

MACDONALD MONUMENT FUND.

A number of the friends of our lamented Bro. Macdonald are desirous of erecting a monument over the grave of our deceased brother and knowing that his many friends would like to contribute to such a purpose it has been decided to open a subscription list in the HIGHWAY and to put the amount to be subscribed by each at one dollar, so that all may have a chance to give. Bro. W. B. Wiggins has been chosen treasurer of the fund, and you will send the money to him. His address is W. B. Wiggins, Woodstock, N. B., and he will acknowledge your gift in the HIGHWAY.

Previously acknowledged, \$32.00  
Mrs. T. H. Noble, 1.00

PHOTOGRAPHS.

The Missionary Board has a supply of the photos which sold so well at Beulah last summer. They comprise two groups which are very instructive to all who are interested in our work in South Africa.

The Dumisa group (six pictures on one card).

Mission Station at Dumisa.  
Native girls finishing mud floor of church.

Baptismal Pool.  
School children bringing corn.  
Shelling corn.

Natives stamping clothes (a Boer custom).

The Tabamhlope group (five pictures on one card):

Christmas Feast (showing mud hut home of Sanders family).

Christmas Service (Mrs. Sanders at organ).

Native wedding dance.  
Native bride in gorgeous robes.  
British police station.

Either of these groups will be mailed, postage prepaid, on receipt of 25c. The profit from the sale goes to the Foreign Mission Fund. Address C. K. Short, St. John.

SONGS OF PRAISE AND SALVATION.

We have just received a hundred "Songs of Praise and Salvation." We will send one free to every new subscriber to THE HIGHWAY, or to any person sending 6 two cent stamps.

S. A. BAKER.

SONG BOOK FREE.

To all new subscribers to THE HIGHWAY we will give free the song book, Songs of Praise and Salvation. Now is the time to secure one. Send all orders to, H. C. ARCHER, Grand Manan, N. B.

NOTICE

We are glad to state to those who have been asking for them that another lot of the photos of the Sanders family has been received. Have also on hand the "Tabamhlope," and "Dumisa," groups, both interesting and instructive pictures of mission life in South Africa. Either of the above mailed on receipt of 25 cents.

C. K. SHORT, St. John, N. B.

NOTICE TO SUBSCRIBERS.

Please send all requests for change of address, and all business in connection with THE HIGHWAY to Rev. H. C. Archer, Grand Manan, N. B. If sent to the Editor it costs extra postage to remail it.

OUR CAMP MEETINGS.

Beulah Alliance meeting begins June 30th to July 4th. Camp meeting July 5-12.

Riverside, Aug. 9-16.

Subject to correction.

MARRIED.

At the residence of the officiating minister, Sanford, Yar. Co., N. S., March 2nd, by the Rev. H. H. Cosman, Mr. Forester Hurlburt, of Short Beach to Miss Blanch Churchill, eldest daughter of Mr. Henry Churchill, of Darlings Lake, all of Yarmouth County, N. S.

It is better to have a right heart and an empty head than a full head and a bad heart, but God's best for us is a right heart and a full head, and he is not a wise man who takes up with something merely good when he has free access to the very best.—Sel.



CORRESPONDENCE.

PAULPIETERSBURG, Natal, South Africa, Jan. 21st, 1904.

Dear Friends,—Let us look at this picture of our first converts here. That you may understand a little the history of each one, let us begin at the left hand side, as we face the picture, and I will give you their names u Elizabeth, (whose heathen name was u Zamkili), u Lydia (whose heathen name was u Piciso), u Lina, (whose heathen name was u Cutu), u Martha, whose heathen name was u Kwish and little Faith in front. u Lydia and her cousin u Martha, were the very first girls to come to our meetings and as soon as they heard the Word they seemed to take in its meaning and wanted to become christians. Their home is but little from here and u Martha's father is the head man. He was willing they should follow Jesus if they wished. They came daily, in a very little while after we first met them, to learn to read and Lina was their teacher. They are now bright earnest christians and will soon be able to read the Zulu testament for themselves. These had no one to oppose them. u Elizabeth, like the other two, wanted to believe as soon as she had heard the Gospel, but her sister greatly opposed her forbidding her to come here to the services. But Elizabeth was not to be put off. When she told us her desires and her sisters threats, we showed her from the N. T. how if we wanted to follow Jesus we must go on even if we met persecution. When we were through we asked her what she was going to do, she said "I am coming if they do beat me." She is also an earnest Christian.

