

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 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 . . .	\$1366.50
Jacob Maddison	5.00
H. N. Beesley	1.50
L. W. and Mrs. Clark	5.00

Mission Fund.

FOREIGN MISSIONS.

Royalton	\$2.97
Listerville	1.03
Mrs. S. C. Page	1.00

M. S. TRAFTON, Treas.

Alliance Notice.

The Nineteenth Annual Meeting of the Reformed Baptist Alliance of Canada will convene (D. V.) at Beulah Camp Ground, Kings County, N. B., on Wednesday, July 3rd, 1907, at 10.30 o'clock, a. m. The first business session will open at 2 o'clock, p. m. Every member of the Alliance is expected to be present at the opening business session.
Signed A. L. BUBAR,
Secretary of Alliance.

MISSIONARY REPORT BLANKS.

The blanks for the missionary reports will be sent out in the first week in June, and we hope they will be promptly filled out and returned to the Corresponding Secretary, Mrs. S. A. Baker, Woodstock, N. B.

MISSIONARY EMERGENCY FUND.

Previously Acknowledged . . .	\$150.70
Miss Sadie Jones	2.00
A Friend of The Needy	5.00
T. H. Manzer	2.00
W. B. Maddison	5.00
Howard Thurston	5.00
L. W. and Mrs. Clark	1.00

NOTICE.

The annual meeting of the General Missionary Society of the Reformed Baptist church of Canada will convene at Beulah Camp Grounds on Thursday, July 4th, at 4 p. m.

H. C. ARCHER,
Sec'y.

NOTICE.

The article referred to by Brother Sanders in his letter on 4th page, will be found on the first page entitled "Native Boiled Alive."

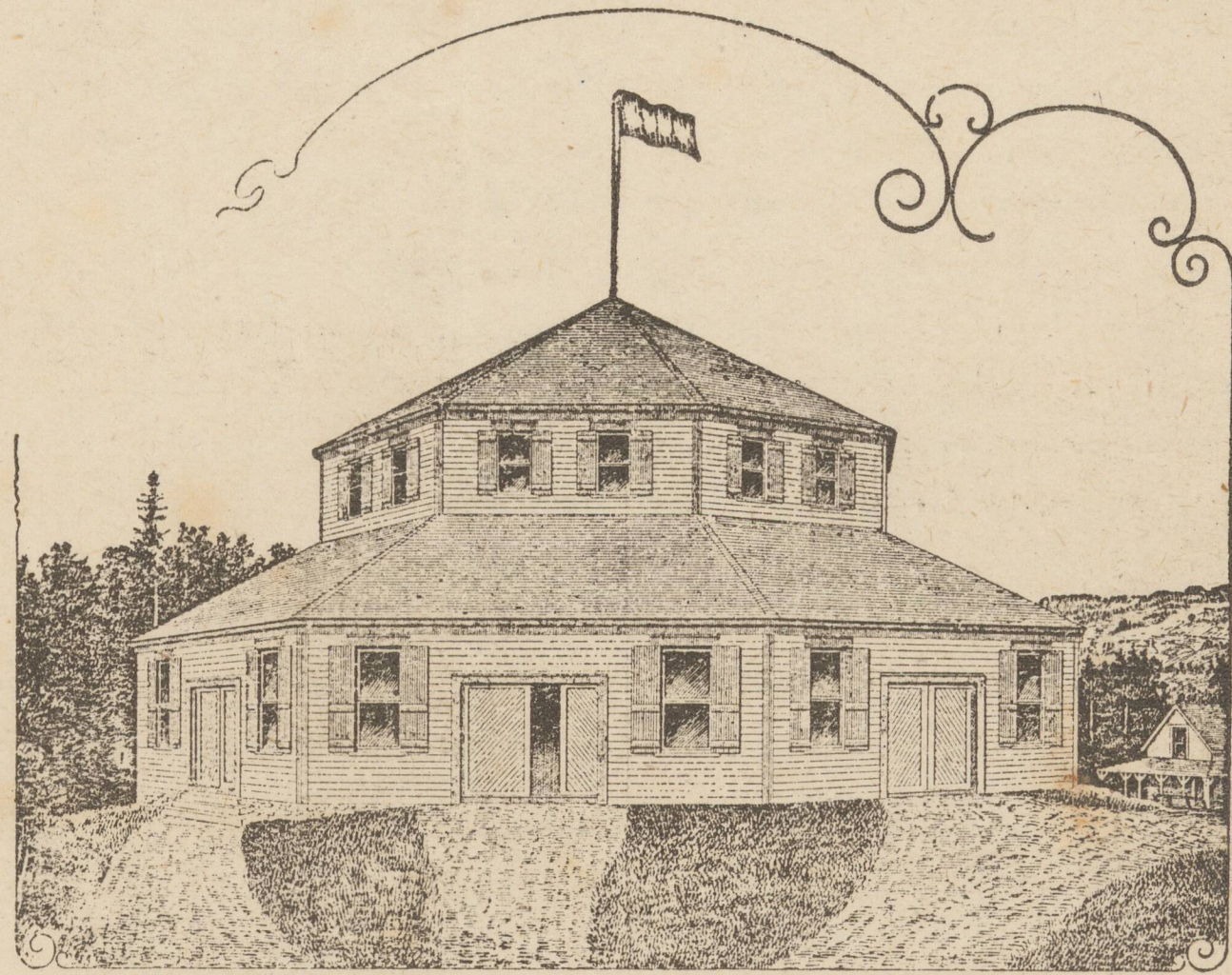
Rev. H. H. Cosman's, Rev. W. B. Wiggins' and South African letters on fourth page.

