

CORRESPONDENCE.

NEW TUSKET, Digby Co., N. S.
Dear readers of Highway,—God is calling me to write you a few lines this morning. He is still keeping me, bless him for it, for there seem to be many of his sanctified ones in these last days whose love must be growing cold for they do not appear to be living so close to God. The world has charms for them they must have the things of this world. So God's gold and silver is spent to satisfy the appetites of the flesh, instead of sending the gospel to every creature for whom Christ died, is it so that we must live and dress and follow the fashions of the world? Is this being crucified with Christ? He tells us to take up our cross daily and follow him, not only when we were first sanctified, but as we received Christ so walk ye in him and walk humbly with our God. Can't you see it is true that many seem to be departing from God and perhaps they are not really awake to the fact. Oh, shepherds of the flock cry aloud and spare not, show the people their sin, lift up your voice like a trumpet and awake the sleepy ones. It may be there are some who are lying to the Holy Ghost in these days. When we say all is on the altar let us examine our hearts and see if we are not keeping back something like Ananias and Sapphira, they kept back money how is it with us do we give all Jesus has asked us to for foreign missions and home missions? Gods poor, etc. Oh let God have his way with us, and live out of sight of ourselves and in sight of Jesus. Your sister kept by the power of God,
L. E. S.

WEST PEMBROKE, M. E.
Dear Highway,—It would seem as if the editor gave me a hint that probably I had better report progress. Many of your readers know the peculiar circumstances in connection with my coming here. I have had a large field without a team, have done more walking during the time of my being here than in all of my ministerial life. I have not confined myself to this field pastorally but have been in other districts. In response to a call from Evangelist King to attend a Holiness Convention, I responded and went by boat to St. John, thence to St. Eves Settlement by rail, the morning before the meeting, in company with Bro. M. S. Trafton. On our arrival we find Bro. Bubar and wife in good time to attend to the musical department. Bro. King who did all in his power to make us comfortable and welcome. The meetings begun with a swing of victory and it was very evident, God was present to own the effects. Two days after or on Saturday morning the brother who reported the meeting in your last issue came. I hope I have not trespassed but this is due in my report as I am supposed to account for my whereabouts. Financially to me it was not a success! yet I am glad I went. I am earnestly sowing the seed of the Kingdom, hoping another may reap.
MONDAY JUNE 10TH.

You will remember there were three kinds of ground upon which the seed fell. It would be strange if it were all good. I am acting as pastor. As my flocks are as well as those having no shepherd, an act of the Shiloh Movement. I find the public kind but complaining on account of scarcity of fish, as about all are more or less engaged in fishing and sardine packing. I baptized five yesterday the 9th, at Pembroke. We had a very beautiful baptism, a large number with perfect order. There were elderly ladies, mothers and grand mothers, two daughters. Several others who professed, to have received pardon halted for various reasons. Our meeting at what is called the Cove are spiritual. I believe God for their sakes sent me their. I have not had the approval of all professors. Many backslidden and are yet filled with their own ways. I expect, all well, to leave for Beulah Camp on Monday 17th. My address will be there, for a few weeks. I made a call there a few days since and would say, it will require members of the different committees to be there some days before date of meeting.
In love,
A. H. TRAFTON.

Dear Brethren and Sisters,—Soon we will be going up to Beulah, and now as we think of the holy associations of past years, the blessed seasons of communion

