

CORRESPONDENCE.

LOWER BRIGHTON, Carleton Co., September 28th, 1908.

Dear Friends.—"The steps of a good man are ordered by the Lord." This is what God wants to do for everyone of his children, and it is just blessed to know one is where God wants one to be. There is blessed peace and rest and a greater freedom from care, too, when we know this.

Many are wondering who is to blame for our taking a circuit instead of just resting so I think it only proper to state who is to blame. First, it is not Brother Baker. His shoulders have to bear burdens now that others should carry and we do not wish him to be blamed for this. One of the sad things about our "resting" to us both was we would be out of the work for a time and still must be supported. Well, like we do with everything that would worry us, be it great or small we took it to the Lord in prayer and poured out our desires to Him, asking to be directed according to His dear will. It was only a little while before we found there were vacancies in the home work so Dr. Sanders reported that we were willing to do what we could towards filling one of these places. No one asked us to do such a thing. No one evidently thought anything about it up till that time. Since then, as we have waited on God, we have, we believe, found out his will concerning us and where he has placed us and are expecting His blessing upon the work and us.

Our being located here will not prevent our touring among the churches as that is our intention, so let each one expect this in due time, and you must blame no one but ourselves for our action in this matter.

We have already written about the kind friends of this place and Hartland giving us a reception and a warm welcome here to the work. Now I wish to tell about a second part of this. On September 8th quite a number of friends from Woodstock came, bringing their teas with them, and we had a very enjoyable time. After tea Brother Baker in a few well chosen words presented us with 1 dozen silver knives, 1 dozen silver forks, 1/2 dozen tea spoons, 1/2 dozen dessert spoons and fifteen quarts of fruit and pickles, from these friends. It was a great surprise, and while we deeply appreciate all these kindnesses we feel inadequate to express our gratitude.

Our hearts are very happy in the work and we praise God for the privilege of doing what we can to push the battle here in the homeland while on furlough.

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

P. S.—On Saturday, Sept. 19th a little girl missionary arrived at our home. It is needless to say she received a warm welcome.—E. S.

CORLINNA CORNER, Kings Co.

Dear Brother Baker.—As you would have no objections to knowing of my whereabouts, I write you a few lines to let you know where I am and what I am doing.

I spent the first Sabbath in September at Havelock and preached in the Baptist church morning and evening to very large congregations. Many of the people are hungering after full salvation.

On Monday the Lord seemed to direct my steps by way of Millstream. On going there I found the people were planning a tent meeting at Corlinna Corner. On going there I found the tent erected and the flags flying in the breeze, but no preachers. There were preachers of all denominations invited but none had as yet arrived. I consented to remain until some others came at least, so I took the meeting on Thursday evening.

On Friday evening Brother Bell (Methodist) came and preached, but would not promise to come again, and he did not.

On Sunday Brother Tanner came and he returned the second Sabbath. But for that I would have been alone as far as preachers were concerned.

On Saturday, Brother J. F. Bullock came and brought two valuable sisters with him—Sister McCarthy and Sister Josie Cody of St. John. Brother Bullock took hold with his usual faith and zeal and the sisters proved themselves valuable workers. A number of the brethren and sisters from Norton, Mercer, Sussex, Millstream and other places came in. We

were especially helped by Sister McAlister of

The second Sabbath Brother Bullock returned bringing his mother who, as ever, was a very acceptable and useful worker. We were also much helped by Brother Springer Cosman of St. John's church.

Every meeting had good results. The first Sabbath closed with a goodly number of converts, both for pardon and cleansing and some were reclaimed. The second Sabbath was a day of mighty power and victory. A tent full, numbers at the altar, many getting victory, saints shouting and the devil raging. The morning meeting led by Brother Bullock ran so high we abandoned the preaching entirely. It was kept at full tide until nearly one o'clock and many came out on the victory side. Although it was expected to be a union tent meeting, it turned out to be a real Holiness camp meeting. Brother Tanner did his share of the preaching and proved himself to be a good worker.

The tent was taken down on Monday but I will continue the meetings for a few days.

Yours in the fight for truth and victory,
J. H. COV.

CALAIS, Me. Sept. 26th, 1908.

Dear HIGHWAY.—At my last writing I was at Beulah, but about Sept. 1st we closed up there and I came here, as was stated in this paper a short time ago. We are glad to meet the brethren here again and in coming here this time to be able to engage with them in the battle for right against sin. We are glad to report a faithful few here who are true to God and the cause of Holiness, and as we start into the work we do it with faith and expect victory. We feel assured that this will be the cause of all to do their part, and together we work in the great vineyard of the Lord. I have just returned from Hartland where I have been attending to the shipping of my household goods, which I expect will be here in a few days. We are also glad to report that we have secured a comfortable house situated on Garfield St. and we shall be more than glad to see any of our friends who might be passing through the city.

