

PLEDGE

Toward Paying for Balmoral Farm.

On or before June 1st, 1906, I promise to pay to the Treasurer of the Reformed Baptist Missionary Board \$2.50, to pay for one acre of the Missionary Farm, situated near Paupetersburg, South Africa.

(Signed)

Cut this out and sign it and mail it to the Rev. S. A. Baker, Hartland, N. E.

BALMORAL FARM.

Amount previously subscribed, \$1249.50.

Mrs. Robert Frizzle, \$5.00
Gardener's Mills Missionary Society, 7.50

Highway Acknowledgements.

Mrs Wm Cosman, Dec 1907; Miss N Ostrom, Jan 1908; Mrs R K Jones, July 1907; Henry Seeley, Sept 1906; Mrs Geo Tedlie, Dec 1908; Mrs M R Stewart, July 1907; Mrs P F Taylor, Dec 1907; Mrs Edmond Hilman, Dec 1907; Mrs Harry W Jones, Dec 1906; Miss Eunice A. Bent, Dec 1907; Mrs Walter Sollows, Sept 1907; Mrs Hattie Haskell, July 1907; Mrs Annie L Parent, Oct 1907; Mrs Leonard Brooks, Dec 1907; Eli Beal, Dec 1907; Mrs Frank Smith, Dec 1907; Mrs A A Tracy, Dec 1907; Mrs G W Brown, Nov 1907; Eliphalet Jones, Dec 1907; Mrs S Hayden Shaw, Dec 1907.

TO PAY TRANSPORTATION ON BOXES SENT OUR MISSIONARIES.

Previously acknowledged, \$38.35
Miss Kate Stevens, 1.00
Mrs. S. C. Page, 2.00
Yarmouth County, N. S. churches, 13.00
Mrs. A. E. Worden, 1.00
Mrs. Abner Sharp, 1.00
Mrs. John W. C. Grant, .25
John W. C. Grant, .25
Daniel Schriver, .25
Florence Grant, .10
Cecil Grant, .10
Eva Grant, .05

We have forwarded the above direct to our missionaries except the amount paid on freight from Woodstock to Durban.

Mission Fund.

FOREIGN MISSIONS.

Magnus Green, \$1.00
Miss Reita G. Bubar, 2.50

HOME MISSIONS.

A Friend, per Rev. H. C. Smith, \$10.00
M. S. TRAFTON, Treasurer.

MARRIED.

At the residence of the bride's father, Mr. Albert Scribner, of Kingston, Kings County, on the evening of the 6th instant, by Rev. M. S. Traf-ton, Mr. John E. Kirk, of Oak Point, to Miss Lizzie J. Scribner.

DIED.

At Beals, Maine, November 17th, Mrs. Salomia, wife of Nathaniel Faulkenham, leaving a husband and three children to mourn their loss. "Blessed are the dead who died in the Lord."

H. H. C.

QUARTERLY MEETING.

The Quarterly Meeting of District No. 1 will be held with the church at Lower Southampton on Wednesday evening December 26th, at 7.30. All minist- of the district will endeavor to be present. Churches will also send delegates, or letters, or both.

H. C. A., Sec'y.

OUR NEW MISSIONARY.

We had a new arrival at our South Africa Mission Station on Oct. 8th, of a boy, although he only weighed seven pounds, he was considered to be able to carry the name of Eugene Alford Moffet Keirstead.

OBITUARY.

Died at his residence, Queen street, Fredericton, Nov. 25th, James C. Squires, formerly of Bath, Car. Co., N. B., aged 68 years, leaving a widow, an adopted daughter, and three brothers, Robert at Bath, William at Upper Kent and Nath-an of Fredericton to mourn their loss. Brother Squires came to Fredericton last spring from Sidney, C. B. thinking the climate here might be more suitable. He had been confined to his room more or less for the last year, and has been quite a sufferer which he endured patiently. He was a Second Blessing man through and through, having received the experi- ence in Hartland at a holiness convention some years ago. "Full Salvation" was his theme, and some of us remember the last time he visited our camp ground how he praised the Lord for a people who were out and out on this line. I had the priv- ilege of conversing with him until the last. He lived well and died triumphant- ly. Sistes Squires was untiring in her efforts to make him comfortable. A suitable service was conducted at the house Sunday evening by the writer and on Monday evening the body was taken to Bath for interment.

We extend to the bereaved wife and friends our sincere sympathy and prayers.
G. B. TRAFTON.

FARM.

Don't forget to send in your subscrip- tion for Balmoral Farm Fund.

