

PLEDGE
Toward Paying for alimoral 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. E.

BALMORAL FARM.

Previously acknowledged.....	\$1417.50
From a soldier.....	2.50
Miss Amelia Hurd.....	2.50
Mrs. A. Thornton.....	2.50
Miss Marion L. Tedford.....	2.50

MISSIONARY EMERGENCY FUND.

Previously Acknowledged.....	\$198.10
Robson Gibbs.....	1.00

Mission Fund.

FOREIGN MISSIONS.

Mrs. S. A. Fowler.....	\$5.00
M. S. TRAFTON, Treas.	

Highway Acknowledgements.

G. W. Robinson, Dec. 1906; F. D. Sadler, Aug 1908; Joseph Bullock, Aug. 1908; Mrs. C. K. Short, Dec. 1907; John Young, July 1907; John Maxon, Dec. 1908; Mrs. S. L. Coulthard, Dec. 1908; Beckwith Jones, Dec. 1908; A. J. Marsten, June 1908; Williard Marsten, June 1908; Mrs. Richard Rogers, May 1908; Mrs. D. T. Day, Jan. 1907; Mrs. Bessie Branscomb, Aug. 1908.

SCHOOL FOR THE BLIND

Are you blessed with good sight? If so are you willing to help the blind to help themselves?

The school for the Blind at Halifax is free to the blind youth of Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland.

The parents of partially or totally blind children, and those interested in the education of the blind will confer a favour by reporting to the Superintendent of the school, Dr. C. F. Fraser, the name, age and address of any boy or girl under twenty-one years of age who is unable, through lack of sight, to read ordinary print and attend the public schools.

During the past year one hundred and thirty-six pupils have been under instruction in the School for the Blind. Eight of these have recently graduated and are now in a position to earn their own living.

The only proof that Jesus offers the world that he is the Christ, who came forth from the Father, is his baptism of the Holy Ghost upon the lives of believers. Oh, I wouldn't sneer at the "Second Blessing."

"You take a life from me that I cannot keep, and bestow a life upon me that I cannot lose; which is as if you should rob me of counters and furnish me with gold."—A Christian Martyr.

RIVERSIDE
Camp Meeting!
Aug. 9 to 18.

Come! Come to stay!
Come to work for souls!
Come to be a blessing, and to get blessed!
This is the last camp meeting for the season in this section of the country.
You can't afford to miss it.

CORRESPONDENCE.

PAULPIETERSBURG, Natal, South Africa, June 11th, 1907.

Dear Friends,—Once, long ago, I promised to tell something about transport. Perhaps I better redeem that promise now.

Balmoral is fifty miles from Vryheid the railroad terminus and twenty odd from the above named village, away from any civiliaation being the last European house. Our Boer neighbour left his farm over a year ago and moved to the village so we have no neighbors save the natives. From Vryheid to the village and for several miles this side is a good road but the rest of the way clear in here there is no road save the rough native paths. There are rocky mountainous hills, deep dougas and spruits (small rivers) whose banks have never been spanned by bridges, to be crossed. In some places a cart has considerable difficulty to get along and heavy rains frequently make bad wash-outs. These are some of the difficulties of transport. Added to this cattle sickness broke out and the slow patient oxen, our standbys, were prohibited to do such work. Donkeys and mules were bought by many to take their places. As we are in the belt where horse sickness always prevails during the summer months and mules die of it as readily as horses, men who owned such beasts would not come in here in the summer unless at a greatly increased wage. The road being so very bad no man who has come here once will come again for they say they can get all the work they want to do elsewhere and do not run such risks to breaking wagons as on our road.

On account of these conditions you will cease to wonder that supplies and Christmas boxes from home have waited for months before we succeeded in getting them in here. The last box together with a supply of groceries we succeeded in getting brought in to the police camp, about eight miles away. From there in here natives brought everything on their heads, the boxes etc. having to be opened and the articles put up in bundles of fifty or more lbs weight.

Another item, unless we have a three ton load to be brought in, we must pay higher rates for an incomplete load. Because of all this transport is or has been our heaviest expense and most difficult to secure but in some way or other God has always supplied our every need.

Two years next month since all cattle in this part of the country were taken away, some of them forty miles from here to a place where sort of a camp was kept to watch cattle sickness, and by prohibiting all moving of cattle the government hoped to prevent the spread and finally to stamp out the disease. Thus for all these long months the poor people have had to do without their greatest comfort for cattle plow for them, give milk for the children and meat for all. It has increased our living expenses too, for we have had to resort to both canned milk and meat. But this week the joyful news came that the cattle are coming back. One day, almost at dusk, several natives were standing by the house out of doors when such a shout arose of "Izenkomo, izenkomo zi yeza," "the cattle, the cattle, they come." Turning our eyes in the indicated direction sure enough a herd of some twelve or more were slowly coming over the hill. The natives were wild with joy and indeed our hearts shared it for it meant better times for all.

