

## WELCOMING RETURNED SOLDIERS.

A considerable number of the members of the Moncton Reformed Baptist Church and congregation met at the residence of Mr. and Mrs. W. D. Blakney at Sunny Brae, on the evening of January 31st for the purpose of welcoming Mr. George Blakney and Mr. Guy Harrop back home from overseas, and presented them with the following address, and each with a pair of gold cuff links.

Messrs. Blakney and Harrop were taken by surprise but expressed their appreciation. A pleasant evening was enjoyed by all present.

Address:

Messrs. George Blakney and Guy Harrop:

Dear Young Men: This company of your friends meet here tonight to express their pleasure on account of your return safely from overseas after you have bravely done your "bit" in the great world war, in securing the freedom of the world, in the greatest conflict ever known in the history of the world.

We are proud of the part that the Canadians accomplished while in this great conflict, not only in actual fighting but in all kinds and departments of the needful work incident to the successful result in the complete overthrow of Germany and her Allies in their attempt to obtain control of the nations of the world, and especially to break to pieces and destroy the great British Empire, of which Canada is proud to be a part.

While you volunteered and went to meet the foe in deadly combat, your friends in common with the greater part of the citizens of our beloved Canada did their part spiritually and materially, and those, the members of the Reformed Baptist Church and congregation which are met here, and those who were unable to come, have not ceased to remember you and all the young men who went from our families and congregations in N. B. and N. S., and Maine continually to God in prayer for your preservation and safe return to your dear ones again, and as a slight token of our appreciation of your valor, and good work on the battle line, and also our pleasure in having you home again, we present you these gifts on behalf of the friends present and those associated with them.

S. A. BAKER,  
Pastor.

## THE CRIMES OF THE TONGUE.

There are pillows wet by sobs; there are noble hearts broken in the silence whence comes no cry of protest; there are gentle, sensitive natures seared and warped; there are old-time friends separated and walking their lonely ways with hope dead and memory but a pang; there are cruel misunderstandings that make all life look dark—these are but a few of the sorrows that come from the crimes of the tongue.—William George Jordan.

The "Old Doctrines" saved men and women; what have the "New" done?

"Would you like to have others no more careful in what they say about you, than what you are in your words about them?"

## THE MORE EXCELLENT WAY.

Rev. Joseph Smith.

These things settle it that Paul is not talking about a state we are to reach when we get to heaven when he is writing the thirteenth chapter of First Corinthians.

(1) He calls it a Way—and heaven is not that and is never called that.

(2) It passes where there are things that are "evil," where there is "iniquity," and where there are temptations to be "provoked" and to "envy." None of these things will confront us in heaven.

(3) There are burdens they "bear" and trials they must "endure" on this Way.

(4) Likewise it appears that faith has not yet to sight improved nor hope in full fruition died; for they still "believe" all things, and still "hope" all things.

The truth is that holiness must be possessed and proven here. It can not be procured in heaven. It must be exhibited on the way thither. Enoch had this testimony before his translation that he pleased God. Israel had gotten rid of his Jacob nature and saw God face to face, and yet his life was preserved. Paul is crucified with Christ—dead to sin and to the world, and yet he lives. The oath sworn to our father Abraham assures us that we may now be delivered out of the hand of all our enemies so as to serve God without fear in holiness and righteousness before him all the days of our life. The prayer that persons already converted may now be sanctified wholly precedes the prayer that their bodies may be preserved as well as their souls and spirit blameless unto the coming of our Lord Jesus Christ. Holiness is not at the end of the way; it is the Way.

Let us be careful to note that all the marks here indicate that the more excellent way is a way with our fellow men. It is our way of living with other people. And it does not pre-suppose that these are angels any more than it pre-supposes that we are in heaven. Some of them are provoking, some evil, some proud, selfish. Some are our rivals; some our foes, and others our friends. There is no way that goes to heaven that does not go straight through earth. None that leads to God that goes against man. Love of God and hatred of man travel on opposite routes. "If a man love not his brother whom he has seen, how can he love God whom he has not seen?" "If a man see his brother have need and shut up his bowels of compassion against him, how dwelleth the love of God in him?"

So, please note, there are two signals on this way that the traveller may be sure of his goings. One is a red light—a negative signal. The other is a white light—a positive signal.

See those "NO'S" and "NOT'S." See also those "ALL'S."

The perfection of love is in, first, its exclusions. The perfect exclusion of those things that are contrary to love. Second, in its inclusions of all things that make for true living love.

- (1) Envieth—not;  
Vaunteth—not;  
Buffeteth—not;  
Behaveth unseemly—not;

Seeketh own—not;  
Provoketh—not;  
Thinketh evil—not;  
Rejoiceth in iniquity—not.

Those not's tell what is not found in this Way and what is not found in a heart that is in this Way; then,

- (2) Beareth—ALL;  
Believeth—ALL;  
Hopeth—ALL;  
Endureth—ALL

As the no's and the not's show that this is not the way of the world nor of the flesh and that neither is it the way of many carnally-minded Christians, so do the all's show that it is the Way of the Spirit—the Spirit moving in the heart and life of man.

All along this way has had two balusters or supports. These were Faith and Hope. By faith it was stayed upon "the exceeding great and precious promises." By hope it held onto the predicted glory that was to be revealed. These are dismissed at the end of the way, but Love goes right on. For Love is not only the way to Heaven—it is the way of Heaven. It is not only the way to God, it is the way of God, and the way with God. It is forever so. This More Excellent Way is, therefore, an endless way.

Love and Holiness in heaven differ from Love and Holiness on earth only in its conditions and the calls of their application. Love's way is an eternal way.

## UNFIT FOR SERVICE.

One night, 'twas a Saturday evening;  
I sat alone in my room,  
Watching for the fading daylight,  
And the steadily gathering gloom.  
And I longed and watched for an op'ning,  
And a word for my Master to say,  
Ere the twilight gave place to darkness,  
And the week had died away.

I knew that here had been moments  
Afforded me through the week,  
When I might have witnessed for Jesus,  
But I hadn't the heart to speak.  
And now, when I would have spoken,  
The privilege was denied;  
So I went in sorrow to Jesus,  
"And why is this?" I cried.

Ah! the Master knew all about it,  
So He said, "I knew it was right:  
The tool is too blunt for service;  
I cannot use it tonight."  
Oh, Christian, learn well the lesson:  
We can only be used of God,  
When communion with Him has fashioned

ed  
Our mouths like a sharpened sword.

The shaft to be used must be polished—  
Must be hid in the Master's hands;  
The arrow while hid in the quiver,  
Must be sharp to perform His command.

Then polish and sharpen me, Master,  
Though painful the process may be;  
And make me an instrument fitted  
To be used any moment by Thee.  
—Selected.

If Paul saw a place to get a licking for his faith and loyalty to God, he started for that place.—Brother Archie.