

CORRESPONDENCE.

Dear Highway.—For the benefit of any that might be wishing to know where I am and what I am doing, I thought I would write these few lines to say that owing to my wife's illness which has now extended over the last three months and which at one time seriously threatened her life, but by the blessing of God she is still with me with her health quite improved, but not so as to be able to travel any distance with me yet, and in consequence I have been kept at home a good deal more than usual in the time. As far as working in the vineyard is concerned, I am extending care to the church at Lower Southampton, preaching the word at Upper Queensbury, and elsewhere as I have opportunity. Through all our affliction the Lord has been very gracious unto us, and heard our prayers and blessed us with his presence, and cheered our hearts, and from the people we have received many tokens of their sympathy and respect, and finally to our surprise they assembled one evening at the residence of Bro. T. C. Brown, and after enjoying a very pleasant evening in social converse and singing. Ice cream and light refreshments were passed around, and this over, the meeting was called to order, Bro. J. N. Grant in the chair, and F. C. Brown appointed secretary. A subscription list was presented and a donation to the amount of thirty dollars in cash, goods and pledges, was presented to us by the chairman accompanied by some words of sympathy and cheer, for which we feel sincerely grateful, and humbly pray that the blessing of the Lord may attend the donors. This was purely a donation, not salary. This with other gifts not enumerated in the above, we would gratefully acknowledge. These gifts and other expressions of sympathy and respect are not confined to the Reformed Baptists, but came from Baptists, Free Baptists, and others as well.

J. GRAVINOR.

BROOKLYN, N. Y., Aug. 16.

Dear Highway.—It has been some time since I have written and I expect some of my friends have almost begun to think I have back-slidden. I am glad to say, however, that the slide works the other way. While I was in Cambridge I had the privilege of listening to Rev. J. N. Short, and under his powerful and searching sermon I was led to go deeper. I left Cambridge the first of August and went to the Pentecostal camp meeting at Allentown, Pa. We had a wonderful time there. The dear Lord wonderfully manifested his power in the conversion of sinners and sanctification of believers. I think there must have been over a hundred and fifty seekers at the altar during camp, and when they got through you had to stand clear for they did some lively jumping and shouting. A number of the ablest holiness preachers in New England were there. Rev. W. H. Hoople, president of the missionary committee, was there all through the camp. Rev. L. C. Pettet, pastor of the Pentecostal church at Saratoga Springs, N. Y., was present the last few days and preached with great power. A beautiful auditorium costing \$9,000 has been completed and was dedicated on August 9th. Well, I praise the Lord for the privilege of attending this camp. I received new strength, and this morning my soul is on fire for Jesus as never before. I am glad to say that my throat is some better. I have accepted a position here as assistant pastor of the Pentecostal church with Rev. W. H. Hoople. Bro. H. has a lively church here and he expects to open a mission in another part of the city the coming fall. I didn't leave N. B. because I was dissatisfied with the Reformed Baptists. I am as interested in the dear people at home as ever. The climate here agrees with me better, however, and I have a chance to get treatment for my throat. Now I must close this lengthy epistle. My testimony is, Jesus saves and sanctifies me wholly. Glory! I. F. KIERSTEAD

MEDUCTIC, Aug. 27th 1900.

Dear Highway.—I judge that the duty of reporting ourselves to one another bears upon us as well as others. I have fully entered upon the work of the year with a fair measure of courage and confidence in the Master under whom we serve. It is hard as yet to judge of the prospects for successful work, but we are asking God to bless us and are hopeful

for victory. The people on this field are kind and disposed to take a warm interest in the pastor's welfare but we need greatly an outpouring of God's spirit. To these ends we ask the brethren and sisters to unite with us in prayer. I expect to spend an occasional week in evangelistic work during the year as the opportunity may present itself. Hoping that all the brethren will faithfully and frequently report themselves.

I am yours in Christ,
GEO. B. MACDONALD.

Ministers and Churches.

Rev. W. B. Wiggins has returned from Grand Manan and resumes his duties with the church at Woodstock.

Bro. A. L. Bubar informs us that Moncton church building is undergoing repairs, inside painting, repairing, etc., preparatory to the coming of the Quarterly Meeting which will convene with that church Sept. 27th. Bro. Bubar is very busy but enjoying the work.

Pastor H. C. Archer is settled down to earnest work on his field. The Quarterly Meeting is to be held with his church at Upper Hainesville.

Pastor G. B. Trafton has not yet moved his family to Marysville. Mrs. Trafton is visiting her sister, Mrs. N. H. Boyer, Hartland.

Bro. Coy our Home Missionary has been detained at home by the sickness of his youngest boy.

NOTICE.

The Quarterly meeting of the Third District, embracing St. John, Moncton, Lutz Mountain Mercer Settlement and Nova Scotia churches will convene, (D. V.) with the church at Moncton on Thursday 27th of Sept, continuing over Sunday. The churches of this district will make a note of this and send delegates and report of their standing and work. Besides the pastors in this district we expect Bros G. W. McDonald and W. B. Wiggins to be present with us. A good rally is looked for ministers and delegates will be entertained.

