

CORRESPONDENCE.

PAULPITERSBURG, Natal,
Feb. 22nd 1907.

Dear HIGHWAY,—Greetings to all the saints in Christ and to all others who may read these lines. May grace and peace be multiplied unto you so that you all may abound in love and good works.

We are still having lots of rain so it has been impossible for us to visit the work across the Pongola since Oct. But last week we sent Samyele to the home of Solomona to take him a letter and bring back a report of his work.

Solomona reports two women worshipping with them who desire to believe also that those baptised some time ago are remaining true. He hopes to be able to do more to extend the work on his district soon. Timoti a young man from his home is here now and may be with us three or four months to work and study to prepare himself for the work. He is a bright fellow and we trust has a good experience. He will take charge of a district near Solomona's home after the above named time if someone at home will undertake his support.

Samyele reports three on his district ready for baptism but they may have to wait some time being unable to get here because of so much water in the river.

We have secured a young man, Petrosi Zondo, whom we trust is enjoying fellowship with God to take work in a new opening about three miles from here also to teach and hold services where Lidia works when here. He will be supported by Bros. Richardson and Knight. Pray for him.

The writer was on the mountain last week where Luka lives, a man who was baptised and received into our Church recently. There are two Kraals there owned by his father and he is now against meetings being held here regularly though we were allowed to have prayers in one Kraal. We believe however that if we pray unitedly the Lord will open the way for us to commence regular services there before long and that may mean a great victory as there are several other large Kraals near by.

We are still looking to God for great things both here and at home this year.
Yours in Him.

I. F. KIERSTEAD

BULDANA, Berah India.
Feb. 19th. 1909.

The readers of the HIGHWAY:

Dear Friends,—This letter must necessarily be short, but we believe that even a short letter directly from the field is appreciated and will increase missionary interest.

The work of God in the Marathi section of the Pent. Naz. Mission is steadily progressing and enjoying this favor. We have just completed a months preaching tour in the villages from six to twenty-five miles from Buldana. Of course we have no electric cars, but travelled behind bullocks; carried our tents, food, household furnishings etc. with us. We camped in four principal towns and travelled daily to towns within eight miles of our camps. In this was about fifty villages, which had not been touched for about a year, heard the Word and over 250 gospels and many tracts were given out. These are silent missionaries.

We had various receptions, from having to leave a town because the people would not listen, to being invited into the house of the village head-man and treated to a drink of sour milk, brown sugar and native coarse bread. The party of three had to sit on the ground, eat the sour milk from one dish with the fingers, and the sugar and bread from one common piece. We appreciated it because it indicated friendliness not because of any special relish. At one town we had a very profitable talk with about a dozen Brahmins about Christ and His Salvation. They had come to our tent to the regular Sunday morning meeting. We work with all regardless of Caste but are pleased to see the Brahmins interested because they are leaders and have a great influence over all other castes. Three men in different towns asked for baptism, but we desired to try them before taking such an important step. At one place, we had a very blessed personal talk with an old priest, His face had such a longing expression. Tried to show him Christ the Satisfier. Pray for him and other cases. The whole campaign was much owned of

God in every respect. We were all wonderfully kept from effects of the sun and diseases which are so common. We love this work and this people. Would not easily exchange it for the easiest. Keep your missionary interest fresh.

Yours for India's Salvation. L. S. Tracy.

CEDAR LAKE, Mar. 22, 1909.

Dear Editor,—You will find enclosed my renewal for the HIGHWAY. I always enjoy reading about the prosperity of the work of the kingdom; I do love the precious word of God because it is the power of God unto Salvation to everyone that believeth, and I am happy to say I have the Holy Spirit to be my guide and helper in the great conflict between sins and righteousness.

Sorry to report Brother Daniel Bethune no better. How we do miss him, hope the dear Lord will spare him a little longer. When first taken ill, he told me it was settled about his souls salvation, and I believe he is all ready with the wedding garment on. Praise the dear Lord for this great salvation. Glory to God! Hallelujah.

Yours in Jesus Name.

