

CORRESPONDENCE.

BEALS, Me., May 3, 1907.

Dear Highway,—Just a line this morning to let you know we are still alive and saved. Our work is still encouraging here, although at this season of the year a large number of our brethren are away through the week, but we usually have the pleasure of their presence during Sabbath. Our Sunday school, prayer and covenant meetings are well sustained and are seasons of refreshing. One good feature of our work here is that our people don't believe in being in debt, but pay as they go. They have just added another lot to our parsonage grounds, giving us room for a garden. Our lot cost \$25. We raised the money in ten minutes in a covenant meeting. I had the pleasure last month of visiting the Royalton circuit and found the work there in an encouraging condition. Their pastor and wife are nicely situated with their temporal needs being abundantly supplied. Lawson has an interesting work at a place called Listerville, an entirely new country not occupied by any other people. They have a nice new school house that they worship in, and I believe it will not be long until a church will be built there. There are some strong men who are interested in the work.

I also had the pleasure of a visit to Kingsclear, York county. I stopped at the home of Mr. Hedley Kilburn, his wife being a cousin of my wife, and daughter of Brother John Cliff. We went to the Methodist meeting in the morning but the pastor failed to appear, and I embraced the opportunity of speaking to the people. I was agreeably surprised at meeting there I met Brother Mitchell and wife and Miss Smith of Marysville. Lister Smith is organist of the Marysville church. They were not afraid to show their colours and we had a heavenly sitting together. Praise God! Sister McKeen, who keeps a hotel in that section, was present. She is an out and out honest woman, and invited me to dinner with her. After dinner on invitation we all crossed the river on the ice safely, with the exception of a little ducking I received, breaking through in one spot. However we had two very encouraging meetings there. There are a number of real holiness people in that place and it was encouraging to listen to their testimonies. The Brothers McKeen are earnest workers and are doing good work. I was much pleased also to meet Brother Joshua How-are there, who is a solid believer in holiness, and talks it wherever he goes. I think Brother G. B. Trafton visits them occasionally, and is helping them much. I believe the day is not far in the distance when they will need an organization. And so we see the fields are white all ready for harvest. I pray God to send labourers. Now my letter is much longer than I intended.

Yours saved,

H. H. C.

Dear HIGHWAY,—When I last reported I was at Moncton where I remained some ten days and held a few services during the week and over two Sundays. Brother Z. B. Grass, the pastor, took advantage of my presence and paid a visit to River John one Sunday and Westchester the next, so we had full charge. We much enjoyed preaching to the congregations assembled, among which were a number of old friends whom we were glad to meet again.

The church has passed through many trials, but the old fire is still burning and victory is sure to come. All the meetings were good and they were helped and encouraged.

On Monday, April 28th, we left Moncton and came to Amherst and made our home at Bro. F. H. Lecke's. The church here is small but alive. The services are held in a hall easily accessible as it is situated near the main street of the town and in the business section. We held services here on Monday and Tuesday evenings which were well attended and the Lord was present to bless, as two strangers accepted Christ as their saviour. The membership of the church being small the rent of the hall is quite a heavy charge upon the few who pay. If they had a church of their own there would be a grand chance to build up a good congregation as there are some faithful ones

here and the town is growing rapidly, having doubled its population within ten years. It now numbers over eight thousand inhabitants and over 125 buildings are put up every year. It bids fair to be a large city. We met Bro. Long here, a young brother from Millstream, King's Co., N. B. who feels that the Lord is calling him into the work of salvation. We believe him to be an earnest and fully saved worker. He has helped the church here much.

From Amherst we went to Westchester and made our home with Bro. John Doyle where we were very kindly entertained. We had never met the saints here but were glad to find that a few were standing true to God and holiness. They have had but little help during the year and were very glad to see us. We much enjoyed our visit here and held services on Wednesday and Thursday evenings, and though the weather was unfavourable we had good congregations and the blessing of the Lord was upon us and the saints were encouraged. They have a very nice church building, neat and comfortable with a bell.