On our trip down river we were glad to be able to spend a day with Bro. McDonald and also had the privilege of attending with him a meeting held by the "Praying Band" at "The Lane" some eight miles from Meductic. There is a good opening there for a sweeping revival, and we enjoyed much the privilege of speaking to them, also of listening to many testimonies followed by some two dozen who expressed a desire to live a better life and wished to be remembered in prayer. We want all the brethren to pray that the Lord may bless our services held here.

Personally we praise the Lord for Salvation from all sin.

Your Brother,
H. C. ARCHER.

Bits of News from South Africa.

Rev. F. B. Meyer has been making a tour through S. A. in the interest of missions. He is warmly welcomed by crowded houses.

General Booth will shortly visit the Colony, hoping to find suitable land for a large number of settlers from the Motherland.

Dimizulu, the Zulu king has been imprisoned for several months being charged with high treason, public violence, sedition and murder. The preliminary examination has just been concluded, he being committed for trial.

An important convention was held recently at Johannesburg. Leading members of the Presbyterian, Methodist and Baptist Churches being present to discuss the question of closer union.

Cattle sickness is again making its appearance in some districts in spite of all precautions to stamp it out. Several deaths are reported.

These Spring days are ideal. New vegetables are looking well at Balmoral.

Many of the natives are scarce of food, they are now paying £1. 0. 0. per sack for corn, with every prospect of it being much higher.

I. M. K.

Death of Noah Goodrich.

September 19, Aged 79 Years, A Righteous Man.

Noah Goodrich of Goodrich, Fort Fairfield, died Saturday at 2. 50 p. m. after two weeks severe illness. He was a brave Union soldier, and had suffered untold miseries for years from troubles contracted in the army.

The funeral took place at Robt church Tuesday afternoon, Rev. Isaac G. Cheney of Limestone officiating. Interment was made in Riverside Cemetery.

Mr. Goodrich was born in Rome, Me. in 1820, and was therefore 79 years old at his death.

In December 1854, Mr. Goodrich married Miss Julia Wheeler of Boston. Several children of this union lived to grow up—Frank, Estella, John, Sylvester, George H., Leigh M. and Mrs. George H. Klippel. The two first named died years ago, but the rest all live now in Fort Fairfield, except John, whose home is in Peotons, Ill., and who arrived home Monday afternoon for the funeral.

In 1863 Mr. Goodrich and family moved to Fort Fairfield and took up the place where has ever since remained the almost patriarchal homestead. Mr. and Mrs. Goodrich made there a comfortable and happy home—one in which the stranger was always kindly bidden to stay and refresh himself; for hospitality and general kindness of heart formed a large part of Mr. Goodrich's religious nature.

Mr. Goodrich was indeed a good man, honest, helpful and charitable. His life will be looked back upon by many with pleasure, for it made the world cleaner, juster, better. Full of intense industry, unremitting thoughtfulness and usefulness and ripe with good works, he has at last rested from his labors, but his good works do follow him. Ft. F. Review.

I Don't Like The Minister.

This is an expression very frequently heard among all denominations, from the lips of young, middle aged, and old people. These expressions sets one thinking, and the question naturally comes up—Why do you not like the minister? and it would be exceedingly interesting to have a column of honest answers from candid people after they had carefully considered the question. But we are of the opinion that it would require close and honest searching in many cases to find whether the real cause was in the minister or in the one who declared they did not like him. It would surprise many to find that the fault is in themselves that causes these feelings of dislike. Jesus said "They hated me without a cause" so with a large number of professed Christian people, and among them some Holiness people, who dislike the minister without a cause on his part. Doubtless some would hesitate to state the real cause, because it would reflect upon themselves so strongly. It may not be harmful for people to have a preference among the ministers, unless that preference arises from some flattering attentions on the part of a wily minister who caters to man's whims for his own gain in some way, which we fear is not unfrequently the case. But to really dislike a true man of God without a just cause is certainly contrary to the Spirit of Christianity, and far below the standard of true holiness. It requires real God given love on the part of both ministers and people to rightly esteem each other. The minister has just as good reason to say of many of his church members, I don't like that brother or that sister; as they have to say it of him, but we are liable only to see one side, and that our own.

Beloved "these things ought not to be." There is something wrong in one, or both, when we have to make an effort to tolerate one another. Think of Peter saying; Tolerate one another with painful effort fervently, instead of, "See that ye love one another with a pure heart fervently."

Let us ask ourselves, why do I not like the minister? why do I not love that brother or sister? In many cases the answers will be much the same, jealousy, lack of appreciation of each other's gifts. Tell your minister why you do not like him, and give him a chance to improve on that point. But be sure you are in a state of grace to take the same kind of medicine you wish him to take. I don't like his preaching, why? Well to be honest, he too frequently draws my spiritual likeness uncomfortably life like, he brings my home life, and business life, and social and political, and secret life before me in such a way, that; well, I don't like him. So there now.