J. H. ELLIS.

Editor of King's HIGHWAY:

Dear Brother,—Will you kindly make mention in your valued paper that the First Annual Assembly of the North-east District, Pentecostal church of the Nazarene, will be held in the Pentecostal church at Oxford, Nova Scotia, April 15th to 18th, 1909.

A cordial welcome will be extended to all holiness people.

Thanking you for the favor, I am
Yours in the fight,

RUSSELL L. JONES,
Pastor.

EASTON, Me., March 19, 1909.

Editor HIGHWAY,—The little Praying Band of Easton is still able to report victory. We hold our Band meetings every Friday night and God graciously meets with us. We feel grateful to the editor of the HIGHWAY for the regular visits of several copies of the HIGHWAY which we enjoy very much. Our watchword is "Lord, what will thou have me to do." Six of our Band visited Portage Lake last Sunday, 14th inst. We trust there was some seed sown; some were helped into a brighter experience.

The officers of the Band are: President, G. W. Cray; Sec., Mrs. Henry McPherson; Treas., Henry McPherson.

MRS. HENRY MCPHERSON, Sec.

Rev. S. A. Baker.

Dear Bro.—You will find enclosed my subscription for one year of the HIGHWAY. I have been a subscriber the past year through the kindness of friends in Middle Southampton, and find its pages filled with soul food which I highly value. Am a strong believee in its Doctrines, and the contents of its columns are helpful to me.

Your Bro. in Christ,

W. C. GRANT.

FOUR FALLS, March 22th, 1909.

Dear Editor,—I want to give my testimony tonight for the glory of God, and for furtherance of His kingdom.

I praise God for a Salvation that keeps us free from all sin. This is something that keeps. We read in Jude 1:1, "Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." I praise God that it takes sanctification to preserve us, and to keep preserved we must continue to abide in Christ.

I want to say that God is blessing us in our work here at Four Falls. Meetings are good, and in the near future we expect to have baptism, and some more to be taken into the church.

To God be all the Glory.

Yours in His service, Saved, Sanctified and kept,

FREDERICK T. WRIGHT.

April 10th is the eightieth birthday General Booth, founder and leader of the Salvation Army. This event is to be celebrated with appropriate ceremonies in every institution under control, as well as by thousands outside the Army who have been influenced and by the Salvation Army.

Brother H. G. Noble has sold his Steam Laundry.

Family Worship.

There is probably no mistress of a household who has not felt uncertain about asking guests to join in family worship. Every one has acquaintances she would not hesitate to ask to the table, but would hesitate to ask to the home altar. Perhaps the reluctance arises from a dissimilarity of creed, and a fear of offense in consequence. But the diversity of the creed is no bar. Prayer has nothing to do with creeds. Prayer is the universal religion, and men of every creed may meet together at the feet of one Heavenly Father. The reluctance arises more likely from that weak shamefacedness which too often prevents sympathy between friends on spiritual subjects. They are afraid to be misunderstood, smiled at, criticised. This latter idea is one which even good and great men have not always met bravely, for when Doctor Fuller once had some guests of great quality and fashion, God-fearing as he was, he omitted his family worship on their account. This act, which he bitterly repented, he designated as "a bold bashfulness, which durst offend God, while it did fear man." But we should remember with the grand old preacher that our guests, though they be ever so high or rich, are yet by all the laws of hospitality below us while they sojourn under our roof; therefore whoever come within our door should also come within our household custom and discipline. If they sit at our table for meat, it is but kind and right that they should also bow at it in prayer.—Ladies' Home Journal.

The Confession of Self-Defence.

When a Christian does something that he has to defend before a fellow Christian, he is pretty sure to be in the wrong. To be on the defensive, as to our personal practices, is to proclaim openly that we have doubts of their rightfulness whether any one else has or not. The apologetic look or word of the Christian worker, whether layman or minister, who makes for the smoking-car as he boards a train with fellow Christians, is pitiable evidence of his own uneasiness and self-condemnation. To go through life indulging in any practice of which we instinctively say, "I know it seems wrong, but I assure you it is not," is to be cumbered with a burden of self-defence that God never intended us to carry. We ought not to have to defend our actions; they ought to defend us. And they will, when they are clean away from any border of uncertainty.—S. S. Times.

