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Previously acknowledged, \$321.00
 Mr. Bird Kimball and family, 20.00 pd
 Mr. G. H. Colwell and family, 10.00 pd
 Mrs. Wm. Everett, 5.00 pd
 Mr. John W. Grant, 2.00 pd
 Mrs. Jas. Greenlaw, 1.00 pd

List sent by E. D. Miller, from Royalton.

Mrs. C. C. Clark, 1.00 pd
 Mr. Amos. Marison, 1.00 pd
 Mr. David Irvine, 1.00 pd
 Mr. Bripet Jones, 1.00 pd
 Mr. T. A. Jones, 1.00 pd
 Miss Sadie Jones, 1.00 pd
 Mr. G. L. Cronkhite, 1.00 pd
 Mr. G. H. Hartley, 1.50 pd
 Mr. E. D. Miller, 1.00 pd
 Miss Amelia Simonds, 1.00 pd
 Mrs. Ash, 50 pd

FUND FOR THE MACDONALD MEMORIAL MISSION STATION IN SOUTH AFRICA.

Those in favor of establishing holiness mission work in foreign lands, and those desirous of keeping in memory our departed brother, are hereby given an opportunity of contributing to the establishing of our first mission station in South Africa.

Above we have a block of 100 squares. Each square stands for ten dollars, thus aggregating one thousand dollars.

Any individual can take as many of the squares as desired, or any number in a community can take a square, or every individual subscription coming in separately will be acknowledged, and when they amount to a square it will be taken. As fast as the squares are taken they will be marked thus (o).

The subscriptions can either be cash or to be paid before June.

Please send the amounts and your name to C. K. Short, St. John, and all will be duly acknowledged.

FUND NOTES.

We feel truly grateful to God for his goodness to us in prompting so many generous and ready responses. We still have much before us, why not make a grand special rally for next issue June 15th? This will be the last issue before we gather in our annual alliance. Why not every church rally in addition to what will be done by individual subscription.

Send your subscription as early as possible for next issue, as we hope to publish the full list up to date. Any who have subscribed and not paid we will be glad to receive the amount before the issue, we would love to print a paid up list. We are encouraged by the letters we receive, we find God is impressing many truly spiritual hearts, with the importance and grandeur of the work. Take courage brethren.

M. S. TRAPTON.

ROOMS AT BEULAH.

All who intend going to Beulah Camp Ground this year and wish rooms during the Alliance and Camp Meeting will need to secure them soon as some are already engaged. The price will be the same as last year, viz. in dormitory 50 cts. per day. In hotel 40 cts. per day, or \$5.00 and \$4.00 for term of meeting. For particulars or to secure a room write Rev. H. C. Archer, Meductic, N. B.

ALLIANCE FUND.

Will the officers of the churches, pastors and deacon, please not forget the usual Minute Fund, 25 cts per member; and see that it is forwarded to Bro. Elisha Cosman, St. John, N. B. You will want a copy of the Minutes. Then send in your 25 cts. Please don't forget this brethren.

