

**of Beans Test.**

(Albert F. Caldwell.)

Fuller remarked Mr. Henry looking up from his desk, as just signing a check. 'So the punctual and honesty try them on the bag of beans. I will never make a success in our he gets cross and shows tempering mishaps and unavoidable. And one is always meeting such annoyances in work of. The one who proves himself at the bursting of the bag—does—may be told that he is not seven dollars a week.'

Thurston paused, and took up his 'wait a minute,' quickly, after a moment's reflection. 'Be sure there's enough on the counter to thoroughly wet the bottom of the bags. Then, too, try of them this afternoon, and the other the same time to-morrow. It might be a fair test of their dispositions to make use of it on either of the two in the morning. One sort feels betwixt then, you know, anyway!'

Mr. Nelson, head clerk in the big wholesale and retail establishment of Thurston & Lincoln, left the comfortably furnished office of the firm and went back to the busy delivery department.

There were three qualifications which the head of the establishment insisted each employee of the company should and strictly live up to. These were honesty, punctuality, and wholesome nature. Boys had been known to their positions there, owing to their angry over mere trifles. Mr. Nelson felt that a boy's usefulness to depended on an unruffled disposition as much as it did on punctual and honesty.

constant growth and enlargement Thurston & Lincoln's business made it, from time to time, to increase working force accordingly. And it custom of the company to promote such times, the men and boys their employ, leaving to be new hands only the 'bottom' as the clerks characteristic them.

The men had just now been sent on road as a travelling salesman after a re-arrangement of the vacancy in the delivery department.

Harold Stephenson and his cousin, Fuller, had both applied for the place, and they of all the many applicants had passed the punctuality and honesty tests; and now it lay between the two as to which one would be successful in obtaining the desired situation.

But it's selfish—I admit it—but I think man Thurston will give me the place. I declared Harold Stephenson, with a look of careless disrespect. He was talking with Willis over their prospects evening before the first bag-of-beans test. 'Of course I'd like for you to have the place, but you wouldn't mind losing it as much as I would. This probation "stunt" is—I don't imagine Mr. Lincoln has anything to do with it—is a queer wrinkle in it a piece of downright foolishness; but I don't know how you regard it.'

It gives them a chance to find out whether they want a fellow or not,' remarked Willis, considerably. 'For my part, I think it's a pretty good scheme. Of course it keeps a fellow in suspense—that's that!'

Which one of us do you s'pose will get the job, anyhow? Give us your opinion, Harold, picked up a chip and whittled aimlessly.

At the least idea—but one of us, I'm rather proud that we've been chosen from all the fellows who've applied for the place!'

'You're many more! And if they choose you, I stand a show of getting the place when a vacancy occurs. I'm disappointed, though; I don't know how I could if you get it.'

Harold was trying hard enough, and he was holding his jackknife. 'After I'm chosen for the job, you bet your life I'll be taking over every little thing that comes my way this week! It's just as well to be so punctual, and so honest—nonsense—a person who works for

**The Cold Professor.**

I saw a cold professor,  
In worldly garments clad,  
Was living on profession;  
I saw that he was sad.

His path was very crooked,  
He was sorely pressed with sin,  
For the highway of the righteous  
He never had walked in.

(Chorus)  
Then chains of bondage,  
Stings of conscience,  
Chains of bondage,  
He did bear.

His back was heavy laden,  
He never bore the cross,  
Except to speak in meeting,  
And then was very loth.

He told of all his trials,  
And what he wished to be,  
And never spoke of freedom  
For he was never free.

He seldom read his bible,  
Nor had he family prayer,  
Unless 'twas when the preacher  
Had been invited there.

He said that none was holy,  
Nor man could perfect be,  
Except when death the angel  
Had come to set him free.

I saw he used tobacco,  
He raised it on his farm;  
He voted, too, for license,  
And said it was no harm.

He drank a glass of whiskey  
And lager now and then,  
And told the biggest stories,  
When out among the men.

I saw him go to parties,  
And to the circus too,  
He would like to pay the preacher,  
But that he could not do.

But when they had a picnic,  
A festival, or a fair,  
He never would be absent,  
For pleasure lured him there.