Dedication Fort Fairfield church on first page.

Highway Acknowledgements.

Mrs. Anna L. Parent, Oct. 1908; Daniel Hickery, Dec. 1907; C. P. Phillips, Dec. 1907; Mrs. Aaron Craig, June 1908; Mrs. C. R. Inman, June 1908; G. W. Richardson, June 1907; Geo Somers, Feby 1908; T. H. Manzer, March 1908; Mrs. C. C. Clark, April 1908; Mrs. G. B. Hussey, Oct. 1906; Mrs. S. C. Page, June 1908; L. Hayes, June 1908; E. P. Green, Dec. 1907; H. C. Longfellow, April 1908; Alfred Gullison, May 1907; Mrs. Walter Wilson, May 1908; Alonzo L. Alley, Feby 1908; Mrs. Charles Cronkite, Jan. 1908; Mrs. W. R. Wright, June 1908; Mrs. Herbert Moore, April 1908; H. N. Beesley, May 1908; L. W. Clark, Dec. 1908; Guy E. Arnold, May 1908; Ira E. Shaw, May 1907; J. C. Bent, May 1908; Mrs. H. J. Brown, Jan. 1908.

Riverside Camp Meeting Aug. 9-18.



Beloved, let us pray for, and expect the richest meeting ever held on this Beautiful Camp Ground. Riverside is finely situated within a few miles of the villages of Bridgewater, Blaine, Mars Hill and Baird's Mills, and one quarter of a mile from Robinson's Mills, and only a short drive from Centreville and Tracy's Mills, N. B., in the midst of a prosperous farming district on both sides of the line, in fact within easy distance of fifty thousand people, so that we have no

question about a large attendance. The Bangor & Aroostock R. R. gives a grand service of six trains daily, which stop at the grounds. The Camp Ground will be improved this season. The dead trees have been all cut out and an excellent well has been drilled near the horse barn to supply the horses, so there will be a plentiful water supply.

Board \$3.50 per week, rooms 50c. per day. Berths for men 25 cents per night.

CORRESPONDENCE.

GREYS MILLS, N. B., May 23rd, 1907.
Dear HIGHWAY.—I praise the Lord for His goodness to me. We yet believe in spite of our many trials "that all things work together for good, to them that love God, to them that are called according to His purpose." I love the Lord and it is my desire to press forward to serve Him more and love Him better and at last to wear the crown of life.
Your brother in His service,
FRED L. BEESLEY.

FORT FAIRFIELD, Maine, May 23, 1907.
Dear Brother Baker,—You will find enclosed one dollar to pay for my renewal of the HIGHWAY for another year. I always look forward with pleasure to the coming of the HIGHWAY. I thank God for holiness. I know that Jesus saves, sanctifies and keeps me, and I'm living in the sunshine of His smile.
Yours in Jesus name,
MRS. W. H. WRIGHT.

GREYS MILLS, N. B., May 22, 1907.
Dear Brother,—Please find enclosed \$150 for Balmoral Farm, \$1.00 for renewal for the HIGHWAY. I am so glad that the Comforter has come, for which I praise the Lord. He is sweetly keeping me. We are battling for holiness. The brethren and sisters are strong, and we have the victory. Jesus is our Captain. Our prayer meetings are good and God is blessing us also in the Sunday school, for which we praise Him. We are looking forward to Beulah Camp meetings as they will be profitable for God's children.
Your brother saved in Christ,
H. N. BEESLEY.

TESTIMONY.—Jesus saves me just now from all sin. Glory to His blessed name! All I need I find in Him. He saves and keeps me every day; in sorrow, in joy He is my all in all. With love to all God's dear children.
MRS. WATTER WILSON,
St. John, N. B.