u Lina (every proper name in Zulu must have a u before it unless you are speaking to a person then the u is dropped) left us for her home over a week ago. She will have quite a little parish in her own kraal, to preach to. On a former visit to her home she gathered about twenty girls around her and taught them. When she left to come with us they cried and said "who will teach us now and help us to believe?" She is naturally qualified for an evangelist and her heart is in the work. One day she told me her history how she became a Christian. She was sick and her mother, thinking a change would do her good, sent her to another of her father's wives to make a visit. This wife and her daughter were both Christians and of course talked much and prayed with her. They invited her to go with them to church when she heard u Ndoda, the founder of the little church at Tabamhlope preach. She became convicted but returned home without getting saved. Then she had a very singular dream which impressed her much indeed and she began to pray, left off her heathen practices, gave up her heathen intended husband and again returned to Tabamhlope. This was at the time of the two lady missionaries leaving and our going there. She with many others, went to the train to meet us and bid them good bye. She still wore her heathen blankets though just about decided to follow Jesus. u Elina, her half sister and the Christian girl I have before referred to, taught her to read and learning that I wanted a girl to work for me, came and offered her services. She was dressed in some clothes u Elina had given her and I cut her first waist. While with us one day she returned to u Elina's house to spend the night and while they all were at evening prayer Jesus revealed himself to her. She says "I saw him just like the picture

you have of Jesus ascending into heaven." A great light and joy came into her heart which has steadily increased and there seems to be nothing she would not do for Him. While with us, you see, she really received most of her teaching and light so seems to belong more to us than to others. We think she will return to us in the future. Beside these girls there are five others who have dressed and some others who likely will as soon as the famine is over. The people are not buying blankets as of old but making their old ones, and some are very ragged, do. Every bit of money and their cattle, goats and sheep have to go for food. It is sad to see some who are really hungry and not be able to help them more. We have given away quite a little, for to reach the souls one must help the outer man too. In two months now the green corn will be fit to eat and the distress be relieved. However none are starving as with the thousands in time of the famine in India.

God is our never failing source of supply. He comforts us under all circumstances and we are very happy here in the work, shut out from the world as we are, so far from any village or town, but sin is here and we are daily talking with the heathen who have no God nor hope of heaven and no Jesus. So said to see people in this condition, who are very old and we cannot quickly change their dark minds. Daily we feel the effects of your believing prayers.

Ever yours, seeking lost souls,  
E. SANDERS.

PAULPIETERSBURG, Natal, Jan. 26, 1904.

Dear Brethren and Sisters:—To have all the heathen of this district understandingly hear the gospel message is not an easy task. A few, drawn by curiosity come to the meetings, "just to look" as they say. If they return more than once or twice it probably is because their hearts have been touched by divine power. Practically all who attend regularly are expecting to become christians when they understand the way sufficiently. How to give all the others the message so plainly that they must choose either light or darkness is the great question that burdens us. It is not popular here to attend church. The prevailing idea is that to go to the meetings when one does not desire to believe is most ridiculous. When invited to come the frequent reply is, "I don't desire to believe," which is considered to be an all sufficient excuse. Some few are persuaded to come "just to listen" with their ears.

A good example is a boy with whom I had a long talk yesterday. He admitted he had never heard the old, old story, but persisted that he did not wish to come to the meetings. He was much surprised to learn that there were but the two roads, the wide and the narrow, and was not quite willing to continue in the wide one.

Another boy I found yesterday who lives about eight miles away represents entirely another class. He is a cripple, both legs being fixed in position. At first I did not notice his affliction as he sat with his knees up against his chest. He can hitch about a little but never gets away from his own kraal. He said that he would like to understand the gospel but there was no one to tell him. Though not very many yet there are a few old people who have not the strength to come to our meetings should they wish. To these good news must be carried. The indifferent ones who could come if they

wished will as a rule listen to whatever may be said to them on the all important question.

Here is subject for prayer. Hundreds of people utterly ignorant of the way of life and not willing to avail themselves of the opportunity they now have of hearing. If they ever hear it must be in one of two ways: The message must be taken right to the very doors or some power must draw them from their homes to the place or places of preaching. And what power is that which will draw them?

True we are seeing results but we feel the responsibility of having all, "every creature" of this district, which we now consider our allotted field of labor, understandingly hear the words of life. This rests heavily as a burden upon our heart. We feel that it must be done but do not see how it is to be. Will you not with us, bear this matter to God in prevailing prayer.

Your's in fellowship with Christ,  
H. C. SANDERS.

PAULPIETERSBURG, Natal South Africa, Feb. 2nd, 1904.