NOTICE

QUARTERLY MEETING.

The Seventeenth Quarterly Meeting of District No. 1, will convene with the church at Upper Hainesville, York Co., N. B., on Thursday Sept. 20th, at 7.30 o'clock. List of homes for those attending will be published in the HIGHWAY later.

H. C. ARCHER, Sec.

Resolved, that a committee be appointed to make preparations for the holding of a Convention in October in some central locality for the promotion of scriptural holiness. Committee, Bros. G. W. McDonald, G. B. Trafton, W. B. Wiggins, J. H. Coy and M. S. Trafton.

This committee has not yet met to consider in what locality the Convention will be held. It would be well if the churches wishing the Convention should make request before the committee meets. Those wishing to do so can address either of above named committee.

Highway Acknowledgements.

Newton N. Hartt, Mch. 1902; Hat-tie F. Maddison, Dec. 1901.

Corrected Acknowledgements.—F. H. Noble, Aug. 1901; C. C. Smith, Aug. 1901.

How to Love the Bible.

I. Believe it. All of it, from "In the beginning God" (Gen. I; I) to "Surely I come quickly" (Rev. 22; 20). Two little boys were discussing the truth of a statement the mother of one of them had made. One said: "It's so if it isn't so, if my mother say so." On the margin of one Bible, beside a promise apparently not fulfilled, was written: "It's so if it isn't so if God says so."

MARRIED.

The home of Mr. Ira Miller, Royalton, was the scene of a pretty wedding on Aug. 8th, when his daughter, Della May, was united in marriage to Carey C. Shaw of Avondale. The ceremony was performed by Rev. S. Greenlaw assisted by Rev. G. W. MacDonald. The bride, who is very popular, received a number of handsome and useful presents, besides \$30.00 in cash. Miss Miller has been organist for the church here for a number of years and will be much missed. The happy couple will make their future home in Avondale.

At the residence of the bride's father, Calais, Me., on the 15th August by Rev. W. H. Sherwood, Mr. Colin McClain and Miss Mable Smith all of Calais, Maine.

At the residence of the bride's parents, Upper Southampton, York Co., by Pastor G. B. MacDonald, Miss Ella May Tompkins to Mr. Moses Gibson of Northampton, Carleton Co.,

DIED.

At Woodstock on Thursday afternoon, August 23rd, of a dermoid cyst, Bertha, youngest daughter of Mr. and Mrs. C. N. Scott, in her 16th year. She will be much missed both in the Sunday school and public services of the church as she was a regular and constant attendant. She made some move to follow Christ in some special services held in the church last spring; and during her illness, of over two months, often prayed with her mother. She bore her severe sufferings with patience and resignation and did not fear death. The funeral services took place on Saturday, 25th inst., led by Pastor W. B. Wiggins, assisted by Revs. G. W. McDonald and J. H. Coy. The esteem in which she was held and the sympathy for Bro. and Sister Scott and family was shown by the large attendance of friends at the funeral and the many beautiful floral offerings; among which were those presented by her Sunday school class and the Sunday school as also those from Mrs. Dr. Pugsley, Mrs. J. Fisher, Mrs. Dr. Baker, Mrs. F. H. Hale, Mrs. R. B. Jones, Mrs. Ella Puddington, Miss Mary Connell, Miss Nellie Cole, Miss Mary Churchill, and her day school playmates.

To Bro. and Sister Scott and family we tender our sincere sympathy in their bereavement. W. B. W.

The Bible in Conviction.

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

It is consoling in these days of "higher criticism" to observe what weight Christ laid upon the Holy Scriptures. The canon of the Scripture in his day was the Old Testament alone—"Moses and the prophets." If he laid so much weight on the Old Testament, what weight would he have placed on the entire book—the Old and the New?

No sign, no sight, no miracle, not even raising one from the dead, will compare in persuasive power with the Bible. Even in regard to entire sanctification, as well as conviction for regeneration. We are "sanctified through the truth." We have no use for any holiness (if there be any other) but "scriptural holiness." Our work is "to spread scriptural holiness over these and over all lands." No revival, no real religious experience, no sound conversion, no entire sanctification, no permanent upbuilding in Christian character, can be expected through any other instrumentality than the Bible. We must have Bible Christianity, Bible holiness, Bible doctrine, Bible experience, Bible behaviour. Hence the revival of the doctrine and experience and life of perfect love has been the cause as well as the effect of scriptural exposition. Every preacher of entire sanctification is driven sooner or later to make his appeal and to

ground his work on scriptural exposition. Salvation is by faith, not by sight. Visions, trances, extraordinary manifestations, spectacular demonstrations that seem almost like miracles, that seem almost like resurrections from the dead one and all put together, have not the persuasive power of Moses and the prophets and the gospels and the acts and the epistles, in a word "The word of God," the Bible. Christ says so in our text. We believe what he says. "Sanctify them through thy truth: thy Word is truth!"