There is some intimation that Dr. H. C. and Sister Sanders will need a vaca- tion by next summer. They have been there nearly five years; it would be pleas- ant and profitable to have them at the Alliance of 1907 or 1908 (D. V.)

CUVIER ON LACING.

The great naturalist, Cuvier, was walk- ing one day in a public garden in Paris, with a young lady, who was a victim of tight lacing. A lovely blossom upon an elegant plant drew from her an expres- sion of admiration. Looking at her pale thin face, Cuvier said, "You were like this flower once; tomorrow it will be as you are now." Next day he led her to the same spot and the beautiful flower was dying. She asked the cause. "This plant," replied Cuvier, "is an image of yourself. I will show you what is the matter with it." He pointed to a cor- bound tightly around the stem, and said, "You are fading away in the same man- ner under the compression of your corset, and you are losing by degrees all your youthful charms, just because you have not the courage to resist the dangerous fashion."—Washington Republican.

TRY PRAYER.

Suppose we try prayer. We desire something; there are certain things in our homes, business, church, community, that we would have come to pass; why should we scheme and scold and worry and fail? Why not try prayer? If we take it to the Lord in prayer, he will bring it to pass, or he will show us the better things and the better way.

Let's scheme less, and pray more. Let's get the Lord to do things for us. Why should we be wearing our lives out haul- ing lumber a thousand miles to build an impossible bridge across the Red Sea, when our Lord can tear it open, stack up the waters, and lead us through dry-shod with the bands playing? Let's pray and trust more and worry less.—Pentecostal Herald.

HOW MUCH?

Nellie told her mama that she loved her "a whole world full."
"But," said papa, "tell me, my little daughter Nellie, how much you do for mama, and then I can tell you how much you really love her.

Little workers, it is not how much you say you love Jesus, but how much you do for him, that shows whether or not your love is real.

It is easy to talk, but not so easy to do it; yet, if the heart is in it, how cheerfully work for Jesus will be done.

Little reader, how much do you love Jesus? How much are you doing to prove your love to him?—Little Worker.

"There is no use in praying to God about our difficulties if we mean to keep on fretting about them."—Bishop Simp- son.

DOWN IN THE LICENCED POOL ROOM.

"Where is my Wandering Boy tonight? Down in a licenced pool room."

Down in a room all cozy and bright, Filled with the glare of many a light, Beautiful music the ear to delight Down in the licenced pool room.

There is my wandering boy tonight, There is my wandering boy tonight. Down, down, down, down, Down in a licenced pool room.

Mothers, is that where your boys spend their evenings and money?

Fathers, have you set this trap for your own boys, or your neighbours boys?

The Great Guest Comes.

While the cobbler mused there passed his pane
A beggar drenched by the driving rain.
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went and there came a crone
Her face with wrinkles of sorrow sown.
A bundle of faggots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.
The day went down in the crimson west
And with it the hope of the blessed Guest.
And Conrad sighed as the world turned Gray:
'Why is it, Lord, that your feet delay,
Did you forget that this was the day?
Then soft in the silence a Voice he heard:
'Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street.'
From a poem by Edward Markham, in 'The December Delineator.'

THE POWER OF INFLUENCE.

Recently the writer was in conversa- tion with a man who said "When I was converted I was a tobacco user, but the blessing I received broke me free from the habit. Some time afterward I chanced in a store and the proprietor asked me if I had left off the use of tobacco? and I replied that I really did not know; but of late I had no desire for it, he gave me a pipe, and tobacco and told me to enjoy a smoke, which I did, and I soon renewed my appetite for it. But my conscience began to trouble me, and to quiet my con- science I said, well there is my pastor, he is a good man and if it don't hurt him to smoke it wont hurt me, and very fre- quently my conscience would again reprove me, and I would every time reply if it don't hurt my pastor it wont hurt me: evidently in after years it troubled my pastor for he gave it up, but I became so enslaved I never have been able to leave it, and I don't know if I ever will be." That Pastor still lives, so does the bad influence of his once filthy habit. Sad the people whose pulpit is defiled by the enslaving, debasing habit.

A SPIRIT LEVEL TO LIVE BY.

A little boy saw his father using a spirit level to see if the board he was planing was "true" and straight.

"What's the use of being so careful, papa?" he asked. "It is pretty good, I guess. It looks so."

"Guessing won't do in carpenter work," said the father, "sighting" along the edge of the board and shaving it the least bit in the world. "You have to be just right. Folks guess at too many things. God doesn't like that way of living."

"I guess there aren't any spirit levels for living by!" laughed the little boy, watching him.

"Yes, there are," said the father, ear- nestly. "You will find them in the Bible. Try all your actions by that. Mark them true, straight, and no guesswork in them."—Michigan Advocate.