NORTON, N. B., May 22nd, 1907.
Dear Highway,—I have just returned from Nova Scotia, spent 14 days in River John, Barrisori, and other sections of that District. On Sabbath had the privilege of addressing a large congregation in the Willow church, Tatamagouche, previously closed against Holiness preaching, in the evening at Ballfrow, a large gathering present, a deep interest manifested in both meeting. I had to leave this field sooner than I expected on account of the sickness of my wife. I am thankful to say she has recovered. On my return home I stopped off at Westchester and spent Sabbath with the saints, preached morning and evening. This church has a few faithful ones that are standing firm against opposition and disadvantages. They were wonderfully encouraged and helped by Bro. and Sister Wiggins. Westchester church will appreciate any help that may be given them at any time.
Yours under the blood,
A. F. TANNER.

Dear Brother Baker.—Having noticed how slowly the funds for the purchase of Balmoral Farm are increasing, I would like to suggest that if the Reformed Baptist denomination considers this farm needful to the missionary work in Africa, we ought to send in the money to purchase it before the meeting of the Alliance and I believe if every member would send in one dollar, which can be done as well as not—most all can deny themselves of some superfluous thing that cost more than a dollar—God's work in this matter would be provided for.
E. P. GREEN.

PAULPIETERSBURG, Natal, South Africa, April 9th, 1907.
Dear HIGHWAY.—The past week we have had rain every day and much of the time it has rained very hard. This will likely be the last rain of the season to amount to much, so as we need the ground well saturated to plough with our team, we have to seize this opportunity to make some preparation for our gardens next spring.
Because of the heavy rain we did not have a large attendance at our service here last Sabbath though it was the big Sunday. Just now we are having more discouragements than usual in the work; the natives being so busy in trying to keep the locusts from eating up their gardens that they do not pay much attention to spiritual things. But this will soon be over as the crops will soon be carried in and then we hope to be able to do more aggressive work. No doubt some of our young men who are away to work will be home before long and they will be a help in evangelizing, so we are trusting God for victory and mean to do our best, with His help to push the battle against sin.
We hope you are all praying much for us and the work here as we feel the need of a general awakening among the christians as well as the heathens around us.
We have been busy the past week; a part of the time laying a stone floor in our new kitchen, which will be used for a church until we have another building for that purpose. We use cement for filling the space between the stones and as we are new at this business we find it slow work.
The missionaries are all quite well at present for which we are thankful. I will not be surprised if Eugene and Marion, the juniors, turn out to be shouters some day. They frequently entertain us with their music while we are at our meals. They, no doubt, will be master of languages if they are spared.
Trusting that you are all well and prospering in the work, we are as ever,
Yours for the salvation of the lost in Africa,
I. F. KEIRSTEAD.

PAULPIETERSBURG, Natal, April 13, '07.
Dear Highway,—It may be of interest to some of your readers to know how the heathen girls and women dress. And as dress to them is more for decoration than for comfort or for hiding the body, the

ornaments used must be mentioned.

The Christian native wears clothing like ours and covers his nakedness in honor of our Lord, so he says. But the heathens think him foolish and say of him, "he sins against himself by hiding his comeliness.

At a wedding dance one will soon see what is the heathen Zulu's idea regarding the problem of dress. Here the men come decorated with some fantastic head gear, such as a coil of string made from twisting strips of calf skin with the black, white or red hair on it. Or a large tassel like a bunch of feathers.

About his loins is suspended a nicely arranged variety of skins. Behind a large square of leopard skin, perhaps, with tails of wild cats in front and each side. They are well built, strong fellows and as they dance with sticks and shield flourishing, they present a picture of strength and well formed bodies.

The girls wear either a short dancing skirt or a band of beed work about the loins; while beed work and barcelets of grass or wire decorate neck, arms and legs of both male and female. At first sight a stranger may think of what he has read of "Cannibals" and "naked savages."

But now you understand what the native idea of dress is and will not wonder that the children run about unhampered by clothing.

The first dress for the Zulu girl is probably a piece of her mother's worn out blanket, once white, but never having been washed is now black. For the first six months or until she is able to sit alone this serves the double purpose of keeping the tiny mite warm and hiding her body from her father and uncles and grown brothers who may see only the head and face during these months.

But this incumbrance is now removed and she may easily learn to creep, walk, and run as the string of beads or woven grass about the loins does not get caught about the little feet. At night she shares her mother's blankets and by day, if cold wears either a small blanket or a goat skin, that is after she is big enough to run. But in the mean time, as you know, she is suspended in a goat skin on the back of her mother or more often that of a little girl, sister or cousin.

