacon Simeon and Sister Clark linger fresh in the memories of our readers and prove to us that "The memory of the just is blessed," and it seems to the writer that as the years are numbering up, love for the old standard bearers with whom we have stood shoulder to shoulder and heart to heart in the battle for holiness, intensifies, and even after they have been called home they are not forgotten. God's promise declares they shall not be forgotten. "The righteous shall be in everlasting remembrance."—Psa. 112, 6.

Brother Clark was born at Scotch Settlement, York County, N. B., on May 11, 1832, and in 1853 he settled at Upper Hainesville, N. B., where he met and married Rebecca J. Jones, formerly of Rusiagornish, Sunbury County, N. B. They lived happily together for nearly fifty years, until the death of Sister Clark, which took place Nov. 16, 1901.

Their family consisted of eleven children, seven of whom were living when Sister Clark was called to her heavenly home, of which she frequently talked during her lifetime.

Brother and Sister Clark were converted under the labors of the late Rev. Jacob Gunter in 1854, and became charter members of the Free Christian Baptist Church at Upper Hainesville. Their home was always open to entertain whenever occasion required, and all found a hearty welcome who visited them. While passing through deep affliction by the death of two of her children, both dying in one week, Sister Clark came into the experience of full salvation twenty years after her conversion. It was not recovery from backsliding, but she was wholly sanctified, although at that time she did not know it as the blessing designated thus; but when Rev. W. B. Wiggins, B. A., and the late Rev. Joseph Noble, Jr., preached the doctrine of entire sanctification at Millville in 1884, she knew the language and testified to the wonderful experience she had received several years before, and had enjoyed its saving and keeping power ever after that time. Brother Clark also sought and obtained the second blessing, and up to the time of his death June 24, 1909, he loved to tell that Jesus saved him from all sin.

After thus coming into the fullness of the blessing, and the brethren who had preached it had been disfellowshipped from the Free Christian Baptist Conference, and the Reformed Baptist Denomination had been organized, a Reformed Baptist Church was organized at Upper Hainesville. Brother and Sister Clark

severed their connection with the F. C. Baptist Church and became charter members of the Reformed Baptist Church, and always took a deep interest in every department of the work of the denomination.

So far as we know, all the remaining members of their family still retain an active interest in the holiness work, Rev. S. H. Clark being pastor of the Yarmouth County, N. S., Reformed Baptist Churches.

"I DON'T SEE ANY HARM IN IT."

This is the way cold professors and compromising preachers talk. You never hear an honest soul speak thus. With them the question is not whether there is any harm in certain things, but is there any good in it? If not, then there must be something harmful in it. There is no neutral ground as to right and wrong. It is one or the other.

"Innocent amusements" (?) and every other questionable thing, can easily be settled by prayerfully applying the following questions:

1. Are you willing to see any harm in it?
2. Will you see any harm in it on your dying bed?
3. Is it consistent with a follower of the meek and lowly Nazarene?
4. Would you want Jesus to catch you in the very act?
5. Could you ask and expect Him to take part with you?
6. Does the most holy person you know of see any harm in it?
7. Do you commune with God as freely after it as before it?
8. Can you look to Him for a blessing in the midst of it?
9. Even if it is lawful, is it exemplary? Is it becoming? Is it like the behavior of one who is dead to all things but God?
10. In short, is it to the glory of God? "Whether therefore ye (do such innocent things as to) eat or drink, or whatsoever ye do, do all to the glory of God."

Anything and everything that is not strictly to the honor and glory of God should be avoided.—E. E. Shelhamer, Atlanta, Ga., in *The Vanguard*.

WOULD BAR CIGARETTES.

Andrew Broder, Conservative member for Dundas, has given formal notice of his resolution in parliament calling for the abolishment of the manufacture and sale of cigarettes in

Canada. The resolution is as follows:

"It is expedient to provide that no person, by himself, his agent or otherwise, shall manufacture, sell or give away any cigarette, cigarette papers or wrappers, or any substitute therefor, or shall be in any way concerned in such manufacture, sale or distribution, or authorize or permit the same; that no cigarettes, papers or wrappers shall be imported into Canada, or entered for consumption therein, and that all cigarettes, etc., intended as such, shall be subject to seizure by any officer or customs or inland revenue, and that they, with the packages in which they are kept, shall be disposed of under regulations made by the Governor-in-Council, that penalties shall be imposed for the contravention of this Act, and the prosecution for any such penalty or punishment may be brought and prosecuted under the provisions of Part XV. of the Criminal Code relating to summary convictions."

All people who stand for the welfare of the families of the land we love will sincerely pray that the above law may be enacted.—Ed.

WATCH THAT TONGUE.

It is your tongue; it belongs to you, and is the only one for which you are responsible. Your neighbors' tongues may need care also, but that is their business; this is yours. See that it is properly attended to. Watch that tongue.

It needs watching. It is "an unruly evil"—watch it. It is "a fire"—watch it. It is a helm which guides the vessel; let the helmsman keep wide awake. It can bless or it can curse; it can pierce hearts and blight hopes; it can sow discord and separate chief friends. Watch that tongue.

No one but you can take care of that tongue. You are its only ruler. Your neighbors may hate it, or fear it, or wish that they could bridle it, but they cannot do it; you have the power; watch that tongue.

That tongue has already got you into trouble; it may do it again. It is "set on fire of hell." It burns up peace, blessing, reputation and hope. It causes sad days, weary nights, tearful eyes, and heavy hearts. "If a man will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile." Watch that tongue!

It is the "glory" of man. It distinguishes him from brutes. It was bought with blood, by the Son of God. He claims it as His. It should speak His praise; misemployed, it may degrade yourself and those around you. You are charged to attend it. Watch that tongue!

The Lord watches that tongue. "There is not a word in my tongue, but lo, O Lord, thou knowest it altogether." For every idle word ye must give account in the day of judgment. What will be the record of that tongue? Watch that tongue!

That tongue shall sing God's praises forever in glory, or beg for a cooling drop of water in the devouring flames. Watch that tongue!—*Methodist Protestant*.

Some go to church to take a walk,
Some go there to laugh and talk,
Some go there to meet a friend,
Some go there their time to spend,
Some go there to meet a lover,
Some go there a fault to cover,
Some go there to sleep and nod,
The good go there to worship God.