

CORRESPONDENCE

Fredericton, N. B.,
Jan. 13, 1936.

We wish to acknowledge through the Highway the kindness of many friends at the Christmas season.

Two weeks before Christmas at the close of the communion service, Deacon Goodspeed on behalf of the Church presented us with a gift of money, which with other gifts handed to us personally amounted to twenty-eight dollars. Then at Christmas a number of the sisters sent in good things to eat and a friend brought us a fine turkey. Friends also gave Mrs. Watson a fine quilt, a blanket and several other nice gifts.

We do thank the Lord for these expressions of his loving care through the kindness of his people. We received many beautiful Christmas and New Year cards and letters of greeting which reminded us every one of some kind friend who thought of us at this time.

We are also deeply grateful to our heavenly Father for the fact that Mrs. Watson was able to be about the home again after a long and serious illness. We covet your prayers that she may soon be restored to full health.

We trust that every Highway reader may enjoy a blessed and Happy New Year and that His blessing may be upon every effort for the salvation of lost men and the building up of His Kingdom.

Yours in His good service,
F. A. WATSON

THE PERFECT CHURCH
(Eph. 5th)

(By Eugene Wilcox, Wood Island, N. B.)

"Even as Christ also loved the Church and gave Himself for it. That He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

To deal adequately with this subject is far beyond my ability, but we get the thought that it is already a church, but not perfected, not yet symmetrical perhaps, at least needs something else, in order that it might be presentable in the courts of glory, even in man's eyes, unbiased men, this is somewhat apparent by the light of the word, and of course, Jesus with His clear perception, beholds the imperfections, so he has undertaken to remedy this and at such cost to Himself. Giving Himself that He might sanctify and cleanse it with the washing of regeneration by the word, so that when He comes for His own they maybe found of Him without "spot" and "blameless" as mentioned in Cant. 4-7. "Thou are all fair, and no spot in thee." Now just what would constitute a spot may be hard to define. It seems that whatever negatives the life of Holiness would be, a spot, seeing that the way of Holiness is all light. What even in the life of the Church membership is not after the teaching of our Lord, would be a dark place, hence a spot, as the church is composed of individuals, anyone of those individuals might cause the spot, so that if Jesus sees such spot in you or me He seeks to deal with us as individuals to remove the blemish or spot, and I think I am safe in saying that this is His way of doing and not as a church collectively, yet with the design of a perfected church ultimately. Since it is conceded that Jesus left his work here to be continued and carried on by the church in which He proposes to dwell, an habitation of God, through

the Spirit, if the church fails to function, and reveal the Christ, it is not in perfect working condition. Jesus seeks to remedy this.

In machinery, if one or more, parts fail to perform, usually the whole output or result of the works is stopped, and men seek to provide against such happenings, even so our God seeing the failure of an imperfect church has sought its perfection, therefore, having made the provision, providing the means and the power, He also has given those in commission among mankind to make the application through the gospel, so that all maybe in their fitness and fit their place to accomplish God's plan in them, wherefore, He gave some apostles, some prophets, some evangelists, some pastors, and some teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, till we "All" come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the "measure" of the "Statue" of the fulness of Christ, so that we be no more children tossed and carried about with every wind of doctrine, by men's tricks and craftiness but speaking the truth in love may grow up into Him in all things, which is the head, even Christ from whom the whole body, fitly joined together and compacted by that which every joint supplieth, maketh increase of the body unto the edifying of itself in love.

Now all the foregoing on God's part to obtain a perfect church. How much does it appeal to us to co-operate with Him? First, to be made perfectly conformed to His plan, and then accomplish all that he would do through us. Do we have the faith that God wants us, to have? Are we meeting the conditions that we may have it? Are we all filling in as lively stones so as to make the habitation of God, through the Spirit a real power house, a real salvation medium? Do we give more than a passing thought to what God's word says? Do we hear what the Spirit says to the Churches? Have we ears to hear? Does it mean to us anything? Nearly likely it does to Him, for we are members of His body. We are too apt to excuse ourselves and to evade the issue, nevertheless, souls, many of them are not reached nor gathered in. We are comfortable, why care? Why exert ourselves? We say God does not send us, but the word says "Go," the Word says "Pray," the Word says, "Give," the Word says, "Work," but not to most of us, for it does not penetrate to our consciousness, or if it does it is easily silenced, for our other interests crowd out the words of God. He says, "Have faith." We reply, "We have," not much or little and act our answer. It seems our Lord might be disappointed in that not more effective working out of His plan, although the works were finished from the foundation of the world. God is not responsible for our inactivity, we have a part to fill and we are invited, yea, commanded to labour for and with Him. The means provided to work with, the place denoted, the fields ready to harvest, the labourers few.

A good New Year's resolution for this and other years would be to enter into the closet with God to take God's word with us and pray and listen, and when we do not hear good. Say, Pardon Lord, like when we do not understand one another, meaning the word "Pardon" because we were not attentive, so as to hear first, and repeat until we truly know His word and message to us. And in His sanctuary abide until His love is in us, so that we will have enough to constrain us to do work and

sacrifice for others in His name. His love in us is enough to cover the faults we see in others, until there is no schism in the church, no spot, or wrinkle or any such thing, but be clear as the sun, fair as the moon and terrible as an army with banners, until He shall see the travail of His soul and is satisfied.

It is easier to exhort than practice, and if ye heed not God's writings how can ye receive my words?

MARRIED

Cookson-Sanson

On the evening of Dec. 24th, the home of Mr. and Mrs. Donald Sanson was the scene of a very pretty wedding, when Inez, the daughter of the late Mr. and Mrs. Charles Sanson, of Millville, was united in marriage to Thomas, only son of Mr. and Mrs. James Cookson, of Millville, by Rev. S. G. Hilyard. The single ring service was used. The couple were supported by Ronald Kelly and Maudie Billings. The bride wore a blue crepe dress with accessories to match. The rooms were decorated with the Christmas colors and a lighted Christmas tree made up the background.

Following the signing of the register a buffet lunch was served the guests.

We join in wishing this couple a happy married life.—S. G. H.

COMMUNISM TAKES ADVANTAGE OF HUMAN DISTRESS

The disturbed condition of the world following the great World War offered to Communism not only an opportunity to get into a position of power, but to take advantage of the bewilderment of the common people who have to pay most heavily for these great national calamities, and to secure their support for one or more of the wild schemes by which the public is now deluded.

We quote one of the statements agreed upon in the last session of the Third International in Moscow (an organization for the spread of Socialism throughout the world) as follows: "The truth is that we are entering a period of international crises, of wars and revolution, in which class, national, and race conflicts will be intertwined in a bewildering mass. It will be, as it is now, the task of the Communist International to study this situation in the most precise detail, and to instruct the working class movement throughout the world on how to utilize, for the interests of the workers and the defeat of the capitalists, every weakness and clash of interest that can be so used."—Wesleyan Methodist.

The Chicago Tribune says: "Envy, hatred, and malice are the worst of human emotions. For centuries the churches have sought to exercise them from the human breast. Shakespeare showed in his greatest tragedies how malign persons played upon the passions to lead others to ruin and benefit themselves thereby. Marx made them the corner stones of his philosophy of hatred and ruin. Sinclair, Dreiser, and other money-hungry writers have bred and fostered them in best-selling novels. They are found almost everywhere. They strive to dominate the body politic. They threaten to destroy all civilization. From envy, hatred, and malice, and all uncharitableness, Good Lord, deliver us!"

—Wesleyan Methodist.