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 church where your membership is held.  
 Co-operate heartily with great Christian and social movements which have for their objective human betterment and uplift.  
 Always exalt Christ. Make the message and not the method the telling factor.—Selected.

**THE LENTEN SEASON**

The Lenten season will soon be past and we shall have arrived at Good Friday, the day our Lord was crucified. Lent is the period from Ash Wednesday to Easter Eve of which the forty week-days are devoted by many to fasting and penitence in commemoration of Christ in the wilderness. It is not of the nature of a sacrament for it is not commanded in the Holy Scriptures. But through the centuries a very large proportion of Christian Churches have come to observe the season. Like all other good things its purpose is sometimes frustrated. Some become quite religious during this period but at its conclusion, lapse back into the old life. They overlook the meaning of discipleship. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow Me." Mt. 16:24. The denying of self for the year cannot be done in Lent alone. The saying "No" to self, bearing the cross and following Jesus, is a way of life. The works of Lent are not on par with the death of Christ on Good Friday. Some tend to feel that by their good works in Lent, they are atoning for their sins. This is not so. "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph 2:8,9. The truth is well-expressed in one of the great hymns of the church: "Rock of Ages"  
 "Could my tears forever flow,  
 Could my zeal no langour know,  
 These for sin could not atone;  
 Thou must save and Thou alone:  
 In my hand no price I bring;  
 Simply to Thy cross I cling."  
 R. Barclay Warren,  
 Lorne Park College.

**COMPROMISE WITH TRUTH**

Catholicism is conducting a vigorous publicity campaign through paid advertisements in many magazines of wide circulation. This is legitimate and I for one would not do one thing to hinder them in this method. There is a law, however, in most of the states of the Union that requires a company to be absolutely honest in their advertisements and to be able to document the claims made therein. According to the revised Baltimore Catechism we read: "'Outside the Church there is no salvation' does not mean that every one who is not a Catholic will be condemned... those outside the Church through no fault of their own are not culpable in the sight of God because of their ignorance." The plain meaning of this declaration is that there is salvation outside the Roman Catholic Church. This is the point Protestants have insisted upon since the days of Martin Luther. This statement admits the truth of the Protestants' contention that Christ is the door into the Church and it is a denial of Rome's affirmation that the Church is the door into Christ. Let us look at the facts as supported by the highest authority in the Roman Catholic Church according to the papal Unam Sanctum promulgated in 1302 by Pope Boniface VIII.:

"Now, therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman Pontiff."

The above is contradictory to the statement taken from the Baltimore Catechism and causes one to feel that the present advertising campaign is carried on not with regard for the truth, but solely for the purpose of gaining numerical and financial advantage.

Roman Catholicism is opposed to state-directed education. It denies the legality of marriage covenants entered into outside the authority of the Roman Church. It demands rights of freedom of worship in lands where it is in the minority, but demands a religious monopoly in lands where it is in the majority.

Let the Roman devotees advertise the truth, and nothing but the truth, about their creeds and I will say not a word. But when a systematic advertising plan is undertaken where half truths and falsehoods are declared as truth, I protest.—O. G. W.—Wesleyan Methodist.

**OBITUARY**

The funeral service of the late Mrs. Henry Gustin, was conducted from the Reformed Baptist church, Fort Fairfield, Me., by the pastor, Rev. G. A. DeLong.

Surviving her passing are her husband, three sons and three daughters, all of Fort Fairfield, Me.

Our sister was one of the most faithful members of our church, in attendance and testimony.

To those who sorrow we extend sympathy.  
 G. A. DeLONG.

The funeral service of the late Mrs. Mabel Henry White, wife of Clinton White of Fort Fairfield, Me., was conducted from the Reformed Baptist church, by the pastor, Rev. G. A. DeLong.