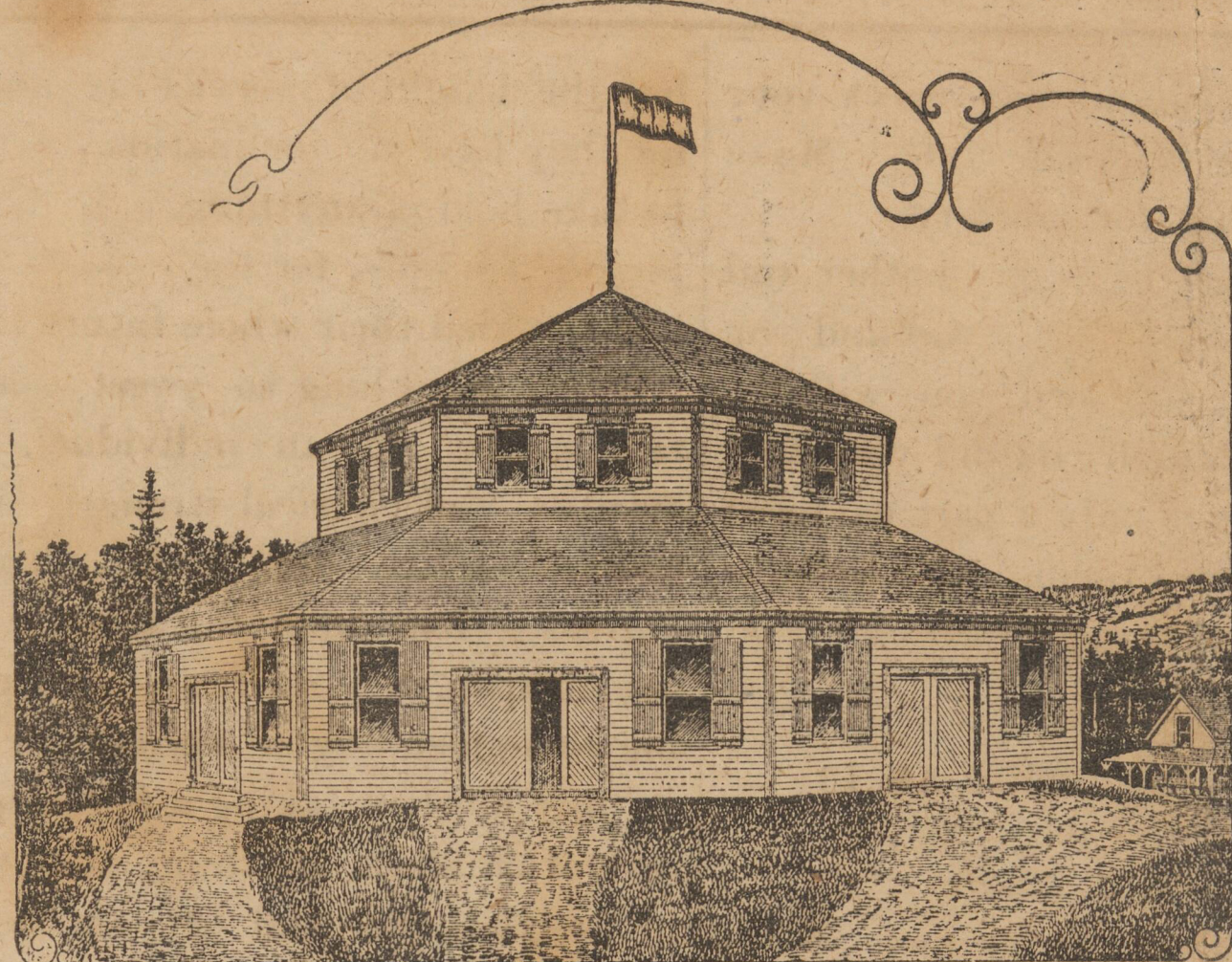
A. L. BUBAR, Sec'y.

Calais, Me.

SPECIAL NOTICE.

My address will be May 12-25, Robinson, Aroostook Co., Maine. May 28 to June 6, Meductic, York Co., N. B. June 10 to July 25, Brown's Flat, Kings Co., N. B.

S. A. BAKER.



BEULAH CAMP MEETING, July 5th to July 20th, (?)

Beulah Camp Meeting convenes this year from July 5th to 20th. Rev. B. Carradine, D.D., of St. Louis, Mo., will be the chief worker, assisted by the ministers of the Reformed Baptist denomination and others. The usual reduction in fare on railway and steamboats have been secured, as see notice of travelling arrangements, also the usual arrangements for board and lodgings. Rooms at 40c and 50c per day or \$4.00 or \$5.00 for term of meeting. The camp meeting is expected to be of unusual interest this year. We hope you are planing to come and stay all through. You will miss it if you do not. Probably it will be some years before Dr. Carradine is here again. Be sure to come.

CORRESPONDENCE.

TABAMHLOPE, Via Estcourt, Natal,
April 10th 1903.

Dear Brethren and Sisters:—Among other things we are learning many of the native customs. The first duty to the new born infant is to give it medicine. The first one is herbs steeped and the tea is given from the hand of the nurse. Then, at once, the next medicine is brought forth from where it has laid for an indefinite period. It is wrapped in many folds of an old dirty rag and though small is apparently very precious. It is the dried flesh of the wild buck, and has been thus carefully preserved for this momentous occasion. Live coals are taken from the fire, with the bare fingers and placed in a small dish. This dried meat is put on the coals, and as the fumes arise the babe is told to "mika," smell, and he is literally smoked as though he were a herring. But his troubles are only begun. While the medicine is being thus prepared by one woman another is cooking some nice porridge that he must presently eat. The charred meat is now taken from the coals and carefully ground for further service. By this time the porridge is done and, after stirring in some of the wonderful medicine, is ready to be administered. The remainder of the animal charcoal is kept until next day, when it is given in true native style. Short cuts are made through the skin of the helpless infant in different parts of its body, perhaps forty cuts in all, and averaging one quarter of an inch in length. Into these cuts the last of the buck meat is rubbed. And now the child, they think, has been properly treated and is ready to live. But it must have porridge regularly as it needs food as well as drink, or mother's milk.

You will not wonder now at the statement I made, I believe some nine months ago, that, though I had occasion to examine a good many patients I had never seen one without these medicine scars on the body. The medicine must be introduced at the seat of pain, or it can not reach the right spot, they think.

But cutting does not cease there as many of the females have large cuts made on face and arms to produce beauty scars.

While I am speaking about scars I may add that, no matter where a native may have received an accidental cut, he seems much pleased if a large scar remains.

This morning one of the young men of our kraal drove away his cattle to buy his wife. These represent about five hundred dollars.