No one knows how soon the dreaded disease that has cost this country thousands of dollars will break out again, but for the time being we have them. Please join us in praying if it be God's dear will the sickness may not return.

Sunday some five native christians went to an entirely new place to hold a meeting. It is across the Pongola river in the Transvaal, and probably fifteen or more miles from this station. Over fifty people were there and only the five who went were christians. As they were urged to return to hold meetings these young workers appointed a meeting for this coming Sunday. Thus we are going from place to place scattering the seed and trying to reach all. God is continually blessing and keeping us and the sweetest thing we know about is to be in His will and to have His smile upon us.

Yours in His service,
 MRS. H. C. SANDERS.

NORTH HEAD, July 27th.

Dear Highway,—We are home again in good health and ready for work. We appreciated very much the privilege of visiting our old home at Marysville and seeing my only sister and two brothers, also renewing acquaintance with many dear friends at Marysville and Fredericton. We enjoyed being present at the Holiness Mission at Fredericton and give encouragement to all to press the battle against sin. We then returned to St. John and visited Peticoediac and Killams Mills where a cottage meeting was previously announced. Some 12 or more took part in prayer and testimony and 3 young ladies rose for prayers. The following evening a song service followed by prayer was held at a neighbor's home which was enjoyed by a large number present.

We made our short stay at the home of our brother-in-law, William Good. Saturday we returned to Beulah and helped in the services on Sunday preaching in the Tabernacle in the evening.

We arrived home at North Head on the 23rd and was greeted by a number of our people.

Rev. H. Smith and wife from Calais came on Thursday to visit us and will remain over Sunday. Bro. Smith will supply at Seal Cove for the 28th. Mrs. Smith is enjoying a much need rest at Grand Manan. They will return home to their field at Calais the 31st.

Will the brethren having reports for our panted Minutes send them in as early as possible. We pray for great victory at Riverside.

Yours in the Work,
 A. L. BUBAR,

BEALS, Me.

The Grand Manan and Maine Quarterly Meeting will convene at Beals, Me., in the R. B. church, Aug. 28th to Sept 2nd. We hope our churches will take notice and that a good representation will be present.

H. H. C., Sec.

PAULPIETERSBURG, Natal, June 22, 1907.

Dear HIGHWAY.—Our Wednesday class has changed some from what it was the first two years. In those days we plodded on instructing our little flock in the way of salvation, and heard the weekly reports of their personal word during the week. Now there are the additional reports of combined effort in out-station services and the planning and appointing of new meetings. For example today Samuel brings in his account of a meeting held last Sunday about eight miles the other side of the Pongolo river. A good meeting, largely attended by people asking for the light. Next Sunday he and his band are on this side of the river, but the Sunday following they cross again by the request of people at a new place where the gospel has not yet reached.

Aaron, too, will hold fort next Sunday at the home of his mother-in-law who is sick and wants to be saved before she dies.

A girl, Topi, not yet a christian, has found a kraal near her home where six people say they want to be christians but the teacher lives too far away. Accordingly they are to have a meeting next Sunday.

Losya reports from last Sunday's meeting near the Pivaan river. The people were attentive and enquired, "When are you coming back to teach us more? We desire to become christians." So Sunday next a band will return to this place also, making five widely separated places in all where the gospel will be preached by your representatives in heathen Africa.

Brother Keirstead will be with one of these companies and also is to hold two week day meetings at important points during the week to come.

There is much in this work to encourage us. God is moving upon the hearts of the people and continually enlarging our field of labor. Recently a new request for baptism has come in from Lakile, one of our brightest girls, from whom we look for much help in the work. Redeemed from heathen darkness to shine in His presence. "And they shall be mine when I make up my jewels."

I am at Paulpietersburg village on my way down country, towards Durham. I have met today many men whom I know to be alert to invest money in any promising speculation. Sometimes they win, sometimes lose. But what think you of our investment? We are reaching souls

for whom Christ died. We are getting to them first with the good news that "Jesus paid it all." It is costing you at home something, but is it not a good investment of your gold?

Yours in His service,
 H. C. SANDERS.

EXCUSES FOR NOT GIVING TO MISSIONS.

Quite frequently I have heard the remark, "I don't believe in foreign missions, get the heathen at home converted." Allow me to tell you that we have no heathen at home. A heathen is one that knows nothing about the true God and Jesus Christ, our precious Saviour. We have many idol worshippers; anything in our hearts ahead of God is an idol. If we are willing for God to turn on His search light and let us see our hearts in His light, the idol or idols will be brought to light. It costs the heathen a great deal to give up his idols and worship the true and living God. So it will cost us something to get striped of our idols and built anew in Christ Jesus. As it pays the heathen to give up his idol so it pays us to give up ours. Full surrender is a source of strength, then God has a chance to put His strength in us; then we are overcomers through the precious blood.