Leaving Westchester Friday morning we came to Oxford Junction and then to the town of Oxford on the Oxford branch railway. We had intended to have visited River John but appointments that were made ahead prevented so we remained at Oxford over Sunday by the earnest invitation of the church. The church here is the First Pentecostal church of N. S. in connection with the Pentecostal churches of the United States. It was organized by Rev. H. F. Reynolds a few years ago. It has lost nearly half of its membership by removal of members to other towns and the West, yet has a few faithful and earnest saints who keep the work going. As they have no pastor at present, they were much pleased to have help and we had service on Friday and Saturday evenings and about six services on Sunday, at all of which the presence of the Lord was manifested. We were very kindly treated by the dear saints here and they seemed loath to part with us. We received a very hearty invitation to return at any time. We were very kindly entertained at the home of Bro. E. I. Peel. We shall not soon forget our visit here.

On Monday May 6th we returned to Moncton, and on Tuesday we went north to Newcastle to visit our dear and much esteemed friends of yore and charter members of Woodstock church, namely Brother and Sister McLeod, who have lived here for some sixteen years. There was a mutual delight in our visit, and we were glad to find Brother and Sister McLeod well and happy in the love of Jesus. In company with them we visited Nelson, Douglastown and Chatham, as also all the points of interest in Newcastle. Wednesday evening we had the privilege of attending the Methodist prayer service and speaking to the people by invitation of the pastor, Rev. H. C. Rice. Mrs. Rice was formerly a Miss Plummer of Jacksonville, Carleton Co., N. B. with whom I was well acquainted.

On Friday 10th inst we left for Penniac and arrived safely, finding our friends here all well and delighted to see us after an absence of over four months. We will remain here a few weeks before our Alliance. We thank God for all the good we have been enabled to accomplish.

W. B. W.

PAULPIETERSBURG, Natal,
South Africa, April 16th, 1907

Dear Friends,—This is the fall of the year with us and malaria is rife among the people. Fever is provoked by change of seasons or weather but often brought on by exposure to the hot summer sun for a few hours. Now we are having a long wet spell. Rain, nearly every day for over two weeks and also cold weather. We have never had rains so late in the season since we came here as this year. It has been a great blessing to our late crops of table vegetables.

Yesterday two patients who have been here for a week, being treated for fever, left for home cured. Another arrived the same day, a boy. Poor fellow he has had fever for some time and was away out to the village when taken sick. He walked all the twenty miles, with fever and is weak. However Dr. Sanders expects to cure him in two or three days as he is having great success in treating malaria. Yesterday morning a little baby was

brought who had met with an accident. One of the poles that prop up the hut, all came in a great fright fearing the child had fallen on its head making a small puncture. Its mother is a widow, she with her husband's other wife, a neighbour with two of his wives and his mother would die. But Dr. Sanders soon put their fears to rest and in a few minutes had the wound skillfully dress. This morning a woman, accompanied by a friend, came to have a tooth drawn. So you can judge for yourselves if it is necessary or not to have a knowledge of medicine in mission work. So often I am led to praise God that through this knowledge my husband can minister to the people, for many are, by this means reached.

There is a special request I wish to ask of every reader of the HIGHWAY, that is pray for us as we go forth in our winter campaign among the heathen. In a month or two we hope D. V. to spend several weeks at, perhaps three different places, visiting, living among the people and need your special prayers that God may bless our efforts to reach them. We have no definite plans but have thought to make a small tent out of the good canvass that may be found in the sides of our large worn out one, and with the necessary equipment for such a life take our family and go to one of the needy places, spend from one week to a month among them and then either come home for a week or two or move on to a new place for a like length of time. There are three or four places where plenty of people live who do not come here nor will they till some one visits them and interests them in the things of God. One place is about twelve miles away, another fifteen or twenty in a different direction and several other places a little nearer.

