

**PLEIDGE**  
**Toward Paying for almoral 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 Paulpietersburg, South Africa.  
 (Signed)  
 Cut this out and sign it and mail it to the Rev. S. A. Baker, Hartland, N. B.

**BALMORAL FARM.**

Previously acknowledged, . . . \$1,427 50  
 Mrs. Mary Emerson, . . . . . 2.50

**MISSIONARY EMERGENCY FUND.**

Previously acknowledged, . . . \$199.10  
 Gardiners Mills Missionary Society, . . . . . 5.00

**QUILTS CONTRIBUTED.**

Mrs. Jarvis Ketchum Bridgewater Me. and Mrs. M. H. Miller of Hartland contributed a quilt each to Riverside camp ground. Sister Miller has made and contributed to the camp grounds and needy persons about a dozen quilts in the last few years.

The quarterly meeting of District No. 4 will meet with the Reformed Baptist church at New Tusket, Digby Co., N. S., Sept. 5th, 1907. Would like for as many delegates as possible from each church in the district to be present. Those coming by train can be met at Weymouth Station if word is sent not later than the 3rd, what day they come.

E. W. LESTER, Pastor.

**PERSONALS.**

Dr. I. W. N. Baker and family will spend two weeks at North Head, G. M., from the 16th to the 30th of this month. Dr. Baker is a specialist in diseases of the eye, ear, nose, and throat, he has a large practice when at his home office. We cordially recommend him to our readers on Grand Manan, who need his services.—Ed.

**THE DIFFERENCE.**

[Selected.]

"I think that a Christian can go anywhere," said a young woman who was defending her continued attendance at some doubtful place of amusement. "Certainly she can," rejoined her friend, "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide to the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old man, "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

"There is nothing to prevent the Christian from wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterwards."

He who rushes into the presence of God and hurriedly whispers a few petitions and rushes on again, never, perhaps, sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in a placid water.—Arthur T. Pierson.

The resurrection is full of joy to the bereaved. It clothes the graves with flowers and wreathes the tomb in unfading laurel. The sepulchre shines with a light brighter than the sun, and death grows fair as we say, in full assurance of faith, "My brother shall rise again."—C. H. Spurgeon.

**CORRESPONDENCE.**

PAULPIETERSBURG, South Africa, June 24th, 1907.

Dear Highway,—Having recently made a short missionary journey across the Pongola river into the Transvaal I will write an account of it while it is fresh in my memory.

Leaving home on Saturday afternoon I mounted the horse and started for the home of u Samuel on the Pongola. Was warmly welcomed by the people of his home and after supper they gathered into the little church built by Samuel some time ago, for prayers; after which Samuel and his sisters brought in his bed for me to sleep upon. He first arranged his bedstead which consisted of two roughly hewn pieces of wood laid cross-wise upon the ground and three lengthwise upon them. He then placed upon these what would answer for springs in our bed, a number of small poles about an inch through tied closely together with grass. Some dry grass and a native mat made of grass on top of that completed the bed. But the writer did not sleep much that night as the bed was hard and too short for one to rest well and then the two quilts I took with me proved insufficient to keep away the amakaza (cold).

We were up early Sunday morning and after getting breakfast and waiting a while for the sun to warm the ground for we must wade the river and travel about seven miles to our place of meeting on foot, there being a wire fence near the river, put there by the government on account of cattle sickness which prevented me from taking the horse. u Lidia, Localina, Julina and two women of the kraal went some distance ahead and Peter and a boy to carry some dry clothes for me accompanied me across the river. The water came to our vest pocket and ran so swiftly that it was about all I could do to keep my feet. After changing my clothes on the other side we must climb a mountain which took us about half an hour. Upon reaching the top we came into quite a level and thickly settled country. Peter as we went along kept crying aloud to the people of the different kraals, come to drink of the water of life and be satisfied."

Arriving at our place of meeting we found a large kraal of about fourteen huts, also a short distance from there was another just as large.

After singing a hymn it was decided that it would be better to hold the service in the open air as the hut would be crowded, so about forty gathered under a tree some distance from the kraal and listened attentively to the word while we spoke from the words of Peter Act. 4:12. A native preacher of the Westlyan church, who belongs to a mission some miles from there was present and spoke a few minutes after which u Peter, Lidia and some of the other workers present followed with a few words of exhortation or testimony. The Sunday before our workers were at this place and held a service and we were invited to return again.

Upon reaching the home of Samuel that evening I was tired enough to rest in spite of the discomforts.

Monday morning I mounted again or rather, rode where there were not mountains in the way, and went to the home of Peter about five miles further up the river. I was accompanied by him to the kraal where u Freeman lives about seven miles across the river in another direction, this time taking the horse. We found a large kraal at the home of Freeman but he was away to Johannesburg to work; so after talking for a few minutes and having prayer with the people there we returned to the home of Peter to spend the night. I found his little stone church comfortable so far as cold is concerned but as it is very small and was shut up closely, the air became very close before morning. We had an opportunity of speaking to some people at his home about salvation and returned home Tuesday.