Surviving her passing are her husband, five daughters, Mrs. Carl Emery, Palmyra, Me.; Mrs. H. L. Robertson, Butte, Montana, Mrs. Jasper Reed, Dover-Foxcroft, and Mrs. Willard Price and Miss Ruby White, Fort Fairfield, Me.; besides eight grand children and four great grandchildren.

Our sister renewed her faith in God, and during her long illness, the anchor held firm and true. Floral tributes were many and beautiful.

May God bless this family who remain.  
 G. A. DeLONG.

The funeral service of the late Bessie M. Cheney, was conducted from the Reformed Baptist Church, Fort Fairfield, Me., of which she was a faithful member.

Rev. H. O. McGeorge, Presque Isle, Me., had charge of the service, assisted by Rev. G. R. Symonds, Perth, N. B., in the absence of the pastor. Mrs. G. A. DeLong read the 23rd Psalm by request.

Among the survivors are a sister, Mrs. Lester Cheney, Fort Fairfield, Me.; and a niece, Mrs. Eva Bowers, Hampden, who faithfully cared for our sister.

Floral tributes were many and beautiful. As her pastor I feel it could be said of our sister, that, "she lived for her church", and died in strong faith and courage.

To those who sorrow we extend sympathy.  
 G. A. DeLONG.

Mrs. Sadie Ingersoll, beloved wife of Joseph Ingersoll, of Seal Cove, N. B., passed away very suddenly on Sunday morning, October 15th, of a heart attack.

Although in somewhat poor health, her passing came as a shock to relatives and friends.

The funeral services were conducted from her home on October 17th at 2 p.m. and then to the Seal Cove cemetery by her pastor, Rev. Ronald T. Sabine, assisted by Rev. Ralph L. Sabine, pastor of the North Head church. A mixed quartet from the choir, of which she was a member, sang.

She leaves to mourn the loss of a Christian wife, mother, daughter and sister, her husband, four sons, Blake and Neil, of Seal Cove; Scott, at Bethany Bible College, Yarmouth; one daughter, Mrs. Norma Kinghorn, Saint John; father, George Brown, Seal Cove; three sister, Mrs. Donald Daggett, Seal Cove; Mrs. Albert Ripley, Portland, Me.; and Mrs. Frank Wright, Connecticut.

To the sorrowing ones we extend our sympathy.

**JOY, A TONIC**

Why is it that if one goes singing or laughing into a room the most tired workers respond anew to the burden put upon them?

No one can altogether explain it, but joy is at work, and joy is one of the greatest tonics ever known. Just as music is necessary to soldiers on the march if they would keep their strength from failing, so the music of joy is necessary on the long, difficult march of life. It is wise to seek joy by every rightful means, and to treasure every ray of it which falls across our paths.

Of Jesus it was said: "God, thy God, hath anointed thee with the oil of gladness above thy fellows." So then His followers owe it to the rest of the world to appear with cheerful faces, radiating the sunshine of hope and trust, of innocent fun and laughter which rises from the heart.

"Joy," says Jean Ingelow, "is the grace we say to God."

And we owe it to Him every day for uncounted good things.—Watchman-Examiner.

**EVANGELISM QUOTES**

If it were revealed to me from heaven by the archangel Gabriel that God had given me the certainty of ten years of life and that as a condition of my eternal salvation I must win a thousand souls to Christ in that time, and if it were further conditioned to this end that I might preach every day for the ten years but might not personally appeal to the unconverted outside the pulpit, or that I might not enter the pulpit during those ten years but might exclusively appeal to individuals, I would not hesitate one moment to accept the choice of personal effort as the sole means to be used in securing the conversion of ten thousand souls as the condition of my salvation.—Goodell, Pastoral and Personal.

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An evangelist is not to go to a field and reap the harvest for a church while they look on and watch him do it, but he is to lead, instruct, and direct the harvesters as they go out into the field and gather in the harvest themselves.—Conant, Every-Member Evangelism.

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A Christian example is an evangelistic message that everyone may speak.