Acknowledgements.

Ziba Orser, June 1909; B W Brown, Dec 1909; Theo W Larlee, July 1909; James Anderson, July 1909; J E Murphy, July 1909; Harry Turner, April 1910; Geo Goodwin, July 1909; Mrs Judson Tompkins, July 1909; Miss Nellie Falding, July 1909; Miss Edna Larlee, July 1909; Mrs Dudley Day, Jan 1909; Mrs Samuel Turney, Dec 1908; E Cosman, Dec 1909; E O Cosman, Dec 1909; Roland Anderson, July 1909; G W Tompkins, July 1909; C H Farnham, July 1909; Mrs Emelie Tompkins, July 1909; J H Ellis, Jan 1910; Wm J Jones, Dec 1909; G R Brooks, Sept 1909; P S Jones, March 1910; W C Grant, Dec 1909; A J Hoyt, Feb 1910; B R Burt, Dec 1909; Rev C E Brewster, Aug 1910; Mrs L N Beckwith, March March 1910.

Don't forget to renew your Subscription for the Highway, we need it now.

Billy Sunday says, "I wish the church was as afraid of imperfection as they are of perfection." Amen.

In a Street Car.

"Jesus loves me, this I know." Sweet and clear rang out the childish treble. It was on a horse-car. A little girl, between three and four years old, had been out visiting with her mother, and being shy among strangers, had kept quiet till her prattling little tongue could stand it no longer. So as soon as the horses began to trot and the bells to jingle, she began:

"Jesus loves me, this I know,
For the Bible tells me so;
Little ones to Him belong,
They are weak, but—"

The car stopped; so did the singer. Two or three passengers got in. Ding! ding! went the bell. Away went the car. Away went the singer—

"They are weak, but He is strong."

A smile went round on the car, but the little one, kneeling on the seat and looking out of the window, and therefore quite unconscious of it all, sang on—

"Yes, Jesus loves me!
Yes, Jesus loves me!
Yes, Jesus loves me!
The Bible tells me so!"

I do not know how many hearts were touched during that ride, which was quite a long one, and many passengers came and went. I do not know how many burdens were lifted, but I do know that while the song lasted every one on the car heard the gospel message. Everybody listened; everybody smiled; there was not a frown; not a troubled look on any face. The simple story of Jesus and His love had driven them all away. At length the song ceased, the mother turned, the little head was resting against the window. The baby was fast asleep. She had "done what she could."—Sel.

Sunday Street Cars.

A study of the Sunday car has forced upon us the following conclusions:

1. The Sunday car is one of the most insidious of invasions upon the Lord's Day. It is a public convenience. It facilitates social visiting, outings, visits to the graves of the dead and the beds of the sick. It becomes even a convenience for getting to church. The convenience of it is manifest. Even the very elect are therefore easily deceived into minimizing the harm it does and magnifying the ends it serves.

2. As a quiet constant secularizer of the Lord's Day, it has few if any equals. Its educational influence is its worst feature.

3. It is inevitably followed or accompanied, once the Company's right to operate on Sunday is conceded, by an aggressive effort to make it a business success.

4. The Sunday car, therefore, in almost every community is an enemy of religion, morality and church life, and tends to break up what remains of the blessed unity of family life.

5. It necessarily deprives a growing number of men of their weekly day of rest, with all the privileges and advantages of that day.

6. It prepares the way for other public Sunday conveniences. The selfishness of an unthinking public is never satisfied. These other conveniences are logically defended on the same specious pleas, and regularly follow in the wake of the Sunday car. This has been the uniform experience in Europe, the United States and already in some parts of Canada.

7. The operation on Sunday of electric cars contrary to the law is most reprehensible. Whenever this is done it brings all law into contempt, and renders more difficult the enforcement of every law.