HIS LOVE FOR MOTHER.

The following story of Admiral Dewey is told by one of the sailors who returned on the Raleigh: Just before the battle of Manila, when the order was given to strip for action, the smallest powder boy on the flagship dropped his coat over- board. He asked permission to jump after it, but was refused. He went to the side of the ship, dropped overboard, recovered his coat, and was promptly ar- rested for disobedience. Admiral Dewey spoke kindly to the youngster, who broke down and said that the coat contained his mother's picture, which he had just kissed, and he could not bear to see it lost. Dewey's eyes filled with tears; he fairly embraced the boy and ordered him released, saying, "Boys who love their mothers enough to risk their lives for her picture cannot be kept in irons on this fleet."—Philadelphia Record.

HELP YOUR PASTORS.

But few pastors on the country circuits get large salaries, and there are ways in which their people can help them and not feel it. Viz, feed for his horse is a considerable item if he has to buy, also articles of food such as the farmer has will help him much, and one load of wood each will keep him warm and cook his food. Some of the people are always thoughtful of their pastors, others are willing, but simply neglect to act.

HOLINESS BAPTISTS.

We have received a copy of the minutes of the fourth annual convention of the churches of the Holiness Baptists of Ar- kansas, held at Chambersville, Ark., Oct. 5-7, 1906.

The pamphlet contains only eight pages. It contains reports of nine churches with a total membership of 292. They have nine ordained ministers and one unordain- ed. They ordain women as well as men. Order of church government is congrega- tional. They teach two works of grace but seem to hold, at least partially, to the Keswick idea and are pre-millennialists. We copy the following:

WHAT WE MAINTAIN.

I. The license liquor traffic is a legal endorsement of all the drunkenness, mis- ery and crime arising therefrom; and vot- ing at the polls for license, or for men who favor such license, or patronizing the traffic by purchase or use of liquor as a beverage all contribute indirectly to the support of that gigantic evil.

II. The present tobacco traffic is an old developed heathen custom, carried on under the legal guise of business, and those who engage in its production, man- ufacture and sale, and all who indulge in its use as a luxury aid in perpetuating a loathsome social evil that is a debauch to the true standard of etiquette, destructive to physical health and an extravagant waste of God given means.

III. Usury—Interest on money loan- ed is the natural product of covetousness; and is an infringement upon the benevol- ent phase of the Gospel.

IV. The legalized brothel system au- thorizes the sacrifice of our fair daughters upon the altar of man's licentious lust, and is an outrage upon true virtue.

V. The unholy divorce regulations now in vogue outlaw the divinely given rite of matrimony, and is a disgrace to Christian civilization.

VI. Spiritualism is a reality, but is owing to demonical rather than angelic presence, and is intended to belie the presence of God.

VII. Physical cures are effected through Christian science but by means of Satanic rather than divine power.

VIII. Hypnotism is a real science, but is actuated by the devilish cunning of modernized sorcery, with a view to re- flecting upon the truths of the Bible.

IX. Free Masonry, Odd Fellowship, etc., are anti-Christian institutions; and affiliated in them is an unconscious wink- ing at modernized forms of heathen idola- try.

X. Theatres, operas, balls, etc., are the regulations of a mock society; and regular attendance thereupon is produc- tive of prostitution and moral ruin.

Sabbath desecration is the legitimate offspring of revelry; and the present partici- pation therein shows an awful deterio- ration in the moral character of both church and state, and is a positive viola- tion of God's moral law.

XII. Fine costly church temples, with their salaried ministry, fashionable choirs, operatic music and ritualistic forms of worship are all lamentable marks of spir- itual degeneration in the church, and is fatal to real humility and spiritual devo- tion.

XIII. Church fairs, festivals, enter- tainments and all other modern clap-trap money methods are devilish tricks, in- tended to pervert the plain gospel plan of giving.

XIV. Ecclesiastical legislation and rulings by ministers, conferences or asso- ciations are unmistakable marks of the old Papal hierarchy and is an interference with the authorized congregational gov- ernment of Gospel churches.

XV. The fallacious claim that believ- ers' baptism and the Lord's suppers are legal only when administered upon church authority is a Romish innovation into Protestantism, and is a usurpation of the authority of our glorified Lord.

XVI. The substitution of both Peda- baptism and adult affusion for believer's baptism, is of Ecclesiastical authority only, and has no sanction whatever from the New Testament Scriptures.

UNION TALK.

We hope none of our people will be deceived by union talk, as the same spirit exists against holiness that was manifest- ed 20 years ago. You will wake him up if you say anything against the tobacco habit, or if you testify to the definite second blessing of entire sanctification.