I saw him on his deathbed,  
A cloud hung o'er him there,  
He could not see his Saviour,  
His heart was filled with care.

I saw him pass the portal,  
He left no cheering word  
For when his soul departed,  
No "welcome home" was heard.

—Selected.

**No Time to Pray.**

There is many a business man today who will tell you he has no time to pray; his business is so pressing that he cannot call his family around him, and ask God to bless them. He is so busy that he cannot ask God to keep him and them from the temptations of every day. "Business is so pressing," I am reminded of the words of an old Methodist minister: "If you have so much business to attend to that you have no time to pray depend upon it you have more business on hand than God ever intended you should have."

But look at Daniel. He had the whole, or nearly the whole, of the king's business to attend to. He was prime minister, secretary of state, and secretary of the treasury, all in one. He had to attend to all his own work and to give an eye to the work of lots of other men. And yet he found time to pray; not just now and then, nor once in awhile, nor just when he happened to have a few minutes to spare, but "three times a day."—D. L. Moody.

**Not a Nurse Maid.**

Spillman Riggs is the right kind of a platform manager. He knows how to correct evils, and still keep the people good natured. At Trenton Mo., he said "By all means bring your children with you to the assembly, but have them sit with their parents—that is where they belong. Don't turn them loose. In some communities there are parents who are so lazy that they turn their children loose on the grounds for the assembly to take care of. I cannot act as a nurse maid for the children."—The Lyceum and Talent. Parents should be plainly told that the Sunday School is not merely a nurse maid; that it is doing work that you should do, and that they owe most diligent co-operation. The attitude of being so greatly obliged for the loan of a child for an hour should be changed. The obligation is on the other foot. Some parents feel that they are patronizing the Sunday School and church by allowing their children to attend.—Church Standard.

**YOUNG PEOPLE'S COLUMN.**

PAULPIETERSBURG, Natal, S. A., April 25th, 1908.

Dear Boys and Girls of the Mission Bands,—Greeting. You see I am saving time by writing to you all through the HIGHWAY,—you can read this letter at your Meetings if you care to.

I know that children old or young are always interested to hear of others of their own age, whether black or white.

I want to tell you about some children who wear only the clothing they were born in, and it really proves good material, does not wear out or fade with the sun while our clothes are continually wearing out or getting so faded we can not wear them. Well, one Sunday not long since, thirteen of these children came here. Three were little nurse girls each had a baby on her back, we entered into conversation. I said do you all want to believe? Yes and no were the answers.

One girl pointed to another by her side saying—"she wants to believe very much but her father wont let her, says he will beat her if she believes, and this one also, she wants to believe and study too, but her father will not consent. The others said, yes we can believe and looked so happy, while I fancied these other girls looked almost envious. I gathered all these around me had a good time teaching them the speller, at the same time telling about Jesus who loves all children. Now this speller is the first and only book they need to study, for by the time "they finish this"—as they say, they can read the Testament. These children are brighter as a rule, if they study a short time each day, in a few weeks can read quite well. While we were having our lesson the people had gathered for the service, so we sang and began the meeting. Of course the babies cried occasionally, and had to be hushed by their nurses, but they didn't have to take them out, for they were already in the open air. One girl had to run home fast (about two miles away) after meeting no doubt expecting to be punished for staying to the meeting against her father's wishes.

I think I talked to at least fifteen one day this week, about their souls, all but two wants to believe, yet many of these are not allowed to become Christians. You would think it strange in the homeland to hear of parents forbidding their children from loving the dear Lord, yet we see this daily and our hearts grow sad. Please remember these dear children when you pray, and ask Jesus to somehow soften the hearts of those fathers, until they too will yield themselves to the Lord. We have a class at the station who are taught daily, sometimes there are only four or five, yet other days there are more.

After they can read nicely, they are taught to write, and what do suppose they use for ink? they gather berries, not unlike our blue-berries at home, they put these in water and boil them awhile, then squeeze them through their hands taking out the pulp, then they have a pretty blue fluid, this they put into bottles and use for ink, don't you think they are clever to think of this?

Do you know some children write asking us if missionaries children are black like the other children, they think they must be, where the rest are, have you wondered also? I will tell you, they are really white, and wear clothes, but they early learn the ways of the black ones.

