

## A GRAND CHICKEN DINNER

Chicken dinners in India? And that at the present time when money is so scarce? And even in a leper asylum? Outrageous!"

Let me tell. Nearly every morning the Doctor Sahib makes his round to see his over 600 patients. It takes hours, and at times the Sahib does get tired. Over three miles the Sahib must cover to make one single round, and there are no chairs in any of the cottages. Now and then something unusual happens and he forgets that he has been walking and standing for hours. This is what happened yesterday morning—something unusual. The Sahib had come to the last cottage. Twelve men sat on the floor, each intensely interested in something.

"What's up?" said the Sahib.

"We killed a chicken."

"And now?"

"Oh, we are dividing it."

"Into how many parts?"

"Twelve."

"Must be a large chicken?"

"No, less than two pounds."

"And how much did it cost?"

"Eight cents."

The Sahib went closer and looked. Really, on twelve leaves there were piled up little heaps. There was no scale to weigh the ounces and grams and so it took a long time before the work was done. Into minute pieces, suitable to put on a fishline, the pieces were cut; and then, one by one, the pieces were counted and carefully placed in a heap.

The Sahib almost got tired watching this slow business. But the faces of the twelve began to attract him. Did they look happy! And ever so often one or the other would pass on a whisper to his neighbor and smile. There was no loud talking, for the "game" was too interesting, each watching that he got his share, for each had paid his share.

"Done," said the "divider," gathering his share up in his hand.

"And how often do you have such a 'blow-out'?" asked the Sahib.

"Oh, perhaps once in two or three months."

"No other meat in between?"

"No, seldom."

"And you like meat?"

"Yes, much; it does us good."

And this was about all to be gotten out of them that morning, for none had time to wait and delay the "grand chicken dinner."—J. H. Schultz, in *Christian World Facts*.

What is the believer's privilege in regard to divine healing?

The Bible certainly abundantly reveals Jesus as the healer of the body. It is our glorious privilege to go to Him with all our physical ailments, as well as our troubles and trials. He is certain to answer the prayer of faith for healing. "As your faith is, so be it unto you," is as true of the body as of the soul. When you have faith to be healed, He always heals you. If you have no faith to be healed, but plenty of faith for your soul, He will give you heaven, which is infinitely better than bodily health.

It is in Paul's catalogue of spiritual gifts (1. Cor. xii. 8-10). We are saved and sanctified by the grace of faith, but healed by the gift of faith, bodily healing subordinated to the spiritual interests and administered by the sovereign discriminating providences of the Great Physician.

Wisdom is better than rubies.—Prov. 8:11.

## THE RELATION OF HOLINESS TO THE CHURCH

The church of God is the most stable of all the institutions of the world. It has passed through opposition that would have destroyed any other institution from off the face of the earth. Like the burning bush on Mount Horeb, although often in the fire yet it has never been consumed. The reason for this is "God is in the midst of her: she shall not be moved."

We have seen moral reforms come up for a time, and criticize the church, but they have passed away, and where are they?

The church is the place where the name of God is displayed before the world. It is the organization that represents him among sinful men. It stands for his glory and honor. His reputation among men is at stake here.

Oftentimes the church has failed to come up to her privilege. Oftentimes her good has been evil spoken of by the world. Oftentimes she has fallen into the hands of carnal leaders, seeking their own gain. Because of this the world about her has suffered. But when she has arisen and put on her beautiful garments nothing has been able to withstand her triumphant march through the world. With all her faults and failure to come up to the full measure of the standard, she is the best institution in the world today.

It is a direct insult to her and to her God, when her members give their time, money and strength to human associations organized for carnal purposes—the secret society, the worldly conclave. Christ is wounded often thus in the house of his friends.

The church is the harvest field for holiness. Here as nowhere else can we "do good unto all men, especially to them that are of the household of faith."

