

A VACATION, CONTINUED,  
AND SOME OTHER THINGS

Pardon a few corrections in the former letter: young son, should have read "younger son"; "defy brains" should be "deify brains"; "altitude towards the truth" was written "attitude towards the truth".

I left off in my last at Colgate University. An old man may be excused for becoming reminiscent. We fought our way through those years in the Seminary, sometimes jollied by fellow students and at times ridiculed by professors from whom we dissented. But our class standing gave us a place on the programme as one of the Commencement orators and we took as our theme for the occasion "Positiveness as an Element of a Preacher's Power." First, a preacher should know what he believes. Second, why he believes it. 3rd, he should be satisfied with his faith. The occasion was honored with the presence of many eminent preachers of the Baptist denomination and laymen as well. We felt we were there not to say gracefully rhetorical things but to witness to the truth. It was the last opportunity we had to pay a tribute to the word of God and the faith once delivered to the saints, in the presence of Dr. W. Newton Clarke, the learned and captivating teacher of the "New Theology". We closed with the following stanza:

"Should all the forms that men devise,  
Assault my faith with treacherous art;  
I'd call them vanity and lies,  
And bind Thy Gospel to my heart."

After we graduates had spoken, Dr. John Anderson, a brilliant scholarly and devout old-line professor came on with his address to our class. The blessing of God was upon him and he made us each feel our privilege and responsibility as a messenger of God. When the programme was over we grasped his hand and expressed our appreciation of the address. I give his reply not in egotism, It was this: "Brother Smith, I want to thank you for the inspiration of your oration. It was to me like a spiritual bath." Several theological students said, "Your out-spoken convictions have been a blessing to me." But we saw one young man who, after his marriage and the burden of several children upon him, had taken his college degree, and had finished his Divinity Course (B. D.) only to abandon the ministry for business, saying, "I have lost all the message that I once had, and have nothing satisfactory in its place." Another young graduate went to the Unitarians. One of the Professors said to us once in class: "I have watched the young men that have gone out from this Seminary, that have accepted the New Theology and have yet to see one that has retained any evangelistic fervor or revival power." But we are on our vacation.

From Eaton, N. Y. we went to Rochester, N. Y., and spent a couple of days in that beautiful city with my friend of thirty years, Rev. J. J. Edwards formerly of the Central, N. Y. M. E. Conf., but now assistant pastor of Western Ave., M. E. Church Genesee Conference, Rochester, and President of the Munroe Co. Holiness Association. He is seventy-two years young. With him and Mrs. Edwards we were driven by his daughter in her beautiful car over a considerable part of the city. We spoke twice in a large Gospel Mission with seekers at the altar. On Saturday, A. M. of the second week of our vacation we landed in Toronto, the Queen city of Canada, by boat from Charlotte, N. Y. In the afternoon we met Rev. W. H. McGuire pastor of the Parkdale Holiness Church who showed us some of the city and constrained us to preach for him Sunday morning. The congregation was large and the atmosphere created by sanctified souls and their response of praise to the truth made

