

## Correspondence

Hartland, N. B.,  
Nov. 21, 1911.

Dear Highway;—

In crossing the river Saturday the experience reminded me of Capt. Perry on his way to the North Pole, as there was both water and ice to cross, and then a very steep bank to climb through the deeply drifted snow. But Sunday morning found me at my appointment in the little school house at Clear View, at the Listerville School house in the afternoon, and the Church at River de Chute in the evening. At all these places there were people who had no interest in any special Foreign Missionary Work, and were glad to help in ours. Then there were others who had their denominational work and were, I trust, stimulated to do more than in the past. I was amused at one man who said he did not believe in Missions to the Negroes and yet he gave as much as those who profess faith in such work.

There is no regular preaching at any of the three places mentioned except at Listerville, where Sister Slipp is now preaching with good results. The fields at home are large and the laborers few.

Am I right or wrong in the following? I was thinking Sunday evening of the Parable of the Good Samaritan, and notice that the first one to see the unfortunate sufferer was a priest or minister, the next a Levite or Deacon, and the third just an ordinary layman. The setting of this wonderful lesson shows that the great Teacher is illustrating how a man will act who is keeping the first and second commandments and has abiding in him "eternal life." The New Testament all through emphasizes the same truth, viz., that a man with the love of God dwelling in him will not shut up his bowels of compassion from his needy brother; see

their bowels of compassion and do not give in proportion to their ability to any needy cause.

Then comes before my imagination the final act in the tragedy of life. The Judgement is set and the Great White Throne appears with a back ground of the Heavenly host, while the whole Human race stands before in the awfullest, most intense silence, awaiting the word from the Judge. He sees the true nature, and divides between those who have and those who have not the love of God shed abroad in their hearts by the Holy Ghost. When, finally, all the sheep are on His right hand, what are His words? "I was an hungered. . . thirsty . . . a stranger . . . naked . . . sick and in prison, and ye" ministered unto me. But to the multitude at the left hand—they lacked the Good Samaritan spirit as was proven by the dearth in their lives of good works.

Infidels ridicule the story of Lazarus and the rich man, saying God sent him to hell just because he had the misfortune to have been a rich man. They fail to discern (perhaps purposely) the true lesson which chords with all God's word, that true religion will not live in luxury and ease while there are the suffering ones to be relieved. Here then is the New Testament standard or mirror, so let's look in and see ourselves, not as "others see us" but as we are in God's eyes. And ask, "am I a sheep or a goat?" "Why, I am a black sheep," did I hear some one say? No God's sheep are all white so you must be a goat if you are black. We may KNOW and need not that that day overtake us as a thief in the night. While the Spirit holds the light close we will examine our selves in God's mirror. And we who are of the day will stir up one another unto good works, "For God is able to make all grace abound towards us that we always having all sufficiency in all things may abound unto every good

morning light and mischief has befallen us, and we find ourselves spiritually poor and miserable and naked and luke warm. This certainly can be said of the greater part of the church of Christ. Looks like she doctrine of Mordecai is only too true. But there are some individual lights that shine out brightly like the "few names ever in Sardis." And these are the good Samaritians, who are doing what they can.

Only the liberal souls are blessed and they are watered who carry the water of life to others.

This then is the formula of Mordicai's theology: (1) A man's obligation towards the needy is in proportion to his ability to relieve their distress.

(2) God holds every person responsible for all the good he can do, punishing him if remiss in his duty, or rewarding the faithful. Prob. 24:11,12, has it thus, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest Behold we knew it not; doth not He that pondered the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render unto every man according to his works?"

H. C. SANDERS.

Beals, Me.,

Nov 20th, 1911.

Dear Highway;—

In looking over your pages I notice there is but little news from our Bros. in the ministry. Situated as I am away off in one corner of our denominational field I very much appreciate your visits, and especially to hear from my brethren in the ministry. Then I thought that some may wish to hear from us. I am glad to hear of the good work at Brazil Lake, N. S., under the labors of Bro. Clark. I know something of the hardships of traveling that large circuit, having spent seven years there. Every foot of the

days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3-1 to 5.

We have in the above, a startling description of the manifestations of the sin nature in man. It would not seem that we would have to wait much longer for the last days, we are living in them now. Look at the means employed to obtain:— political, social, financial, commercial, industrial and ecclesiastical power. We are sorry there is much that should not be in all of these. Look at the Lodge joiners and tobacco users among the professed Christian ministry and laity today. See the means employed to raise money to support God's cause; Bean suppers, box socials, grab bag parties, etc. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6-17, 18.

There are many illegitimate children in the church today; but is this pleasing to God? He wants that his people, be married to him, in the experience of entire sanctification and then shall the children be clean. Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfectly holiness in the fear of God. 2 Cor. 7-1.

Since we have separated ourselves, let us keep separate, let us not turn back again to the beggarly elements, but keep pressing on toward the skies.

God has given us some victory days

## A SUNDAY AT BALMORAL.

We are about our duties by six o'clock, after an early breakfast and prayers, I start with some children to my appointment where the Lord meets with us, and blesses our souls while we teach the people "that sweet story of old." During the service an old man enters the hut, who, probably hears for the first time, of Jesus love, and what a good price he has paid for our redemption. He joins in as we repeat some Bible verses.

On our way home we meet Lydia going to visit the sick.

Josiah has already gone in another direction to hold a meeting.

Mr. K. starts for a service some six miles from here. Fremana and Aloma holds forth on the Mountain, while Aloni can reach two of his out posts, thus we have a full force on the field, today, this side of the river.

We trust that Solomon and Samuel are filling their appointments on the other side.

Now comes S. S. for the children, after which the people gather for the 11 o'clock service.

The Lord helps us again with Luke 13: 24-30 for a lesson.

While having lunch the people have a good time talking.

Josiah has returned and assists in the next meeting. Before we close Mr. K. makes his appearance who gives them a few words.

About 5.30 two Dutch gentlemen came along off saddle and stay to dinner. Then they leave us, having been invited to sleep at our neighbors, but wish to return to breakfast. There is a Bible lesson and then a short prayer meeting.

Thus ends another Sabbath day with all its opportunities. I. M. K.

MARRIED.