Oppose the doctrine of Holiness! You oppose that which must prevail to save the world! This opposition to holiness is what retards the glorious work of salvation and perpetuates the work of the devil. Let holiness prevail, and as a consequence, the millennial glory dawns. Satan falls as lightning. Hallelujah! Sing from pole to pole, "The kingdom of our Lord and Saviour Jesus Christ: Glory to God in the highest! Let it come!" "Holiness to the Lord"—let it come! It must come!

It is as if you saw a locomotive engine upon a railway, and it would not go, and they put up a driver and they said, "Now that driver will just do." They try another and another. One proposes that such and such a wheel shall be altered; but still it will not go. Some one then bursts in among those that are conversing, and says, "No, friends, but the reason why it will not go is because there is no steam; you have no fire; you have no water in the boiler; that's why it will not go. It will go well enough if you but get the steam up." But now people are saying, "This must be altered and that must be altered." But the church's great want is the Holy Spirit; and until that want be supplied, we may reform and reform, and still be just the same.—C. H. Spurgeon.

A lamp when lighted may burn by day, but it is only at night that it is seen by the neighborhood. The darkness does not kindle or cause the light, but the darkness reveals it and spreads it around. It is thus that consistent joy in the Lord, when believers attain it in a time of trouble becomes an effective testimony for Christ. Not a few owe their conversion instrumentally to the light that streamed from a saint in the hour of his departure—to the song that rose from the pilgrim when he was traversing the valley of the shadow of death.—W. Arnot, D. D.

John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawfulness or the unlawfulness of a pleasure, take this rule: 'Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind, that thing, to you, is sin.'"

Says Schaff: "When men sought Jesus to make Him a king, He fled; now that they seek Him to put Him to death, He goes forth to meet them." It was at this point that the kiss of Judas comes in—the preconcerted signal by which the soldiers should identify the person of Jesus. Whom seek ye?—Says Whedon: "Not that He did not know whom they sought. Not that the leaders did not know Him by the traitor's signal. He speaks to make them confess their object; and then to show that they can attain it only by His actual permission."

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—MacDonald.

MINUTES.

Continued from third page.

ADDITIONAL.

Mrs. J. Grant, 1.00
G. B. Price, 8.05
Thos. Whitten, 5.00
S. A. B. Home Dept., 2.09

Total Home and Foreign, \$271.34 \$396.38
July 1st, 1900.

SUMMARY HOME FUND.—CASH ACCT.

July 1st, 1899, Bal. on hand, \$162.99
July 1st, 1900, Rec'd this year to date, 125.04
Interest Bullock Fund, 30.00
Interest on deposit, 1.50
Col. Miss. Meeting at Alliance, 4.16

Total received, \$323.69
Paid out to order, \$160.75

Balance to date, \$162.94

SUMMARY FOREIGN FUND.—CASH ACCT.

July 1st, 1899, Bal. on hand, \$582.55
July 1st, 1900, Received this year to date, 271.34
Interest on deposit, 17.90
Col. Miss. Meeting at Alliance, 4.16

Total received, \$875.95
Paid out,75

Balance to date, \$875.20
July 1st, 1900.

July 1st, 1900. Total amount of Home Funds in hands of treas. \$ 162.94
Total amount of Foreign Funds in hands of treas. 875.20

Total Home and Foreign, \$1038.14

July 1st, 1900. Total amount raised this year in Home Fund, \$160.70
Total amount raised this year in Foreign Fund, 293.40

Total raised this year, \$454.10

INDIA FAMINE FUND.

Woodstock church, \$131.00
St. John church, 100.00
Lutz Mountain church, 80.00
Sandford church, 77.00
Hartland church, 29.28
Royalton church, 11.60
Brazil Lake church, 10.00
Jonesport church, 2.01

\$440.89

The adoption of the treasurer's report was moved by Bro. H. C. Archer and seconded by Bro. M. S. Trafton and passed.

The annual missionary collection was then taken which amounted to \$8.32 to be divided between Home and Foreign Funds.

After singing, the benediction was pronounced by Bro. S. A. Baker and the meeting closed.

H. C. ARCHER,
Rec. Sec. Gen. Miss. Society.

Mistakes of Fighters.

Nine-tenths of the opposition to the holiness movement is merely fighting men of straw. It is not an opposition to the positions really held by the advocates of the doctrine, but a fearful havoc among a lot of puppets made out of inferences and misrepresentations, and set up by the opposers themselves. It is a much easier thing to demolish a dummy set up for the purpose than it is to demolish a real man who can answer back.—Pentecostal Herald.

This has been true in all the history of the movement in this province, and it is so still in respect of Reformed Baptist doctrine and work, much time is spent in putting up straw men, such as, Absolute Perfection, Above Temptation, Cannot Fall, As good as Jesus, Angelic Perfection, Adamic Perfection, and other errors, which holiness people do not believe but declare against as strongly as any other orthodox Christians. If people would take a little time and exercise a little care to inform themselves concerning holiness people's belief it would save them much needless talk and the guilt of bearing false witness against their neighbors.

When God intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he first makes it poor; when he intends to exalt a soul, he first makes it humble; when he intends to save a soul, he first makes it sensible of its own miseries, wants and nothingness.—Flavel.