Baby Eugene tries to sing Zulu, will sing so loud that sometimes the people cant sing for laughing. Some of them call him Indoda (man) while others call me mother, this is usually when they want to ask for something.

One old man quite exhausts his vocabulary by calling me king, queen, mother, teacher, etc. he uses these names when he is telling me he is hungry and wants a piece of bread, sweet potato or a little sugar, at the same time gestulating so comical the natives laugh at him.

Hope your Bands are increasing in numbers and interest, and that you enjoy your meetings.

Now dear children one and all, good bye for this time.

Hope you may find this letter of some interest. I am as ever your friend with love.

IDA M. KIERSTAD.

Prayer is a true wish sent Godward.—Phillips Brooks.

**Travelling Arrangements re-Alliance and Gamp Meeting, Beulah, 1908**

C. P. Ry.—Delegates and all others proclaim first-class one way ticket to destination with Standard Certificate, which properly signed by the Secretary of Alliance, will entitle the holder of certificate to return home at one-third fare.

I. C. Ry.—First class one way ticket to destination, with Standard Certificate, and your return home.

D. A. Ry.—The same as the I. C. Ry.

Time covered by the above Railways, July 1st to July 21st.

"Star Line" Steamer;—Fredericton to Beulah, full fare one way, with Certificate from Purser to return free. St. John to Beulah 25cts return ticket.

Steamer "Sincennes,"—St. John to Beulah, return ticket 25 cents; Other points above Beulah, reduced return tickets.

Steamer "Elaine,"—St. John to Beulah, return ticket 25cts.

Steamer "Aurora,"—Grand Manan to St. John and Eastport to St. John \$1.00, with certificate to return at close of Camp meeting. Time covered by these companies, July 1st to 21st inclusive.

All those coming by these Railways and Steams will observe the conditions, as to Time and securing Certificates with Tickets.

Certificates on Railways are good to be honored within three days after close of Camp Meeting, or at any time before.

P. S. Every one plan now to come to Beulah and take advantage of our reduced rates.

(Signed) REV. A. L. BUBAR,  
Recording Sec'y, Reformed Baptist Alliance.  
NORTH HEAD, Grand Manan, May, 11, 1908.

The advertising matter for our Camp Meeting at Beulah is now ready for distribution and is being sent to all parts. Will the brethren and friends who receive it, please see that the Posters are put up in public places, and that the Post Cards are sent to friends and others who may thus be kindly invited to attend the meeting.

Those who fail to come to Beulah this year will certainly miss a great treat and rich blessing. Then Come, Come, Come!

**Alliance Fund**

Will the pastors and deacons see that the regular Alliance Fund (.25 cts.) is collected from the membership of each church, and forwarded early to Bro. Elisha Cosman, St. John. Brethren, please attend to this.

REV. A. L. BUBAR,  
Secy.

**Missionary Reports**

The Missionary Societies will please take notice that the blanks for reports will be sent to them this week, and it is requested that they be filled in and returned to Mrs. S. A. Baker the corresponding secretary by the 20th of June. If any society should fail to receive a blank please notify me.

MRS. S. A. BAKER,  
Woodstock, N. B.

**Notice To Churches.**

Brethren, please don't forget to select Delegates who will come. Two from each church, and one from each Mission Society. Alliance opens on July 2nd, at 10.30 o'clock. Every member of the Alliance is expected to be present at the opening Session.

A. L. B. Sec'y.

**Notice of Alliance.**

The Twentieth Annual meeting of the Reformed Baptist Alliance of Canada will convene (D. V.) at Beulah Camp Ground, Kings Co., N. B., Thursday, July 2nd, at 10.30 o'clock, a. m.

The first business session will begin at 2.30 p. m.

Every member of the Alliance is expected to be present at the opening business session.

(Signed) REV. A. L. BUBAR,  
Sec. of Alliance

"Daniel purposed in his heart." That's the trouble with a great many people; they purpose to do right, but they only purpose in their heads, and that doesn't amount to much. If you are going to be Christians, you must purpose to serve God away down in your hearts. "With the heart man believeth unto righteousness."—D. L. Moody.