When about ten years old she begins to wear a skirt three or four inches deep. This with a blanket fastened by two corners over one shoulder is her full dress, no matter how cold the day. Our elevation is about 3,000 feet above sea level and because of this, the weather soon becomes cold when clouds cover the sun for several days. Perhaps half a dozen or more of these little girls from six years old to thirteen will come some cold rainy day to buy with wood or goat manure. They will have on only a little, old thin, ten cent cotton blanket about a yard square, or perhaps a goat skin covering only one side of the shivering body. One wonders why the fathers do not get them warm blankets, as 25 cents will buy a good one. But those little ones expect nothing better and are contented. They hurry off home and get warm sitting by the smoky fire in their little one-roomed grass house. A cheerless life, one might say, but as contentment comes from getting what is expected or desired, they are quite happy and contented.

This narrow skirt, sometimes deepened to half a yard, and a blanket continues to be the girl's wardrobe until she marries. Her wedding skirt costs \$2.50, and is cow skin dressed by some native man who understands the art of tanning. It is dyed black and reaches to just above the knees. This skirt is worn only by the married women and with a 25 cent blanket is her full costume. Near the towns bracelets of iron and brass wire are worn but here they are of grass. As many as one hundred of these grass bracelets may be counted on one arm. They are worn also on the wrists, ankles, just below the knee, and about the neck. From the ears may be suspended some bead work, or oftener in the large round hole in each ear lobe, which is the Zulu national mark, will be carried the huge quill of the vulture so much used as a snuff box. The hair is generally neatly kept, and with all this dress and ornamentation the Zulu heathen women are considered by themselves well dressed.

Yours in Him,
H. C. SANDERS.

ERNEST HALE.

The death of Ernest W. Hale of Pembroke, Car. Co., N. B. on May 1st 1907, in the 39th year of his age, cast a gloom over the entire community.

He was taken ill on April 23rd with pneumonia and measles and in spite of all that medical aid could do, he passed away on the afternoon of May 1st.

The funeral took place on May 3rd from his residence.

Rev A. F. Baker officiated, assisted by Rev. Dr. Kierstead, Rev. S. A. Baker, (Reformed) and Rev. Mr. Fulton, (Methodist) of Woodstock.

The text was taken from Matt. 25; 34.

The pall bearers were G. W. Sharp, L. Sewell, N. F. Phillips and G. Phillips. Interment was made in the Pembroke cemetery.

Mr. Hale was a son of the late Wm Hale and a nephew of F. H. Hale, ex M. P. He leaves a wife, formerly Miss Turney of Plymouth, Car. Co. and five small children, an aged mother and three sisters, Mrs. J. Colter, Mrs. W. C. Bull and Mrs. R. J. Lindsay; and a large circle of friends to mourn yet with a glorious hope.

Mr. Hale professed religion fifteen years ago, and was baptized by Rev. William Downey, and united with the Free Baptist Church at Pembroke.

The home church and community mourn the loss of a man of a kind social nature and Christian character

"Blessed are the dead who die in the Lord."—Press.

THE BUOYANCY OF FAITH.

Every life has its ups and downs. Seas are not always smooth; cargoes are not always light; winds are not all zephyrs. Capsizals and submersions are not at all infrequent along the voyage of life. Crops sometimes fail; houses often burn; fortunes occasionally fade away. Friends are lost or proved unworthy; tender relationships are severed; loved ones sicken and die. Every man experiences some, if not all, of these troubles. There are the "downs" of life and sometimes they come upon us with suprising suddenness. There must be a buoyant element in the soul if we are to outride such storms in safety. It is not the "going down" but the "staying down" that brings disaster. A life-boat may be submerged but it is too buoyant to sink; so it is with the man of faith. Look at Joseph; he "went down" into the pit, but came up again; he "went down" into prison but rose to a position of honour and authority. Job "went down" to the ash-heap, while there rained upon him the satire of his friends and the scolding of his wife; but Job came up serenely to better things than before. Daniel "went down" to the lions; the three Hebrew worthies to the fiery furnace; but these all came to the top by faith. The whale swallowed Jonah but found it hard to keep a good man down. Stephen "went down" before a pitiless hail of stones but went up before the throne and the acclaiming angels and Stephen "was full of faith and the Holy Ghost."

In all of these holy men of old faith furnished the buoyancy. In their "downs" they were very much down, but in their "ups" they were triumphant. Let faith displace the heavy cargo of care and worry and forboding so that every "down" in your life will but presage a triumphant "up." Faith is an unsinkable life-preserver. Keep it in the soul and there is a lift from above and a pressure from below. Doubts are sinkers. Keep them out. Have faith in God—not as the Higher Critics define it, but in the old time way—believe him and trust his word.

G. B. M.