

Correspondence

Paulpietersburg, Natal, S. A.,
Jan. 7th, 1912.

Dear Friends in the Homeland;—

Greeting in Jesus. How we praise the Lord today, for what our eyes have seen and our ears have heard.

Early this morning we went to visit an old woman who has recently found the Lord as her personal Saviour. She has been sick for some days, so did not think she could get here today to be baptized,—but after we prayed with her, the Lord heard our prayers, and gave her strength to come. She with two other women, two girls and a boy, followed our Lord in baptism. The eldest is about seventy five years old, while the youngest is twelve. This boy has been kept on probation a year, now rejoices that he is among those whose names are written in the Book of Life.

"Do you wonder we're rejoicing, wonder that we shout and sing? Words fail to express the joy we have in seeing these dear souls at liberty in Jesus. These women "were bound by Satan." Nothing but the power of Jesus could so liberate them. These six happy souls were given the right hand of fellowship. We had another altar service after the communion service.

Two other girls tell us today they "have finished believing" (been converted.) Praise the Lord. One of our girls who was called by her white man a short time ago is greatly troubled, he has torn up her speller and burned it, and of course won't allow her to go to meeting. In this way many of our boys and girls come home weakened spiritually and quite discouraged. Please remember to pray for them. We trust that you are having victory these winter months, especially this New Year. How beautiful that so many in this dark land are beginning this new year with new life, the old year has passed with it their old life with all their heathen customs and sins. They are glad to even change their names. It is rather amusing to hear some of them ask others what their new names are, for they forget at first. Beloved pray much for these dear ones who have recently put on Christ, for Satan will do all in his power to trip them up.

With christian love,
IDA M. KEIRSTEAD.

Wolfville, N. S.,
Feb. 13th, 1912.

Dear Highway;—

Not having contributed anything to your columns for some time, may I write a few lines.

I read with interest the letters of the ministers, I am glad to see such encouraging reports coming from the different sections of our work. I can say that God is truly good. I never felt more like praising Him than at the present time. I am well in body and soul, daily walking with the consciousness of God's love in my heart, and the guiding influence of His Holy Spirit in my soul and over my life. I am enjoying my work at Acadia University, very much. I find the Professors are very scholarly christian men, exceptionally able as teachers.

I have but one ambition, that is, that in the coming years, I may be a strong man for God, successful in leading men and women to Christ.

God bless the cause of Zion and lead our people to see the necessity of a united front against the enemy.

Yours in Christ,
H. W. McCUTCHEON.

St. John, N. B.,
Feb. 12th, 1912.

Dear Highway;—

I praise God today for a free and complete salvation that cleanses from all sin, and satisfies every longing of my heart. The past year has been to me one of rich blessing. God has in-

deed done wonderful things for me" whereof I am glad. Jesus is very precious to me these days, his love is filling my soul, and He keeps me and gives one perfect victory and freedom through the precious blood.

I am still rejoicing in the second blessing and in the tests of every day life am proving His grace sufficient."

My purpose is strong to press onward and upward constantly "looking unto Jesus who is the author and finisher of our faith."

He is not a disappointment,

He is all in all to me;
Saviour, Sanctifier, Keeper,

The unchanging Christ is He.

He has won my heart's affections,

And He meets my every need,

He is not a disappointment

For He satisfies indeed.

ELLA M. McCARTHY.

Beals, Maine,
Feb. 15th, 1912.

Dear Highway;—

I am glad to report victory in my soul and also to report victory in the work here. We had a very excellent Missionary meeting here on Tuesday evening. Sunday was a day of victory with us; good crowds out and God's spirit manifest. There is such a tendency in these days to bridge over hell, and make the words of our Lord meaningless that I have decided to devote a few Sunday evenings to that subject. I fully believe in an everlasting Heaven for the BLOOD WASHED THROG. I also believe in an everlasting Hell for the wicked, and the only escape is through Jesus. I devoted last Sunday night to the subject, and God put his seal upon it, by His presence in our midst. We are intending to hold some special meetings soon and expect victory.

Yours in the work,
H. H. COSMAN.

Amherst, N. S.,
Feb. 20th, 1912.

Dear Highway;—

Perhaps you would like to know what we are doing, and how we are getting along on this field.

I think I can safely say that we are pressing ahead, and possessing more territory for God.

The holiness people are not very numerous here, but we intend to be true to the Lord and push the battle. We are holding special meetings at present, began on Feb. 11th, Bro. Jones of Oxford is assisting us. The fight is hard, but we are looking for victory.

The meetings at Westchester are good. We had a good day there last Sunday. There was a good congregation out in the evening. Pray for us that the Lord may abundantly bless us.

Trusting that God will give us all a year of victory. I am—

Your brother in Christ,
RUSSELL O. NORRIS.

MARRIAGE.