Services were held in five different places last Sunday besides here on the station. The writer went about eight miles from here into a new place. Thirty-five were present at the service and seemed to be interested. We heard from two other places this a. m., but the attendance was quite small.

A man came to us on Saturday who had been to a beer drink and had fallen into a donga and injured his arm. Mrs.

Kierstead dressed the wound and took two stitches in it as the doctor was away. He was back to have it cared for yesterday, so as best we can, with God's help we are caring for the physical and spiritual needs of the people and believe He will continue to bless in the salvation of souls.

We are all well and looking to God for greater victory in the work.

Yours in the fellowship of the Spirit,  
 I. F. KIERSTEAD.

NORTH HEAD, Grand Manan, N. B., Aug. 12th, 1907.

Dear Highway,—We are endeavoring to encourage the church here in the work of full salvation.

We find there is much to be done in the way of strengthening the faith of the people and to keep them united in church work.

At this season there are many things of a worldly nature to attract the mind and draw the people away from the subject of salvation. We trust the church here will appreciate the importance of being true to the teachings of holiness and keep the standard of full salvation to the front.

We are also starting in the work again of missionary labor. The Mission Band have gotten to work again, and appointed its officers for the present year, as follows:—Miss Julia McLean, Pres.; Mrs. A. L. Bubar, Vice. Pres.; Miss Helen Griffin, Sect.; Miss Ethel Barbrick, Asst. Sect.; Miss Reita G. Bubar, Treas.

During the summer months they will meet weekly. Their fee is two cents per week, per member. They lately received a very cheering letter from Mrs. Ida Kierstead, which was read to them at their last meeting. They intend to send a reply soon. They also intend to assist somewhat in filling the box which is to be sent to our missionaries.

They are preparing now for a Temperance Recital to be held some time in September. They are real "Busy Bees" and enjoy the work much. We trust they may, with the assistance of the larger society do much more than last year.

We are looking forward with interest to our Quarterly Conference at Beals Me. We trust much blessing will come to the church and people there. We hope there will be a good rally of workers from all the churches, and that Bro. Cosmans partate there will receive many tokens of divine favor.

Have been praying for our workers at Riverside that God may use them greatly to spread the truth.

Yours in Him.

A. L. BUBAR.

RIVERDALE Aug 5, 1907.

Dear Editor:—I am sending enclosed with request for publication, a few lines and scripture texts, which I believe I have been led of the Holy Spirit to write. Trusting that they may meet with your approval and help some soul on the way.

I remain your brother in the Lord.

LEONARD SABINE,  
 Riverdale Digby Co. N. S.

**QUARTERLY Meeting.**

The Reformed Baptist Quarterly Meeting, District No. 2, will convene with the church at Upper Millstream on Tuesday, Sept. 10th. It is requested that all the ministers be present if possible. The churches should each be represented by at least one delegate. A written report from each church should be forwarded to the secretary, at Mountain Dale, Kings Co., N. B., not later than Sept. 4th. If standard certificates are obtained by ministers and delegates, at purchase of railroad tickets, their return passage fee of charge is thereby made possible. Apohaqui is the railway destination, where teams will meet those who may come to the convention. The teams, however, will be at station only on Tuesday and Thursday. The names of those planning to attend should be forwarded early to Mr. J. J. Hayes at Upper Millstream, N. B. and homes will be provided for them. It is hoped that this shall be the best quarterly convention of the year thus far, and that each one may endeavor to make it so.

IRA DEWITT LONG, Sec'y.

**GOOD ADVICE FOR PREACHERS.**

Prof. Williston Walker, in addressing the graduating class at Yale Theological Seminary, said:

"Preach what you know of man's deeds and God's Grace, of brotherhood, of righteousness, of sonship in the kingdom of God, and leave your questionings and doubts, your processes and debates for your hours of study and the companionship of your books. Let your preaching be the strong, affirmative, positive message of your Master, who met the needs of his age, and of all ages, with a declaration of the simple and eternal verities of the life of faith and sonship. . . . ."

"If you carry the processes of your study, how-ever interesting in themselves, into your pulpits, you will fail to reach men. You are not to be Christian essayists; you are to help men and women smitten with very ancient and homely sins, pressed upon by very common temptations and suffering the sorrows that are as old humanity, yet as fresh as every new wrench that tears human companionship asunder and wrecks hopes dear to men and women. Do not go before your congregation without some message for those on life's common dusty road. Have something which way make the man or woman burdened with common toils and humble worries, and the universal griefs look up and feel that God is over all and in all, and that he has spoken them through your word.