in the worship of God, let us stop for a few moment and examine ourselves 2 Cor. 12:5.
Self examination is a needful thing, true sometimes it is not the easiest way, and for the moment entering into it, it is not the most desirable way, but one thing that justifies the effort, the praying and perhaps the confessing and acknowledging is, that it is the only safe way. It is an easy thing to slip over things, it is quite easy to sooth ourselves, we can attribute so many things to our surroundings, our associations, our peculiar makeups, the change of time and so many things, but self examination in the light of the word will get us back to foundation principles.
Now I believe the best place for such examination is alone with God. I think there is much needless parade in public, which is not as effectual as if the person would go alone with God and settle matters and come out from the presence of God renewed.
Have we lost the zeal, the warmth of love, the tenderness, the fearlessness, the spirit of devotion, the spirit of humility, the non-conformity to the world in way, and fashions, have we lost the shouts of joy and victory out of our souls, are there no sweet hallelujah on our lips as in days of yore, if so let us not attribute it to any of the forenamed causes, let us not say that the shouts and hallelujahs were born of undue enthusiasm or that because the doctrine was new we had more zeal than is necessary now. No my brother and sister the cause is not there, the cause is in the heart, examine yourselves and God will reveal.
Again how many camp meetings have we attended, how many times have we been to the altar for the same thing. Are we coming this year to go to the altar again, if so oh let us not wait for camp meeting go down before God in your closet and come to camp meeting with strength and fire to help in the work for God.
We can examine ourselves as to our motives, are we coming for rest, recreation, a good time, are we coming because some certain preacher is coming or are we going to stay away because some certain one is not coming, are we coming to delight our intellect more than to feed our souls on God, are we coming to parade a show of summer waists and hats, are we going to think more of our appearance before man than of our relationship with God, will we spend more time in vain adorning of our person than in reading the word and secret prayer. God knows the heart, you may come or you may stay, but God knows why, let us not forget this. Are we coming in prayer for all the business interests, for the missionary interest, in short are we coming in the spirit of prayer. Are we coming in the spirit of love or in the spirit of criticism. Are we coming to despise our own called of God and prefer others. Let us be faithful to ourselves and with God in our closets, remembering that if we come in strength and with the fire of God upon us God can then send the unsaved and unsanctified to us.
May we all endeavour to come in the fullness of the blessing, with old time freedom and zeal, the shout of praise and victory and sweet hallelujahs in our souls. Victories of the past make victories for the present and future possible.
Yours for God and holiness,
M. S. TRAFTON.

Dr. Levy Sick.
A letter from Mrs. Dr. Levy states that he had a severe attack of heart disease which left him quite blind, so that he has been compelled to recall his engagements, which will be a great disappointment to many. But Rev. L. C. Petit, of Saratogo, will probably accompany Rev. W. H. Hoople and will fill the vacancy caused by Dr. Levy's sickness. We sincerely hope that Dr. Levy may recover and be spared to declare the gospel of full salvation for many years.
S. A. B.

Man's Judgment Reversed.
A life spent in brushing clothes and washing crockery and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet; a man's life at the clerk's desk; a life spent in the narrow shop, a life spent in the laborer's hut may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.—Canon Farrar.

Quarterly Meeting.
The Reformed Baptist Twentieth Quarterly Meeting of District No. 1 met with the church at Lower Southampton, June 13th, 1901.
Thursday evening preaching by Pastor H. C. Archer from Gen. 3:9. An excellent sermon, earnest appeal. God was present to own his own word.
Friday, 10 a. m., led by Bro. Archer. Subject John 15, Abiding in Christ. 2.30 p. m., social service led by Pastor G. W. Macdonald. Many prayers offered and good testimonies made. Small attendance on account of the rain. 7.30, preaching by Pastor S. Greenlaw. Subject, Faith and Repentance, text, Acts 16:30. A grand meeting and a heart searching time.
Saturday a prayer service was held at seven o'clock, again at 10.00 preaching by Rev. J. H. Coy. The Holy Spirit was present with added power. Afternoon at two o'clock the Quarterly Meeting met for business with President G. W. Macdonald in the chair. The following ministers were present to answer the roll call. Pastors G. W. Macdonald, S. Greenlaw, H. C. Archer, G. B. Macdonald, J. Gravinor, and missionary Rev. J. H. Coy.
The following churches were represented:
Hartland, by A. Thornton and wife and A. Tracy.
Millville, by Bro. Burt.
Royalton, G. H. Hartley, Sister Greenlaw.
Maple Ridge, Sister Blaney.
Mapleton, Bro. Kelly and wife.
Upper Hainesville, Bro. S. Clark and wife.
Meductic, Sister E. Higgins, Bro. B. M. Colpitts.
Greenbush, Sister E. Hillman, Bros. David Tompkins and wife and David Phillips and wife.
Middle Southampton, Bro. J. N. Grant, Sisters Lillie Grant and Huldah Miller.
Lower Southampton, Bros. Geo. Miller and Stairs.
The election of officers resulted as follows:
President, Rev. J. Gravinor.
Secretary, B. M. Colpitts.
Treasurer, Israel Stairs.
Highway Agent, Pastor G. W. Macdonald.