On Saturday, February 10, at the home of Marshall Armstrong, Perth, the marriage of Miss Nellie Ferris, daughter of Capt. Hiram Ferris, St. John, and Mr. Leland Clark, a prosperous young farmer of Presque Isle, Maine, was solemnized by the Rev. A. H. Trafton in the presence of her immediate friends. After the ceremony the bridal party repaired to the dining room where a sumptuous repast was enjoyed.

The bride is a graduate nurse from the General Hospital of St. John and also from a Boston hospital and has been stationed for the past year in Presque Isle.

Mr. and Mrs. Clark returned to Presque Isle, Monday, where they will reside.—Victoria Co. News.

At the home of the officiating minister, Rev. A. H. Trafton, Perth, N. B., on January 30th, Mr. Harry Price of Presque Isle, and Miss Ada Cochran, of Caribou, Maine.

DEATH.

ESTEY.—Albert, only son of Mr. and Mrs. Joseph Estey of Jacksonville, passed away at his parent's home on Saturday, Feb. 16th, at 2 o'clock.

The deceased was 18 years and 10 months old. For many years he had been a sufferer from epilepsy and his home-call released him from a great deal of pain and distress. He was a lad of more than usual ability and had for years witnessed a bright profession of faith in Jesus Christ. He was a member of the Jacksonville Baptist Church. Though keenly feeling his limitations, he was cheerfully resigned under the dispensation of his Heavenly Father.

The funeral took place at Jacksonville on Sunday afternoon at 3 o'clock. A short service was conducted in the house by Rev. H. H. Johnson of Jacksonville, assisted by Rev. F. Todd of Woodstock. The former delivered an address upon the text, Isa. 40:30, 31.

The casket was carried to the grave by relays of bearers, and the scholars of the Baptist and Methodist Sunday schools, who followed the mourners, sang one verse, at the grave side, from the hymn "Safe in the Arms of Jesus."

MRS. C. W. LEWIS DEAD.

After an illness lasting but a week, Mrs. Sadie Jane Lewis, wife of C. W. Lewis, furniture dealer of Perth, died Tuesday morning at about 8 o'clock of a complication of diseases, at the age of 37.

The deceased was one of the most highly respected of Perth's matrons. All who knew her expressed genuine regret over her death. She was born in Andover, the daughter of Mr. and Mrs. Allen Sisson, who survive her.

Mrs. Lewis leaves a family of six children: C. Harry, an employee of the News office, Cecil, Reid, Paul and Pauline and Albert. In addition her husband, one sister, Mrs. John Caughey of Edmonton, and one brother Percy, of Perth, survive her.

The funeral was held yesterday afternoon. Services were conducted at the deceased's home by Rev. G. B. Macdonald assisted by Rev. A. H. Trafton and Rev. J. A. Ives.

Interment was made in the United Baptist church at Andover.—Victoria Co. News.

At Hartland, at the home of his brother, Jan. 13th, John McLaughlan, aged 63 years. He leaves besides a sorrowing wife, one daughter, four sons, six brothers, and one sister, to mourn their loss, also many other relatives and friends. Two of the brothers are living in the West, the rest of the family live in this part of the country. The funeral service was conducted by Rev. H. S. Dow at the home of the deceased at Newburg, Jan. 15th.

A large number of friends that attended the service on such a stormy day showed how highly the deceased was esteemed as a neighbor. He was a great sufferer but bore his affliction with christian courage.

He came to Hartland for treatment, but grew suddenly worse and was not able to return home, but stayed with his brother George, where he died.

When the end came he was ready to go, having made his peace with God.

His remains were laid to rest in the cemetery at Lower Brighton to await the coming resurrection.

The death took place at Woodstock, N. B., on Feb. 15th, of Mrs. Charles Griffith, aged 41 years, leaving to mourn their loss a husband and four daughters, Marion, Dorothy, Hilda and Kathleen. The deceased had been in failing health for a number of months, but was only confined to her bed a few weeks, the end coming suddenly from tuberculosis. Her end was peace. The funeral was held on the 18th, and was conducted by Rev. H. C. Archer.

OUR CROSSES.

There is an idea abroad that 'bearing the cross' is something peculiar to Christianity, and that the crosses in Christian life have a very direct connection with our religion. But as we look at the ordinary Christian life it seems to us that our religion is responsible for few, if any, of what we call 'our crosses,' and the idea that we really suffer for our religion is very far removed from truth.

Our crosses are in most cases not even remotely connected with religion, but are simply part of the burden of life which we share in common with all others of our race, and which would still be ours, even if religion were wholly unknown. The idea that religion means an excess of cross-bearing, and its repudiation an absence of it, must be abandoned as untenable. It does not fit the facts.