me quite forget all physical weariness. What a luxury it is to preach under the anointing of the Holy Ghost. In the evening I was with an old friend, Rev. Joseph Richardson at Fairbank tabernacle in the only poor section of Toronto I saw while there, and we saw a great deal of the city. But God was in that humble Hall and some splendid people are back of that work. We are sorry that Brother Richardson's health compels him to leave that needy field. We enjoyed the fellowship of this good man and his wife and the hospitality of their home. Brother Sharpe Baker, (a chip off the old block) and those that remember the ministry of his noble father, know what that means, gave us a great day of sightseeing in Toronto. We have been in many cities but have never seen a finer or better built city than this Queen city. Mr. Ross Schurman, formerly of Oxford, N. S., also gave us a delightful ride. We saw beautiful parks, elegant homes, imposing churches, immense stores, magnificent public buildings which seemed to indicate great progress and prosperity. And this is a city where the damning booze is made respectable by Government (not control) but expansion and encouragement. We saw little evidences of liquor but the great Toronto Globe gives statistics to prove that under Governmental regulation, bootlegging is increasing, automobile accidents are appalling, and youthful criminality is an occasion for alarm. But we learn that in the recent elections rum has again been victorious in Ontario and Nova Scotia too has abolished her prohibitory law. We were not long enough in Canada to make personal investigation, but we saw for eighteen months the effects of Government Control of liquor in Scotland and England. There we saw in a few days more beastly drunken men and women than we have seen mildly under the influence of drink during all our 11 years in greater Boston. Here are a few statistics: In Great Britain where liquor is sold and used freely, last year, a fatal accident occurred for every 118 cars. In the United States the rate was one death to 1121 cars. The same ratio of death in this country would have meant 209,647 deaths instead of 21,160. Not long ago the Montreal Star declared that the public debt of Quebec is steadily increasing in spite of all her profits from the sale of strong drink. The good book says, "Woe unto them that frame iniquity by a law." Rum money will curse a nation as well as an individual. Think of the inconsistency of the government retailing the poison that ruins men body, soul and spirit; that stirs up the baser passions that inevitably lead to crime and then punishing those that transgress! New Brunswick no doubt was glad to sort of sanctify her regulation programme by getting what some call a "black-sliden preacher" to superintend the business. But I don't think that preacher had to sacrifice any principles or lose any religion to take the job. The offer of money revealed the real character of the man; it did not create his character. We predict the time will come when there will be a great revulsion of sentiment in Canada against whiskey and the damning booze will be stripped of its garb of respectability and clothed in its proper garb of infamy and shame and will be either abolished or driven to the secret places where hide the thugs and all base criminals.

On Thursday the 11th of September we had a delightful bus ride to Niagara Falls which we had not seen since the Pan American Exposition, 1902. We were taking in its wonderful grandeur at that time, when word came to us that President McKinley had been shot in Buffalo. Modern science has harnessed Niagara's mighty power and sends it near and far to run the machinery of industry. Hundreds of miles away, great and small machines are in touch with Niagara's power. Thank the Lord our little hearts may be link-

ed on to the great God that created Niagara so that we can humbly say, "I can do all things through Christ which strengtheneth me".

Home again for another year's labor. We find that a change is even better than a rest.

W. EDMUND SMITH

## TRIAL MARRIAGES

In this present age of easy divorce, when many are showing utter disregard and contempt for the sanctity of the marriage covenant and are putting away husband or wife with little or no reason or excuse; would it not be the part of wisdom for all to enquire of God who is the author of the law of marriage; also ask of our Lord Jesus Christ who interpreted and explained it fully to all enquirers."

Notice! He reviewed the subject from every angle; as regards the woman, also the man; the first wife; the second wife; the first husband, the second husband.

Then He said unto them: "Whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband, and is married to another, she committeth adultery."—(Mark 10, 11, 12).

Here we have the final word from Jesus' own lips and it is without exception whosoever puts away (divorces) husband or wife commits adultery. This was spoken to His disciples who were soon going out under the great commission (Matt. 28:19, 20) to teach all nations to observe all things whatsoever He had commanded them.

Witness how they taught in obedience to the command later on in Rom. 7:2, 3:

"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she is married to another man, she shall be called an adulteress, but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man."

We believe here Paul is giving the immutable, unchangeable law of marriage. He gives it as a fact, as being in force now under this dispensation of grace, not back under the law. He declares the woman is (now) bound, not was (then) bound by the law of her husband as long as he is alive, not was alive (and not just until she tires of him, not even until he commits adultery).

There is no license here for trial marriages, exchange of companions, or even for the innocent party, in case of adultery, to re-marry.

"Yet we say wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant." (Mal. 2:14).

Precious soul, fellow-traveler to the bar of God, what Scriptures are you trusting in to justify your re-marriage? Is it safe? Many are ensnared in this divorce evil, but not hopelessly so. Be encouraged. There is mercy for you today and a way of escape. You may repent and get your sin under the Blood (1 John 1:7-9). But it will be too late at the judgment to attend to it. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." (Prov. 28:13).—W. F. Harlow.

Mr. Spurgeon has said that far too many preachers treat the Gospel as a penny whistle instead of the blast of a trumpet.—From the "Life of Faith."