Soon the people will have reaped their crops and then the school will likely once more flourish. Now those who wish to learn do so at their homes and Wednesdays when they come to class. Yesterday one girl came to work for a few hours and earned a book to begin to learn to write. Last week I was asking her if she had finished the primer and finding she had and could now read in the Testament I asked her when she was going to begin to write. She replied thus "Could I learn to write?" Meaning did she have sense enough or as they would put it strength to acquire such an accomplishment.

God is continuing to bless us in every way for which we praise him.

Yours in Jesus,

E. SANDERS.

PAULPIETERSBURG, Natal, March 16, '07.

Dear HIGHWAY,—Rev. A. T. Bryant, in his Zulu-English dictionary, speaks of the hot vapor bath as used by the native doctor and says, "this treatment, though strange to say, is mostly administered in cases of insanity." And a case which well explains the method of administration is related in our last weekly newspaper, which I enclose to be printed.

The word 'umfaam' is the Zulu for boy. The Vryheid man who writes this account did not make clear where the mission station boy came in, but I take it that the native doctor may once have been studying at a mission school. The place where this boy was thus killed is only sixty miles by road from us.

March 18th.

A week ago yesterday we were made sad by the news that uEsita had gone back to her heathen dress. She is a young woman who got her first light far from here, at the home of her husband, but for some reason she left him and returned to her mother's home not far from us. Her religion seemed to consist in little more than dress, but we tried to help her and were quite encouraged as she had shown of late such interest in attending services and in inviting the unsaved to become christians.

But now word comes that she is suddenly engaged to be married to a heathen man, and that her christian clothes are for sale. The comments among our christians ran thus: "I do wonder greatly that uEsita has gone back! And has she a top knot?" "Yes, she was just having this put up as we came by." "And what about her cow skin skirt?" "She has one." (The top knot and the cow skin skirt are worn only by the married women and those who are shortly to be married.) "And she wants to sell her christian clothes you say?" "Yes, she wants money for them." "Well I will not buy them,

no, not if I could get them for twenty-five cents." "Nor I, nor I." "But what will the people think with whom she has been talking so much about their getting saved." "Many, I fear, will stumble because of her." We too fear that her fall will keep others from entering the kingdom. "Brittle" is the word used by some missionaries to express the character of native converts. Like uEsita they run well up to the very day of their temptation and fall. But poor uEsita, as I said, did not, we think, have much of an experience to fall from. We know that our Saviour and theirs is able and only His power can keep any of us from falling.

Ever yours in Him,

H. C. SANDERS.

FOR "HIGHWAY."

The following verses were written by the nurse who kindly attended our late Bro. I. W. Marsten in his last illness at Pennacook, N. H.:

SAFELY HOME.

I am home in Heaven, dear ones,
Oh, so happy and so bright;
There is perfect joy and beauty
In this everlasting light.

All the pain and grief are over,
Every restless tossing passed;
I am now at peace forever,
Safely home in Heaven at last.

Did you wonder I so calmly
Trod the valley of the shade,
Ah! but Jesus' love illumined
Every dark and fearful glade.

And He came Himself to meet me
In that way so hard to tread,
And with Jesus' arm to lean on
Could I have one doubt or dread?

Then you must not grieve so sorely,
For I love you dearly still;
Try to look beyond earth's shadows
Pray to trust in Father's will.

There is work still waiting for you,
So you must not idly stand,
Do it now while life remaineth,
You shall rest in Jesus' land.

When the world is all completed
He will gently call you home,
Oh, the rapture of that meeting
Oh, the joy to see you come.

CHARLOTTE MURRAY.

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BROKEN THINGS.

God uses most for His glory those people and things which are the most perfectly broken. The sacrifices He accepts are broken and contrite hearts. It was the thorough breaking down of Jacob's natural strength at Peniel that got him where God could clothe him with spiritual power. It was by breaking the surface of the rock at Horeb by the stroke of Moses' rod, that let out the cool waters to thirsty people. It was when the three hundred elect soldiers under Gideon broke their pitchers, a type of breaking themselves, that the hidden lights shone forth to the consternation of their adversaries. It was when the poor widow broke the seal of the little pot of oil, and poured it forth, that God multiplied it to pay all her debts and supply means of support.