Some churches reported verbally and others by letter and taken as a whole showed a marked increase of interest and spirituality which gave the brothers and sisters present great encouragement.
It was moved a committee be appointed to consider the report of the churches and bring in a report.
The chairman appointed as said committee Brothers G. W. Macdonald, J. H. Coy and Simeon Clark, who reported as follows:
Sect. 1. That the ministers as a body are doing very well but are sorry to say some of our brethren in the ministry do not do their duty in attendance to the Quarterly Meeting.
Sect. 2. Also some of our leading churches are not represented at all, and others that are, the delegates do not arrive till late in the Quarterly Meeting.
Sect. 3. Also some of the leading churches seldom if ever invite the Quarterly Meeting which is very discouraging.
Sect. 4. As a committee we believe the Quarterly Meeting is a benefit to our churches but as the object is the conversion of sinners and the sanctification of believers we regret that so little is done on these lines.
G. W. MACDONALD,
S. CLARK,
J. H. COY.

Pastor H. C. Archer preached Saturday evening from John 9, 1, 6, 7, 25, verses. Condition, blind. This man the type of the sinner. God intended we should have eye sight so he sent Jesus. There are lots of things we shall never know but one thing we can know whether we have spiritual eye sight or not.
Sunday, love feast at 9 led by Pastor J. Gravinor. Many testimonies to God's saving and keeping power. Preaching at 10.30 by Pastor G. W. Macdonald who preached a soul searching sermon to a large congregation. Subject, Pentecost, Acts 2:20. Preaching again at 2.30 by Rev. J. H. Coy, text, Gal. 4:30. Subject, Freedom or Christian Experience. He preached an interesting and powerful sermon. Eight rose for prayers at the

close of the service. Preaching again at 8 by Pastor S. Greenlaw. Subject, holy living, text, Heb. 12:14. Preached a grand sermon.
And thus closed a real profitable Quarterly Meeting. The next Quarterly Meeting will meet with the church at Middle Southampton beginning September 26th.
B. M. COLPITTS, Sec'y.

Dowie a Paranoiac?
The Christian Advocate in its last number spoke of the grandeur of Dowie's schemes as suggesting general paresis; but on Sunday last, in the presence of an audience of five thousand, in the great Auditorium in Chicago, the building in which the last session of the General Conference was held, he declared:
I am Elijah the Prophet, who appeared first as Elijah himself, second as John the Baptist, and who now comes in me the restorer of all things. Elijah was a prophet, John was a preacher, but I combine in myself the attributes of prophet, preacher, and ruler over men. Gaze on me, then; I say it fearlessly. Make the most of it, you wretches in ecclesiastical garb. I am he that is the living physical and spiritual embodiment of Elijah, and my coming to earth a third time has been prophesied by Malachi, by God Himself, by His Son, Jesus, by Peter, and three thousand years ago by Moses. All who believe me to be in very truth all of this will stand up. Over three thousand persons rose to their feet and greeted the declaration with every manifestation of confidence and delight. He proceeded:
Understand well what I mean, I will take no counsel in my methods of government. I have come to proclaim the heresy pure and simple, the government of God by God and for God, and I will never rest till all other forms of government have been driven from the earth.
You talk about your democracy. Bah! I tell you democracy has been tried in the balance and has failed. The government of the people, by the people, and for the people is twaddle. It is no true principle of government. I stand loyal to the flag and countenance no revolution, but I demand here and now that the name of God must be placed foremost in the Constitution of the United States, and the supreme authority of God over all things recognized.
This seems more like paranoi, a systematized delusions compatible with general mental and physical health. In general paresis a man sinks into total imbecility, and usually dies in from three to five years; in paranoi he may live on for many years. This disease is almost what was long called monomania. It is probable that Dowie thinks he is Elijah. If he intends to parallel his career he may run away; but if he be Elijah let him parallel the works that God enabled Elijah to do. He is not the first Elijah. In more than one asylum for the insane Elijah proclaims himself and denies the claims of John the Baptist in the same ward. We have personally been offered the post of John the Baptist by a man fully as argumentative and oratorical as Dowie, who claimed to be Christ come again.
Such paranoiacs are often quite able to carry on business. We knew one to conduct a large business in this city from his ward in the asylum. Adler's German grammar and dictionary were compiled or re-edited by Dr. Adler when he was a most dangerous patient in the Bloomingdale Asylum of this city.
Dowie concluded in a way to show beyond all doubt that his business head is in working order.
"Listen (he exclaimed) to the first