"Preach The Word."

"I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom. Preach The Word."

The importance of Paul's charge to Timothy will be seen by all who carefully read the above text. " whatsoever a man soweth that shall he also reap," is no more true in any sense, than through his preaching, no man can reap spiritual fruit through materialistic preaching. A man may have good morals, and pass for the very best, and be plump full of materialistic doctrines and not have a particle of spirituality.

You may talk people full of premillennialism with all its branches, and associated doctrines, and not produce one Holy Spirit given conviction of sin, nor one Holy Spirit given conviction for holiness of heart and life, but this kind of preaching will produce a world of speculation and confession and much division and contention, any line of preaching that diverts the mind of the people away from the fundamental life producing, and life sustaining truths of the gospel of Christ is to say the least a waste of time and energy. Any man's opinion of God's plans for the future, won't change the facts one iota.

There is an endless labyrinth of doctrines tacked on to holiness by many preachers that have no direct bearing nor relationship to the plain teaching of the word. There are three special agencies that is being used with deadly effect among the people of God by diverting their minds away from the cardinal truths of the word, viz., so-called higher criticism, future probation and pre-millennialism.

The first in its illuminating from the word. The second falsifying its teaching. The third by its materialistic features.

Beloved, let us trust God to take care of the future, the great need of this busy sin cursed world is salvation, which is the great central truth of God's word, it was for this that Jesus Christ came into the world, to suffer and die, and through his death gave us the great eternal truths called "The Word," containing the two great essentials of salvation, regeneration and entire sanctification. Those who obtain these great graces will accept the word in its entirety. They will need no future probation, and will trust the arrangement of the future with God.

Quarterly Meeting.

The 2nd distinct Quarterly meeting will convene with the Lutes Mountain church, Oct. 6th to 9th. Persons going by I. C. R. will purchase tickets to Berry's Mills, paying for one way, and obtaining a Standard Certificate, which when signed by the Secretary of the Quarterly meeting will entitle them to return free,

Shall We Compromise.

In the union movement now being pressed by the Pentecostal Nazarene Church, they are evidently overlooking every phase of doctrinal belief, so long as they agree on the doctrines of regeneration and entire sanctification. This same thing has been undertaken before, by the denomination known as "christian" or Campbellites, and also by "The Christian Alliance" of which Rev. A. B. Simpson is the leader, one has run into the river, and the other largely into physical healing but it is yet to be seen what this conglomerate of religious elements will centre on, there are differences of belief that must collide with each other, courtship and marriage is frequently carried through by the building of many beautiful aircastles, that do not always obtain when they settle down to house keeping.

From our point of view, we believe the great central truths of the Bible are the two works of Grace, Regeneration, and entire sanctification, but all other doctrines, contributing to man's salvation and development in the graces of spiritual life should be held sacred and not thrown aside as non-essential, every one of them are essential. The question that confronts us as holiness people, are we going to compromise with every shade of doctrine which is being tacked on to the profession of holiness? Or are we going to stand firmly by the doctrines of the grand old book as we see them?

Many of our holiness brethren are inclined to criticize us because we stand by our baptist principles, saying we are "hide bound," but we think even that is preferable to a loose flabby grip of the teaching of the Bible without anything definite, flexibility is commendable in many things.

But there should be a firm stand taken by us for the clearly revealed doctrines of the Bible, covering all doctrines from conviction for sin, to the glorified state of a redeemed soul.

In Memory of Ethel B. Thornton, Who Died, Sept. 2nd, 1908.

- I.
Death has been here and borne away
Dear Ethel from our side,
Just in the morning of her youth;
So fair and young she died.
- II.
She is not dead, the child of our affection,
But gone unto that school
Where she no longer needs protection,
For Christ himself doth rule.
- III.
Day after day we think what she is doing
In those bright realms above;
And we miss her tender kindness
And her never failing love.
- IV.
Though at all times she smiled,
A smile of heavenly birth,
And when the angels called her home
She smiled "farewell to earth."
- V.
Heaven now retains its treasure,
Earth the lonely casket keeps,
And the angels long to linger
Where the sainted daughter sleeps.
- VI.
But as a fair maiden shall we behold her
Clothed with celestial grace,
And beautiful with all the soul's compassion,
Shall we behold her face.
- VII.
Then why should we mourn for dear Ethel?
When the swelling tide hath borne
Her so safely across the river
Unto the eternal shore.
Composed by her cousin, Vaughan McFarlane, Hartland, N. B.

Quarterly Meeting.

The Quarterly meeting of District No 3. will be held with the church at North Head, Grand Mannan, on Wednesday, Oct. 7th, at 7.30 o'clock.

By order of Committee,
H. H. COSMAN,
H. C. ARCHER.