**INDEPENDENT ENOUGH TO BE HOLY.**

Holiness is never independence of God, nor even of others holy persons, for one of the most blessed features of a holiness movement is the deepening and refining of the very best of fellowships, but there are doubtless thousands of persons who would at once enter into a deeper and better religious life, and soon go on into the real definite experience of holiness if they were only independent enough to do so. What some member of the family will think or say, or some member of the church, the pastor, the presiding elder, some official, or what the papers will say about it, or business associates, or fellow-workmen, or some one made a tool of by the devil, is made of so much importance false and hollow and utterly baseless importance, that this privilege and obligation are neglected and what might be a life of supreme joy and victory and usefulness is dwarfed and more than one half blighted, simply for lack of that degree of independence which would enable a soul to walk in the light in obedience to God. We do not argue for headiness, arrogance, or any other bad quality of character, but simply for independence enough to be obedient to God even against the whole world. Men may oppose and ridicule and fight such independence, but they also secretly admire it, and the price of it in God's sight is very great. If we are not deceived there are several persons in almost every community who would almost at once take rapid strides towards the experience of holiness if this spirit of holy independence were to get possession of them.—Weslyan Methodist.

**STRONG PREACHERS.**

Strong preachers have ever been Bible preachers. The old reformers drew their weapons from the heavenly armor. The sermons of Bunyan and Baxter, Flavel and men of this stamp were full of God, instinct with living doctrines. Their very garb was after the scripture pattern. Whitefield as a custom read the Bible with Henry's Commentary, day and day, on his knees, praying over every sentence, line, and word. Edwards and Davies were mighty in the Scriptures. Of Chalmers it has been said that his sermons "held the Bible in solution." Preachers who saturate their sermons with the Word of God never wear out. The man which they bring is pure and sweet and freshly gathered. It never cloy's God's Word is deep, and he who studies it will ever have something new. He will never be dull, for the words of the Bible are strong living words, and its images and description are flowers of elegance. Apt citations clinch the passages of the preacher's discourse, and give sanction, dignity, positiveness, authority to it. And they shed light into his subject, like windows in houses.—Christian Guardian.

**SOME DON'T'S.**

Don't neglect to give God one tenth of your increase.  
 Don't think the word increase means the little you may have left after you

have paid all your living expenses, faring sumptuously or otherwise.

Don't misunderstand—if seed, hired help, etc., amounts to \$300 and your gross income amounts to \$1000—you should tithe the difference (\$700), which is the actual income; this would leave \$630 on which to live.

Don't rob Peter to pay Paul. That is, if an evangelist or band of workers comes to your church, don't neglect your pastor's support. He wears as many clothes as ever, and needs as much to eat. Don't force him to pay a great share of the workers' expenses. Again, if a visiting preacher comes by your church don't divide your pastor's offering, and then explain to him by saying—"We gave something to Bro. Blank." That is a mistake. No, you, by so doing force your pastor to divide his already small living with the visitor, or to be more exact, you divide for him, without asking his permission. What you should do is to pay your pastor the uttermost farthing belonging to him, and then pay the visitor (if you desire to give him anything (out of your own pocket, not out of your pastor's).

"Don't be afraid to trust your pastor with a few dollars. Knowledge of the fact that he has a few in his pocket shouldn't discourage you. He probably has three places for every dollar there.

Don't figure on how little you can give and get along. You are living for eternity. Better put your money on eternal interest. Can you trust God to recompense you?

Don't put your money all in one little place. Remember, there are missionaries, evangelists, pastors, your home church with its incidentals, etc. Try to give proportionately.

Don't be afraid of getting God in debt to you. A hundred can give more, where one can afford to give less, than they do.

Don't profess holiness if you give grudgingly.—The Pentecost.

**A TACTFUL REBUKE.**

The death of Chaplain McCabe recalls an incident in his career that is full of suggestion. One cold night, as he was wont to relate, he was walking up and down the platform of a little wayside station, waiting for a belated train. There was another man waiting, and his spirit was far from composed. Now and again he would blaspheme, using the name even of our Saviour, greatly to the chaplain's pain. The question arose, "How can I rebuke this blasphemer without angering him, and thus doing more harm than good?" Finally the chaplain came to a conclusion. Softly at first and then more loudly he began to sing, "Jesus, Lover of my Soul." He sang as if quite to himself, but he put all the devotion of his heart into the music. The other man listened and was softened. Stepping over to the chaplain, he said: "Sir, I beg your pardon. If Jesus is the lover of my soul, as he was of my mother's, I shall certainly respect your feelings and not use his name in blasphemy again." The incident may give a hint as to a wise, tactful and efficient method of rebuking sin in any form.

**AN EXCELLENT DEFINITION.**

That was a good definition of a backslider that a little girl gave to her playmate as the following conversation took place. A minister's little girl and her playmate were talking about serious things. "Do you know what a backslider is?" she questioned. "Yes; it's a person that used to be a Christian and isn't," said the playmate, promptly. "But what do you s'pose makes them call them backsliders?" "Oh, that's easy. You see, when people are good they go to church and sit up in front. When they get a little tired of being good they slide back a seat, and keep on sliding until they get clear back to the door. After awhile they slide clear out and never come back to the church at all.

If any of our readers are in this position we hope they will see the point and return.—Sel.

I would go out of business rather than sell tobacco.—Brother Kimball, Bridgewater.

We are glad to know there are general merchants and grocers in several parts of the country who will not handle it in their stores in any form.—Ed.