

MARRIED.

Rockwell-Fife.

May 10th, at the residence of Mr. and Mrs. R. B. Kinnie, 37 aPrk street, Moncton, N. B., by Rev. S. A. Baker, Mr. Cecil E. Rockwell and Miss Hazel F. Fife, both of Moncton, N. B.

Fogarty-Fogarty.

May 6th, at the Reformed Baptist parsonage, Albert street, Woodstcok, N. B., by Rev. L. J. Alley, Mr. Wm. Fogarty, of Hawkshaw, York Co., N. B., and Mrs. Emma Fogarty, of Oldtown, Maine.

DIFFICULTIES SOLVED.

By Dougan Clark, M. D.

Is Not Sanctification Received by All Christians Co-Instantaneously With Their Conversion?

Regeneration being the beginning, and sanctification the completion of the work of inward holiness, these are distinct states of grace, imparted by the Holy Spirit; but they need not be far apart in time. In some instances—which, however, seem to be very rare—the experiences are received at once, or, at least, cannot be separated by the consciousness of the individual; and it is said that one man was converted, sanctified, called to the ministry, and entered upon the ministry—just as in the case of the Apostle Paul—within three days. But, if all persons are sanctified when they are converted, it follows that all Christians now living, unless they are in a state of backsliding, are wholly sanctified. And yet the number is comparatively small, who even lay claim to such an experience, while the great majority, so far from claiming it or seeking it, do not even believe in it.

Furthermore, the idea that all persons are sanctified at their conversion, is unscriptural. The Corinthians were undoubtedly converted Christians, yet they were "carnal babes" and far from being holy in their lives. The Galatians were Christians, seeking to gain perfection by the works of the law. The Thessalonians were Christians, yet Paul prays that the God of peace might "sanctify them wholly." The Hebrews were Christians, yet the inspired writer exhorts them to leave "principles and go on to perfection."

I have stated that sanctification is imparted in connection with the baptism with the Holy Ghost; and this baptism is evidently not always experienced at conversion. It was not experienced till Pentecost by the hundred-and-twenty, who, nevertheless, had all been converted before Pentecost. It was not experienced by the Samaritans who were converted by the preaching of Philip, until Peter and John prayed for them, and laid their hands on them. Conversion, therefore, and sanctification, are separate and distinct experiences, which may, nevertheless—and ought to—come very near together; and not to be separated, as they often are, by forty years, or a life-time of wilderness wandering.

WHY NOT NOW?

By Rev. Daniel Steele.

If the blessing of the abiding Comforter and Sanctifier is by faith only, why not now? Today is the day of salvation. Full salvation surrounds you like a shoreless ocean. Appropriate to your utmost capacity today. You will gain nothing by waiting. There is no lack for God to supplement and there is no particular in which you can improve yourself and make yourself more acceptable to Him. Neither sanctification nor justification are by works. Works involve the element of time; but faith says, "Now, this instant, Thou, O God, dost receive my offering."

"But," says doubt, "suppose that I feel just the same after I thus believe, what then?"

Keep on believing the promise, and insisting that God is true. He may delay for days and weeks the declaration of your complete acceptance, in order to develop and test your faith. The longer the delay, if you trust unwaveringly, the more marvelous the manifestation of Christ to your soul as your complete Saviour, when the Comforter takes the things of Christ and shows them unto you. The Syrophenian woman lost nothing by pressing her suit against chilling discouragements. Faint not. Just here thousands have failed. They did not grasp the prize, because they did not persistently believe.

Others fail through a subtle legality. They trust in their consecration, and not in Jesus only. They take a commercial view of the matter and present the offering of their hearts as the meritorious ground of receiving the fulness of the Spirit. This is a piece of folly and presumption, which finds its parallel in the way-side beggar, who insists that the art of stretching out his upturned palm earns the alms which the passerby may give.

After you have laid your gift upon the altar, look away from the gift that is now God's, toward the skies, whence the fire shall come down to consume your sacrifice in token of its acceptance. Thus in all our approaches to God there are three requisites—Belief, Faith, Trust. "For he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him."

Others fail because of their seeking the gift and not the Giver. You must desire Jesus only. You must pray this prayer: "Lord Jesus, glorify Thyself in me." When you are seeking for some delicious ecstasy, you are not seeking to glorify Christ to the utmost of your ability. There must be an absolute resignation of self and selfish desires in order to reach the point where the poet's words will be the honest expression of your soul—

"To do or not to do; to have,

Or not to have, I leave to Thee;

To be or not to be, I leave;

Thy only will be done in me!

All my requests are lost in one—

'Father, Thy only will be done.'

"There is no place in God's economy for God's people to commit sin." "If you are going to get insulted, you are on the same level with the insulter. Get above it!"

OBITUARY.

Charles N. Cooke.

April 30th, at his residence, 153 Botsford street, Moncton, N. B., following a surgical operation at the City Hospital, Charles N. Cooke, aged 31 years, leaving to mourn a widow (Minnie Tuck), father and mother, one brother and three sisters. Mr. Cooke before his death testified to having found peace with God. The funeral service was conducted at the house by Rev. S. A. Baker, assisted by Rev. E. H. Cochrane, pastor of the Highfield U. B. Church. The C. N. R. Brotherhood of Trainmen held a brief service at the grave. The floral tributes were very beautiful, comprising 40 pieces.

Mrs. Sherman Blakney.

After an illness of about three months, during the latter part of which she was a very great sufferer, which she bore with Christian fortitude and patience, Mrs. Sherman Blakney passed away at 4 o'clock Sunday morning, aged 52 years. Mrs. Blakney leaves to mourn her husband, one son and five daughters. Two of her sisters are Mrs. W. D. Blakney and Mrs. Albert Hopper.

Mrs. Abram Thurston.

At her home at Sandford on April 20th, there passed to be with Jesus one of the community's oldest inhabitants, Mrs. Abram Thurston.

She with her husband who survives her, had lived at Sandford since their marriage, 70 years ago on Jan. 1st, 1922. Brother Thurston's early home was at Chegoggin, hers being at Pembroke. They have been spared to enjoy a long life, both being in their 93rd year. Three children were born to them, one dying in infancy, the others being Brother Howard Thurston at Sandford and the late Mrs. Lewis Churchill.

There are seven grandchildren and seven great-grandchildren.

Though Sister Thurston had been an invalid for years, yet she was cheerful to the last, retaining her faculties wonderfully, always anxious for the best welfare of the church and community. She was always a staunch supporter of the R. B. Church, of which she was a charter member.

Rev. H. C. Archer of Millville made his home with Brother and Sister Thurston from the time he was a boy until he entered the ministry.

To the aged and sorrowing husband as well as relatives and friends, there is the consolation and comfort, she is not lost but gone before. And it may well be said of her, "She hath done what she could."

We encourage the husband to look to her Christ for full salvation as he too nears the last mile of the way.

The funeral service was held at the home on Sunday afternoon, April 23rd, by the writer. Text II. Cor. 5:4.

The remains were laid to rest in the old family lot at Chegoggin. The large gathering betokened the esteem in which the deceased was held.

Beloved, let us all be ready.

L. T. S.

A young man who combines personal agreeableness with the ability to do things is apt to find that things come his way.—
W. J. Beecher.