O, the precious precious blood! O, the power and the love of God through the blood of the Lamb!

I have also heard the remark, "Leave the heathen alone, them that don't receive the gospel—you are the means of sending them to hell. Let them die as they are, they will go to heaven the same as our children do before they come to the years of understanding. It shows very plain that they are not bible students when the scriptures says "The wicked shall be turned into hell. And there is much more on the same line. According to our light so will our punishment be. But listen to the words of Jesus: "Go ye into all the world and preach the gospel to every creature." And it is for us to obey and leave the results with God. It is dangerous work to meddle with God's part of the business. Let us do our part and not be prying into God's part.

- In bearing the message onward,
- In spreading it far and wide,
- In letting the distant heathen know that Jesus died,
- Died that God might justly Vilest sins forgive;
- Died that through His merit, Guilty men might live.

R. P. P.

NO SMUGGLING IN HEAVEN

"Henry Reed once said to a man in Edinburgh, "Are you a Christian?"

"Yes."

"Are you saved from sin, and preserved daily from sinning, by the presence and the power of the Lord Jesus?"

Nay I am a great sinner. I am sinning daily in thought, word and deed."

"How do you reconcile that with Christian character? Jesus Christ came 'to take away our sins; to purge us from all iniquity, and to purify us unto himself a peculiar people, zealous of good works.'"

"Oh, well, though I'm sinning all the time no sin is imputed to me. Christ's robe of righteousness covers me so perfectly, that when God looks at me, He sees nothing but spotless purity, whiter than snow."

"Indeed! Then, after all that Christ has done in this life by His death on the cross, through His mediation before the throne of God, and the operations of the Holy Spirit, he could not get your sins out of you; and as a last resort, he cloaked you over, and is going to smuggle you into heaven with your sins all in you?"

- "O Mr. Reed, that is too bad!"
- "Well, heaven is a holy place."
- "Yes, of course."
- "Nothing unholy can enter heaven?"
- "No."
- "Nothing holy about you but the robe that covers you?"
- "No nothing."
- "Then when you come to die what will come to pass? That holy robe of Christ will be taken up to heaven, where it belongs and you will slip through below, where you belong."
- "Who are these arrayed in white? These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb" (Rev. 7:13, 14).—Sel.

SOMETHING GOOD.

The Altar Song printed below is one that can be greatly used in our churches. The time is very easy to learn and very suitable to the words. Verses 5 and 6 were added by the Rev. A. L. Bubar.

"I'M GOING THROUGH."

Lord, I have started to walk in the light,
 Shining upon me from heaven so bright.
 I've bade the world and its follies adieu;
 I've started in Jesus and I'm going through.

CHORUS.

I'm going through, I'm going through,
 I'll pay the price whatever others do;
 I'll take the way with the Lord's despised few;
 I'm going through, Jesus, I'm going through.

Many there are who start in the race,
 But with the light refuse to keep pace.

Others accept it because it is new,
 But not very many intend to go through.

Oh, brother, now will you take up the cross,
 Give up the world and count it but dross.

Sell all you have and give to the poor,
 Then go through with Jesus and those who endure.

Sister, why don't you now follow your Lord,
 Say "yes" to Jesus and trust in His word.

Give Him your heart; He'll make it all new;
 Join in with Jesus and those going through.

O, I'm so glad my Lord ever came
 To save me from sin, its guilt and its shame,
 And I promised Jesus that I would be true.

I'll keep my promise, and I'm going through.

I'd rather walk with Jesus alone,
 And have for my pillow, like Jacob, a stone.

Living each moment with his face in view,
 Than turn from my pathway and fail to go through.

HOW DOES THIS STRIKE YOU?

A country church offered such a small salary that Mr. Spurgeon wrote to the trustees: "The only individual I know who could exist on such a stipend is the angel Gabriel. He would need neither cash nor clothes, and he would come down from heaven every Sunday morning and go back at night." The qualifications specified in another church were so many that Mr. Spurgeon recommended the corresponding deacon to take a large sheet of brown paper and cut out a minister of the size and shape desired.—Sel.

"A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons. Little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom make up the true christian life. The little constant sunbeam, not the lightning, the waters of Siloam "that go softly" on the meek mission of refreshment, not the "waters of the river great and many," rushing down in noisy torrents, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh. The avoidance of such little things as these go far to make up at least the negative of a holy life."—Dr. Horatius Bonar.

CORRECTION

I notice in the last HIGHWAY that the number said to be added to the churches this year past was 108. It should have been 130. The year previous it was 103. We have great reason to thank God and take courage and trust God that he will more fully bless us this year. And he will, if we are faithful to our trust.

CORRESPONDING SEC'Y.