message, you must pay your tithes and offerings into the storehouse of God. Accursed be ye if ye would seek to rob his house of its fullness by not obeying this, His will, sent through Elijah."
In the financial aspect of the case, "Elijah" Dowie is worthy of comparison with Mrs. Eddy, William Lillie, the astrologer, Henry Slade, the Spiritualist, and Brigham Young, the Mormom.—Christian Advocate.
One would suppose that these latest utterances of this would-be Elijah would be sufficient to convince his followers of the fanaticism of their leader, but it is not easy to convince such people. Dowie, however, has some difficulty in the practice of his delusions, as the following clipped from the Messenger and Visitor will show:
"John Alexander Dowie, "Overseer of the Christian Catholic church," was arrested in Chicago last Friday pursuant to the action of the coroner's jury, which has declared him "criminally responsible" for the death of Mrs. Emma Lucy Judd. H. Worthington Judd, a disciple of Dowie, and the husband of the alleged victim, also was arrested, having appeared at the criminal court building in company with Dowie. Mrs. Judd died a week ago at Dowie's "Zion" after sixteen hours of suffering. Her infant died also, and on expert medical testimony before the coroner that the ordinary treatment given at childbirth by medical practitioners would have saved her life easily. Judd, the two nurses and Dowie are now held to await the action of the grand jury. For Dowie and Judd bonds were fixed at \$10,000 each, while the women were released on sureties of \$5,000 each."

Ministers and Churches.
Pastor A. L. Bubar has resigned his charge of Moncton and Lutz Mountain churches. He is open to receive a call from any other circuit or church.
Pastor G. B. Macdonald has been requested to remain on his circuit another year but has declined doing so. He has no engagement with any church at present.
Pastor Greenlaw will probably leave his present circuit, we have not learned this to be a fact as yet.
Pastor M. S. Trafton will remain at St. John, where he is doing good work for the Lord.
Rev. H. H. Cosman is still at the Seamen's Mission St. John. His work is very acceptable to the committee, and useful in the sphere in which he operates.
Pastor W. B. Wiggins will remain with his old charge at Woodstock.
Pastor H. C. Archer will remain on his old field.
Pastor S. A. Baker is still working at the old stand. The churches at North Head and Seal Cove, Grand Manan, are not willing to give him up.
Pastor G. W. Macdonald will remain on the Hartland circuit.
Pastor Bennet Trafton continues at Marysville and Peniac.
We have not learned whether there will be changes in other fields or not but as far as we know the brethren will remain in charge of the churches held by them last year.
Highway Acknowledgements.
Mrs. M. E. Holmes, Marinette, Dec. 1901; Mrs. Maggie Mueche, Lambert Lake, July 1902; H. C. Longfellow, Lambert Lake, April 1902; Mrs. R. M. Dow, St. Stephen, July 1901; Beatrice Strong, Canterbury Station, April 1902; Wm. McLeod, Sussex, June 1901; Thos. Whitten, Caribou, Dec. 1901; W. G. McLeod, Apohaqui, Dec. 1901; Mrs. N. Doan, Chegoggin, July 1902; H. P. Foster, Hampton, N. S., March 1902; Isaac McFarlan, Nackawick, Dec. 1900; P. J. Trafton, Woodstock, May 1902; Mrs. Edgar Robertson, Swanville, Oct. 1902; H. G. Noble, Woodstock, May 1902; H. Lawson, St. John, May 1901; Rev. Wm. Smith, West Eaton, March 1903; Geo. P. Stairs, Lower Southampton, July 1900; Geo. Miller, Lower Southampton, July 1902; Chas. Hoyt, Millville, Dec. 1900; S. A. Jones, Millville, Dec. 1901; Mrs. Henry Blaney, Millville, May 1902; M. A. Colwell, Nortondale, May 1901; Mrs. Odber Sharp, Nortondale, Nov. 1901; Mrs. Wm. Wiggins, Upper Hainesville, Nov. 1902; Mrs. Chas. Knox, Upper Hainesville, April 1902; Chas. E. Huestis, Nackawick, Dec. 1901; Simeon Durlap, Maple Ridge, Aug. 1898; Mrs. E. Higgins, Meductic, Jan. 1901; John Maxon, Middle Southampton, Dec. 1900; Mrs. Chas. McCrystall, St. John, Aug. 1901; Mrs. Hazlett, St. John, Nov. 1901; Mrs. John Erb, St. John, July 1902; Springer Cosman, St. John, Dec. 1900; Rev. M. S. Trafton, St. John, Dec. 1902.