Not infrequently our best friend is our heaviest cross. As we write we recall instance after instance where this was plainly true. The nagging wife, the fault-finding husband, the brother whose eyes seemed keen for faults and strangely blind to virtues, the friend who was always so 'hard to please,' these have been in not a few lives the very heaviest crosses. And yet religion could not be held in the slightest degree responsible for them; in fact, it was simply the absence of the grace of God that caused them.

And when a man gets out of his sphere—or thinks he does—and the man who wants to preach is compelled to follow the plough; and the man who wants to be king is compelled to black his own shoes; and the woman who wants to shine as a star in the firmament of the well-to-do is compelled to do her own housework and degrade herself to undesired domesticity; we must not dream for a moment that Christianity should bear the blame. These things have not happened because the party concerned has been a Christian, and we should be very careful that the blame, if blame there be, is not attributed in any degree to religion.

These misfits, even if they really are misfits, are part and parcel of our present social system, occur in all grades of society, and seem well-nigh inseparable from our present limited knowledge and woefully distorted ambitions. We believe that in many such cases, probably in the great majority of them, the cross would disappear if there were introduced a perfectly sane and Christian view of the value of ordinary life and the dignity of ordinary toil. In such cases the burden of the cross is simply the weight of our own foolish pride.

But when a man or woman is called upon to suffer poverty, or isolation, or contempt, because of his religion, he has passively a right to look upon these as crosses, and yet we venture to say that even in such cases, as long as the religious life is strong and masterly there will be scant mention and scant thought of these things as crosses. But if love burns low, then, but not till then, will the heart half regret its sacrifices, and the first pang of regret may be taken as a very sure indication that the man has lost his first love. When the cross grows heavy it is because the love has grown weak.

We have no objection to people counting their trials and weighing all their crosses; but whenever this is done there should be a very close scrutiny as to how many of these things can fairly be attributed to our choice of the Christian life, and then there should be just as exact a totaling of all the blessings which are ours as the direct and unmistakable fruit of our religion. We venture to say that this would spoil many a fit of the dumps, and would turn many a doleful experience into a very torrent of hallelujahs.

And, incidentally, it may be that this would lighten the cross which someone else is being compelled to

'GOD LOVES YOU.'

Dr. Grenfell's manifold ministrations to the fisher folk sometimes include gentle help to the dying. He tells of one such help in the Boston 'Transcript.'

Yesterday, he says, I sat by the side of a dying fisherman. For years his gentle, strong frame and his forceful, unrestrained spirit had allowed him to do exactly as he liked, for the neighbors all stood in fear of him. But now the strong man lies a helpless wreck, gasping his life out.

A family of small children, an empty bread locker and a sorrowing woman complete the setting. A few tins of milk, an occasional pound of gunpowder, to get a fresh bird, a bottle or two of medicine, are all the messages of affection available. They can only prolong the period of waiting for an inevitable end.

"What do you think will be the end of it all?" I asked him.

"I don't know, doctor; I never thought of it."

"But you must have thought life couldn't last forever."

"I thought nothing could happen to me for a long time yet," he replied.

"But now that you know you can't stay here long, do you hope for anything afterwards?"

"If I had my time again, doctor, I'd do very different. I'd try to do better."

"But you love your children, don't you?"

"If I gets a bit o' clothing I always shares it equal," he replied.

"Well, you punish your children, don't you, when they are bad?"

"I ropes 'em all when they're bad."

"But afterwards you still give them their share of everything?"

"That's right," he replied.

"That means you love the bad ones just as much as the good ones, in spite of their badness?"

"I like 'em all alike. On times, I think the bad ones is the best," was the reply.

"Well, of course, I don't know any better than any one else, but don't you think God, our Father, loves his children just as much as we love ours?"

"That's right, I s'pose, doctor."

"Then even if no one else really loves you—God does. Don't you believe God loves bad as well as good folk?"

"I see it," and a bright smile lit up his sunken face.

QUARTERLY MEETING.

The Quarterly Meeting of District No. 4, will meet with the church at Port Maitland, N. S., beginning March 7th, 1912, and lasting over Sunday, March 10th.

All the churches are requested to send delegates and also to send written reports to Secty. of Qr. Meeting on or before March 7th.

Let all the brothers and sisters that can possibly do so, come to this meeting, and make it the best one yet.

S. H. CLARK,
Sandford, N. S., Secty.

There wouldn't be so many bad talkers if there were not so many bad listeners. A dirty ear feeds a vile tongue."

carry. A doleful friend is a pretty big cross for the average man or woman to carry, and the one whose chief mission in life is to pity himself should somehow be made to see that this attitude makes his friendship a very questionable blessing to anyone. The man who talks very much about his crosses is probably himself a bigger cross than any about which he complains. If we have crosses, and probably few of us have as many as we think we have, let us shoulder them ourselves, and not shoulder them on others.—From the 'Christian Guardian.'

"He has hard work who has nothing to do."