Dear Brethren and Sisters,—Mondays, lately, Dr. Sanders usually takes for visiting distant kraals, or villages of the people. This is just as important as visiting the people at home by their pastors. Yesterday he left early and travelled about thirty miles on horseback not returning until moon light long after sundown. He found a thickly populated place, quite near the Pongola river only a few miles, perhaps ten, from Paulpietersburg village; very needy indeed. The people are now heathen not even knowing the name of the son of God. That there is such a person they believe but what his names are nor what his work or mission is, his birth, life nor death they have never heard. They are located on some Boer farms but have never been reached by the Gospel. Just beyond the river, which at this place is fordable, are multitudes more of people living in heathen darkness and here is a glorious opening for us. Not many miles from here a native has a preaching place but these nor those across the river never go to hear him. Because of this native preacher being quite within their walking distance we had thought these people were being reached but find they are not and if they are ever to be we must do it. O! the need is so great! There are so many living in densest night with never a ray of the glorious light of the sun of righteousness. I will give an instance of yesterday. Doctor came to a kraal and found three men and five young women present, he began to tell them the gospel story and as he talked they listened first out of curiosity then became so intensely interested they drew nearer and nearer so as to catch every word drinking them in like the parched ground does a refreshing rain. Then he got his Zulu Testament and began to read. They came so close so they could see and as he read on they softly repeated the words after him so as to fully understand as it was the first time they had ever heard this story. They might have heard by walking, say ten miles to this native preacher of whom I spoke, but they might as well be a thousand miles away as far as being reached by this native preacher. As a rule those who go to hear these preachers are the few believers and the others don't go nor do these preachers go to them. The same might almost be said of us as our congregations now instead of increasing as we had thought are small, about thirty or forty, and consists of the believers or those who desire to believe. The others who came once or twice now stay away and when asked say "we do not desire to believe," this they think is an all sufficient excuse. But whenever one goes to them they always listen and bye and bye their hearts are touched and they are saved. Thus, you see as well as we do that if they will not come to us we must go to them and this we are doing as fast as possible.

Though our meetings have not the attendance we could wish, still our work is deepening and widening all the time. The young girls who were lately baptized are right and going straight on, the one, u-Elizabeth, who met with strong opposition from her people is firm and though not allowed to the mid-week class still is always present on Sunday. She feels she is to be some sort of a worker for God in the future. Indeed she has begun to

work already as through her several women and children have come, two of these are believers now. One had a dream in which she was told to throw away her tobacco which she has done.

The consumptive young man of whom I have before written, seemed, for a time vacillating but lately has given up all and is out strong and clear. Praise the Lord! For three weeks or more on account of sickness he was not to services but God was dealing with him and he too was impressed by a dream he had and gave up the last tie which was tobacco. Now he says he has peace and joy.

My new kitchen girl has grown much since coming with us when we have daily prayer and reading of the Scriptures. Her brother (these have their house by Pongola river) said in his prayer last Sunday, "I have not much power but I have the peace and joy of the Lord in my heart." These when we came were not out clear though having heard, as I have said in a former letter, through a native the Gospel or part of it. I have on hand two dresses to make for the women who have of late decided fully for Jesus.

Thus you see, like the beginning of our work at home without a place of worship, other than a dwelling house, the work goes on. "If God be for us who can be against us."

Yours in Him,  
E. SANDERS.

KINGSTON, Kings Co. N. B.

March 8, 1904.

Dear Highway:—I feel impressed, no more than that, it is a cross that I am to take up; to write to you. When I told the Lord "I would" it became a pleasure and when the last HIGHWAY came I saw the notice. "Where Dwellst Thou" and I was able to say, "Praise God, Kingston hasn't taken up its abode in the vicinity of the tombs."

It seems as though the people of Kingston have been sleeping and I among the rest, but thanks be to God they are awake at last.

There have been about six persons earnestly praying for the Lord to awaken the people. The people can't pay for the support of a minister and we have to depend mostly on Evangelistic work.

Mr. Richardson came about two weeks and we believe the Lord sent him as he has wondrously blessed his labors, although he has had the deadliest opposition to contend with.

Four precious souls have been saved, two reclaimed, the work deepened in many hearts and deep conviction resting on a number of the unsaved.

I was one of the reclaimed ones. I had been seeking sanctification for a long while and had wandered from my God. I found I couldn't get sanctified because I wasn't willing to give everything up. Bro. Richardson and the other brothers and sisters began praying for me and praise be to His dear name I was enabled through their prayers to see the place I was in and he has saved and sanctified me. I found there wasn't anything too dear to give up for my Jesus who has done so much for me. I shall never be ashamed to speak for the dear Lord and now I feel that what I want to live for is to try and win souls for Him but not in my own strength for without Him I can do nothing. "Is not this the Land of Beulah," that whole hymn expresses the way I feel.

The converts are taking a very bright stand for the Lord. Two especially who are sisters and young girls like myself. Pray for us that we may continue to have victory in the work that has begun and that we may see many souls brought into the Kingdom.

Yours sister, in Christ,  
V. PEARL BURGESS.

Highway Acknowledgements.

Mrs S Sprague, Calais, Me, Jan 1905;  
Emery Jordan, North Head, Dec 1904;  
Geo Thomas, North Head, Dec 1904;  
Colman Green, Seal Cove, Jan 1905;  
Rev Z. M. Miller, Norris, Me, Dec 1904;  
Mrs Wm D Blakney, Moncton N B July 1904;  
Mrs George W Brown, Grand View Nov 1904;  
Ezra Ingraham, Temple, N. B. March 1905.

Mission Fund.

FOREIGN MISSIONS.

Mrs. C. K. Short, \$1.00  
Beals Sunday School, 5.00