It was when Esther took her life in her hand and broke through the rigid etiquette of a heathen court she obtained favor to rescue her people from death. It was when Jesus took the five loaves and broke them, the bread was multiplied in the very act of breaking sufficient to feed five thousand. It was when Mary broke her beautiful alabaster box, rendering it thenceforth useless, that the pent up perfume filled the whole house. It was when Jesus allowed His precious body to be broken to pieces by thorns and nails and spear, that His inner life was poured out, like a crystal ocean for thirsty sinners to drink and live.

It is when a beautiful grain of corn is broken up in the earth by death, that its inner heart sprouts forth and bears hundreds of other grains. And thus on and on, through all history, and all biography, and all vegetation, and all spiritual life, God must have broken things. Those who are broken in wealth, and broken in self-will, and broken in their ambitions, and broken in their beautiful ideals, and broken in worldly reputation, and broken in their affections, and broken oftentimes in health, and those who are despised,

and seem utterly helpless and forlorn, the Holy Ghost is seizing upon, and using for God's glory. It is "the lame that take the prey" Isaiah tells us. It is the weak that overcome the devil. God is waiting to take hold of our failures and nothingness and shine through them.—Sel.

THOUGHT SHE NEEDED SOME OF THE MEDICINE.

An old Chinese woman once came into a missionary hospital, saying that she would like to see the doctor. To his asking what she wished, she replied: "The mayor of our town has lately been here with you. He was a very bad man; used to cudgel his children, waste his money at play, and had so foul a mouth that all the waters of the world could not have made it clean. But since he has been with you the tiger is transformed into a lamb, and his wife is full of joy and astonishment. He no longer gives her an unhandsome word, and they live in peace together." "Good news," replied the doctor; "but what do you wish my good woman?" "Well, said the woman, "you are to tell nobody, but I, too, have an unhappy mouth and I am afraid my daughters-in-law find it none too easy to live with me. Therefore, I have come to beg you to give me some of the medicine that has cured our mayor."—Sel.

THE BLOOD.

Two ladies were sitting together in a St. Louis street car the other day. Said one, "I would go a great distance to hear a sermon these days about the blood of Christ. I wonder why it is not preached more." "Yes," said the other, "we sing it in the hymns; but we don't hear it in the pulpits." There is food for reflection in this. Are we losing sight of the sacred thread which runs throughout the Bible? If so, we are losing the very clue to its teaching. The farewell counsel an old theological professor once gave to his graduating class would need to be recalled: "Make much of the blood." From what we read in the book of Revelation we learn that "the blood of the Lamb" is the great theme among the saints in heaven. Surely it should be a familiar subject in the sanctuaries of God's people on earth.—Sel.

Of the forth-six counties of Florida, twenty-seven are under entire Prohibition of the sale of intoxicating liquors. Of the remaining nineteen counties, nine have the liquor traffic in a single town or city, leaving ten counties where license is the general policy. Even in ten counties Prohibition rules throughout the rural district under the state law forbidding the sale of liquors within four miles of a school house or church outside of incorporated towns or cities. Of the total population of the state 628,542, there are 273,054 more than one-half living in counties where total prohibition reigns. Nine counties prohibit the sale of liquor in all but one town, leaving in the state but 149,047 people living in counties where license is the policy in more than one town or city.—Ex.

While a wealthy Christian woman was speaking to a friend a fine, powerful automobile rushed by. As they watched it disappear over the hill the woman remarked to her companion:

"If I didn't believe in missions I would have had a touring car long ago." What a Christ-like sentiment and how strikingly beautiful it is in contrast with the insipid selfishness of many who are using wealth to indulge their vanity and to gratify a sodden ambition!

To-day one hundred thousand Fijians gather for the worship of God, and family prayers are a regular feature of home life. The islands are practically Christian now, and within the present generation they were cannibals. What wonderful results from the proclamation of the gospel.—Missionary Bulletin.