In this we are taking up the work of the Master who "loved the church and gave himself for it; that he might sanctify it and cleanse it". All the exhortations and commands to holiness are to the church—never to the unconverted. Jesus prayed that the men who had been preaching his gospel and casting out devils might be sanctified. We read that "Holiness becometh thine house, O Lord, forever!" Christ in washing the feet of the disciples, gave us an example that we are to seek the cleansing of the church.

Our place, then, is in the church—not to draw away from it. If God has given us the glorious experience of full salvation we are to seek to help others into this experience, not by withdrawing from them but by remaining with them. "Ye are the salt of the earth!" But salt can accomplish nothing by being removed from the object it should purify. Many good people have made the mistake of their lives and lost their influence right at the place most needed. There has never been much moral power in "Come out" movements. To be sure, we are often misunderstood, misrepresented and opposed. So was Jesus, but he never withdrew, but lived and died a church member. What is full salvation for, if not to keep us under circumstances where we are opposed?

God quite often lets opposition come that we may exhibit to mankind the *Grace* of entire sanctification. We need to show forth the doctrine both by testing and theory. God may sometimes indicate that we can do more good in some other branch of the church to which we may ally ourselves, but let us ever be connected with the visible church in some of its branches and labor to build up the only institution on earth that bears the name of Jesus Christ. Let us never

be tempted to become religious tramps by any treatment we receive in the church. Like Jesus we may have to endure much in standing fast, but let us be sure our persecution is not for our own sakes (as is often the case) but for Jesus' sake. Then God will give us more abundant grace to enable us to endure. We had rather be a martyr in the church for the truth than an irresponsible, non-affiliated worker, the fruits of whose work perishes because of a lack of organization.

Thank God, a better day is dawning for the church. The signs are all about us. Holiness must succeed for God is in it and he will have a holy church.—*Christian Witness*.

## JOHN MAYNARD, THE PILOT

John Maynard was well-known as a God-fearing pilot on Lake Erie. He had charge of a steamer from Detroit to Buffalo one summer afternoon. Smoke was seen ascending from below; and the captain cried out, "Simpson, go down and see what that smoke is!" He came up with his face as pale as ashes, and said, "Captain, the ship is on fire!" Buckets of water were dashed upon the flames, but in vain. There were large quantities of rosin and tar on board; and it was useless to try to save the ship. The passengers rushed forward and inquired of the pilot, "How far are we from land?" "Seven miles." "How long before we reach it?" "Three quarters of an hour, at our present rate of steam." "Is there any danger?" "Danger enough here! See the smoke bursting out! Go forward, if you would save your lives!" Passengers and crew, men, women, and children, crowded to the forward part of the ship. John Maynard stood at his post. The flames burst forth in a sheet of fire; clouds of smoke arose. The captain cried out through his trumpet, "John Maynard!" "Aye, aye, sir!" "Run her on shore." Nearer, yet nearer, she approached the shore. Again the captain cried out, "John Maynard!" The response came feebly, "Aye, aye, sir!" "Can you hold on five minutes longer, John?" "By God's help I will!" The old man's hair was scorching from the scalp, one hand was disabled, and his teeth were set; yet he stood firm as a rock. He beached the ship. Every man, woman, and child was saved, as John Maynard's spirit took its flight to God. Even so, "Jesus steadfastly set His face to go to Jerusalem," to the cross-crowned hill, and through the fires of the wrath of God.—*John B. Gough*.

## CORRESPONDENCE

Lisbon Falls, Me., Mar. 14, 1932.

Rev. P. J. Trafton:

Please find enclosed renewal for Highway. I enjoy the Highway, it has been a great comfort to me in my lonely hours this winter.

My dear husband suffered a paralytic shock Dec. 7th, and was taken to the Hospital. After an illness of two months, he passed away. We were only married a short six years, but in that time I have parted with my dear mother, father, twin brother and now my husband.

For all I feel alone in the world at times, I know I have a Heavenly Father who cares. Please remember me in your prayer.

FLORENCE L. MOSES KING,

Deeds, habits, character, destiny. Repentance, change of heart, sanctification and holiness, glorification and heaven.—*The Christian Witness*.