

THE ROYALTON PARSONAGE.

The Lord showed us plainly that if the work was to be carried on in the future, a parsonage must be built, as there would be no place for a pastor to live.

We hesitated to bring this before the people, knowing they were confronted by overwhelming difficulties. The slump in the market prices for produce had caused much anxiety during the winter—thus in the spring they had to sell at a great loss. So it was after much prayer that we approached them with this proposition, they believing it was of the Lord, and that He wished them to rise up and build, decided to do their best.

Plans were submitted by the committee for a house, bungalow style, 25 x 30 feet, with upstairs rooms.

Then a building committee, consisting of F. Weade, Arthur Cosman, B. Burke and I. F. Keirstead as secretary were appointed and much credit is due these men for hustling the work along.

About all the men of Royalton, with some from Knoxford, willingly started on a Tuesday morning to dig the cellar, haul gravel, stones and cement. Saturday afternoon a cement wall 6½ feet high was completed. Since then a concrete cistern has been built, the frame put up and single floors laid.

Their farming must be done, but whenever they have a spare day, they work. After harvesting the work will go on. It means much sacrifice for the few people who have so bravely undertaken this, but believing the Lord was over-ruling and trusting Him to lead others to assist as they helped other churches in the past, they hope to have the parsonage ready for their pastor and family by winter.

The following list is money which has been given or pledged:

Boardman Burke, 2 acres of land	
and	\$400.00
Frank Weade	200.00
Silas Burttt	100.00
Mrs. Silas Burttt	100.00
Wm. Burttt	100.00
T. A. Jones	50.00
Arthur Cowan	50.00
I. F. and Mrs. Keirstead	50.00
Sadie Jones	50.00
Tyler Haines	5.00
E. C. Morgan	5.00
Hiram Clark	1.50

Any gift for this work will be greatly appreciated and acknowledged through the Highway.

I. M. K.

DOCTORS, NOT BARTENDERS.

The American Medical Association, recently in session at Boston, passed a resolution to the effect that members of the medical profession should remember that they are physicians and not bartenders. The resolution reads.

"Whereas, reproach has been brought to the medical profession by some members who have misused the law which permits the prescribing of alcohol; therefore, be it

"Resolved, that the American Medical Association announces its disapproval of a small minority of the profession being purveyors of alcoholic beverages."

This, it was explained, is meant to oppose the illegal prescribing of liquor, but not to deter a physician who feels that the individual case requires it.

CORRESPONDENCE.

Dear Brother Baker:

Enclosed find my renewal for the Highway for two years. May God bless the Highway; it is a dear friend to me; can say I am earnestly contending for the faith once delivered to the saints; may this be the best year ever known at Riverside.

MRS. CHRISTIE W. HILL.

Lowell, Mass.

Dear Brother Baker:

Enclosed find P. O. money order for renewal of my subscription for the Highway. I enjoy reading it as the type is so large, which enables me to read it, as I cannot read fine type on account of my failing sight. I am very much interested in the missionary news and pray for their success.

MRS. EDMOND KEIRSTEAD.

Apoahqui, R. F. D.

THE WESLEYAN DOCTRINE OF HOLINESS.

By this term it is not meant that Wesley discovered, invented or formulated any doctrine of his own, but that God raised him up to give emphasis to the neglected doctrines of salvation from all sin in this life as the privilege of all believers.

He taught that at conversion we receive the new birth, are justified and adopted into the family of God, but there remains in us a disposition to sin which the theology of all evangelical churches denominates by the term depravity or original sin. This is removed by a second work of divine grace called entire sanctification. The grace given at conversion gives a title to heaven and the grace received at entire sanctification gives the fitness for heaven.

This interpretation of Wesley received the divine seal of its divinity in the greatest revival of religion since Pentecost and in the founding of Methodism. For does not the Methodist Disciple insist that this is the reason that Methodism exists. And does not the board of bishops of the church so state? And do not the bishops know? Who knows better about the Methodist church than they?

There are from time to time new, would-be prophets, who arise to tell us that Wesley was antiquated in his psychology and behind the times as regards the new advances in religious thought and the evolution of religion. But has not God set his seal of approval on Wesley's interpretation? Has he manifested himself in approval of the doctrines of Wesley's critics? If so we have not heard of it.

More than this, whenever the doctrine of Wesley had a fair chance in these modern times it has produced the same results as in the days of Wesley. No candid, well-informed person can deny it. Shall we, therefore, reject what God approves?

When we hear people say that the doctrine needs re-statement we ask them to show us some doctrine that brings as good or better results. Whenever men want re-statement of the doctrine "once for all delivered to the saints," it means that they want something toned down. They want an emasculated doctrine and not that which deals with the death of the old man. There is nothing that will produce more pro-

found conviction than the real doctrine of entire sanctification as stated by Wesley. When we hear men constantly preaching on the glories of the sanctified life and never on the death to sin that produces the glories or makes them possible, we are suspicious. It is like preaching on Easter when there has been no Good Friday.

The Wesleyan doctrine of holiness will never die out of the world, because it saves man from what he most needs to be saved from—sin. It will never die out because it brings the fitness and the only fitness for heaven. It therefore comprises in its scope all that man really needs to fit him to dwell with God forever.

Men may compromise and fail; churches may prove recreant to the special call that God has given them to promote and spread scriptural holiness; holiness associations may compromise, tone down and die, but God will have some raised up to push it. He will keep it before the world. The sad thing about the matter is that many will miss the opportunity of being in this glorious work of promoting holiness. They may be scared off, bought off or seduced by specious pleas, and lose their crowns. But God will have the fitness for heaven preached, advocated, testified to and suffered for as long as time shall last.—Christian Witness.

FEEDING.

We need a balanced ration for our soul life. We should:

Feed Conscience with the Precepts of God's word;

Feed Faith with the Promises of God's word;

Feed Hope with the Prophecies of God's word.

Feed Love with the Bible record of the Life of Christ.

Then may we desire the sincere milk of God's word that we should grow thereby.

And feeding is not just tasting, it is eating and assimilating. Not only reading, but meditating, appropriating and applying. Thus proper feeding makes for establishment, growth, unification and increase or expansion in our soul life.

An habit of dependence upon the indwelling Holy Spirit will draw a continuous flow of such graces as patience, courage, meekness, trust and love the very moment the occasion which demands these may arise.

The Spirit's Gifts, as wisdom, or prophesying, or helps, are not reserved within ourselves as in a reservoir; they are vested in the Holy Spirit Himself, and respond through us as occasion may call for them at the touch of our faith. So that we ourselves are not carrying a storage battery, but simply keeping the battery on. Hence, not consciousness, but confidence of power is the thing to be sought.

"I have you in my heart," besides having Truth in his head, and words in his mouth, the preacher must have souls in his heart.—By Rev. J. H. Smith.

"A boy in his early teens is not too young to understand the noblest thoughts. The finest Christian men begin young to serve Christ."