8. The only legitimate defence of any of these things on the Lord's Day is that they are a "necessity." If they are "necessary" they are right. If not, they are as clearly wrong. So far as we are aware, nobody even advances the claim that the Sunday car if necessary in any community, unless possibly in very large and congested cities. The inevitable conclusion from these premises is clear.—The Lord's Day Advocate.

Each day, each week, each month, each year is a new chance given you by God A new chance, a new leaf, a new life—this is the golden, the unspeakable gift which each new day offers you.—Cannon Farrar.

A parent who evidently disapproved of corporal punishment wrote the teacher: "Dear Miss: Don't hit our Johnnie. We never do it at home except in self-defence."—Sacred Heart Review.

"Satan delights to fish in troubled waters.

Theodore Cuyler.

Dr. Theodore L. Cuyler, who died in his home in Brooklyn, N. Y., a few days ago, was one of the widest quoted men in the religious press. There was commonly some kind of sterling worth about what he wrote. The following from a sketch of him which was prepared from authoritative sources may be of interest to our readers:

He was graduated from the Princetown Theological Seminary in May, 1846, was ordained by the Presbytery, and soon preached as "supply" at Kingston, Pa. In the autumn of the same year he was called to the Presbyterian Church at Burlington, N. J., of which he remained in charge until 1849, when he became pastor of the Third Presbyterian Church of Trenton, N. J., then just organized. After four years at Trenton he accepted a call from the Market Street Reformed Church of New York City. In April, 1860, he entered upon his pre-eminent career in Brooklyn.

There had recently been organized in the latter city a religious society, connected with the Presbyterian denomination, which originally was known as the Park Church. Its membership was quite inconsiderable, but its expectations were hopeful, and the brilliant young New York clergyman was invited to become its pastoral head. Mr. Cuyler accepted the call on the condition that the congregation should purchase the plot of ground on the corner of Lafayette Avenue and Oxford Street, and should erect a church edifice with a seating capacity of two thousand. This condition being agreed to, he at once took charge, and as the result of his energies the cherished object was realized in a surprisingly brief period of time. The ground was purchased for \$12,000, and in March 1892, a fine stone structure, costing \$42,000, was completed and dedicated. In 1890 Dr. Cuyler, after having been pastor of this church for thirty years, withdrew from its active charge. He has since devoted himself to a general ministry.

Dr. Cuyler long held an honored position as a temperance advocate and writer. He became interested in the temperance cause during the earliest days of the total abstinence agitation. For eight years he held the position of president of the National Temperance Society and Publication House, resigning that office when he retired from his active pastoral duties in 1890. Some of his most successful and admired tracts are on the subject of temperance. One of these, entitled Somebody's Son, has attained a circulation of over half a million copies.

The Captain.

"Mother," asked Freddie the other day, "did you know there is a little captain inside of me? Grandfather asked me what I meant to be when I grow to be a man, and I told him a soldier. I mean to stand up straight, hold my head up, and look right ahead. Then he said I am two boys, one outside and one inside; and unless the boy stands straight, holds up his head and looks the right way, I never can be a true soldier at all. The inside boy has to drill the outside one, and be the captain."—Sunbeam.

The Books of the Bible.

Do you know how many books are in the Bible? You once knew, but have forgotten? Let me tell you one good way to remember, so as never to forget. First, write down the words "Old Testament."

Now, how many letters are in the word "Old?" Three. How many in the word "Testament?" Nine. Put three and nine together and you have 39—the number of books in the Old Testament.

Next, write down the words "New Testament."

There are also in "New" and "Testament" 3 and 9 letters. Now, multiply 3 by 9 and you have 27—the number of books in the New Testament.

Of course by adding 39 and 27, you have 66—the number of books in the Bible.

Any boy or girl who will read this over twice will never forget how many books are in the Bible.—Sel.

Kindness is contagious. The spirit of harmony trickles down by a thousand secret channels into the inmost recesses of the household life. It is hard to be angry in the presence of imperturbable good nature. It is well-nigh impossible to be morose in the face of a cheerful and generous helpfulness.—Henry Van Dyke.