There is a woman of our kraal who professes to have intercourse with spirits. Many people come to her for advice concerning, perhaps something they have lost, or to what doctor they should go to get healed from some sickness they may have. She receives a shilling for each case. Often we hear her screams when she is, as the natives express it "climbed upon by an evil spirit" and they say that she has great pain at such seasons. Such things as these cause us to realize that we are

were darkness covers the earth and gross darkness the people. "But we do not forget the the "Gentiles shall come to thy light and kings to the brightness of thy rising." We count on our God and expect Him to do the impossible. Only His power is sufficient for this darkness and spiritual wickedness. But as darkness flees before the light, so at the present time this superstition and spiritual darkness is giving place to the light of the glorious gospel of our Christ.

April 16th.

Sunday last was one of our best days at Tabamhlope. In the morning service the spirit power was given in preaching the word. And at the same hour four of our young men were preaching in as many different places. One especially brought back a good report. He said, very many people were present—the hut was full. The head man prayed greatly, and told all his brethren to believe and become christians.

Yours to hear His name among the heathen.

H. C. SANDERS.

FORT FAIRFIELD, Me., May 9th, 1903.

Dear Bro. Baker,—I suppose you would like to hear how the little holiness band is getting along here.

Tuesday evening we met at brother Hayes', Sister R. Seeley as leader. The Holy Spirit was present and we enjoyed a good service. And Sunday afternoon in Elm Hall, the Lord wonderfully manifested himself to us, it seemed to me that we never had a better meeting, Sister Seeley led, and Sister Dora Kimball played the piano for us, and I never heard the people sing as they did that afternoon and so many earnest prayers must have reached the throne of God, there was over twenty testimonies. Brethren F. T. and L. G. Kimball were present, and all were convinced that the work in this place is of the Lord. One sister remarked that we had the best social meetings in the hall, that were held in the town. We have only to be true to God, and I am sure we will see wonderful results.

Yours washed in the blood,

F. E. HIGGINS.

BEALS, Maine, May 26th, 1903.

Dear Highway,—A word from this remote corner may be in order. The true and faithful never more deserved the credit of bearing the burden in the heat of the day than now. The opposing currents are strong but grace is giving the faithful the victory, as they prove God only has omnipotence. The truth prevails amidst mormonism and witchcraft that insidiously are wielding a mighty influence, and too many are foolish enough to be bewitched by their false teaching about familiar spirits and the like, thus turning away from saving truth to fables. Our meetings especially at the outposts are very encouraging, at our regular Tuesday night meeting on the main land at Jonesport Village we have seen quite a number come out and take their stand for God and the truth of full salvation, and still others are seeking, we expect to

have baptism soon. I have been invited to remain another year on this field but have not accepted, but hope and pray that under God someone may see a sweeping victory. Bro. Hillyard is deservedly very highly esteemed by his people, he helps and encourages in all the work, he superintends the Sunday School and with the co-operation of some very faithful efficient teachers is thus doing untold good. His family (I am glad to say) are enjoying better health than usual. Miss Hillyard attends the meetings (on the Maine) which she has not been able to do for years, their home is always a home of cheer for God's children.

Yours in the work saved and kept,
W. H. SHERWOOD.

Calais, Maine, May 27th 1903.

Dear Highway,—We have not much religious news to report from this field at this time, except to say that our work, as pastor, will close with this church the last of June. The church has decided not to have any pastor another year. They find themselves unable to take the financial responsibility, hence they purpose to get along without pastoral care. We hope their example will not affect other churches, for we believe that churches do better under the leadership of a wise and faithful pastor, than they do if left to themselves.

Our work here has been strenuous in many respects, but we believe the year's work will tell for the glory of God.

We have sought to present the Gospel in all its purity and in all its fullness, and there has been a sifting out and a settling down. And so today "there are a few even in Sardis who have not defiled their garments." God bless them and make them a blessing. Amen.

Our future is all unknown to us. Were it possible, we would have been glad to serve these people another year, but God's will is not in this direction, so we say "Amen" and follow the Spirit else-where. Well, praise the Lord, we are yet in the harness and ready for work. Anywhere with Jesus.

Yours, saved to date,
A. L. BUBAR.

MARKS OF A JUSTIFIED STATE.

BY REV. A. SIMS.

1. Justified souls have peace with God having truly repented of their sins and believed in Christ as their personal Savior, they feel the wrath of an offended God removed. The guilt of their past lives is washed away and a sweet heavenly calm springs up in our minds. While enjoying this grace they can look up to the great and holy God, and joyfully exclaim, "Thou art my reconciled Father now." This peace must not be mistaken for the ease and quietness of those who have, by continued acts of disobedience, stifled their conscience and brought themselves into spiritual darkness. This is not peace at all. Yet a careful examination of scripture tests shows that this is all that thousands of professed christians have. The following verses show who have genuine peace: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit."

2. They have the witness of the Spirit. While walking in the light the Holy Spirit makes an impression that assures one beyond all doubt, that he is now a child of God and an heir of glory. With this witness of the Spirit agrees the testimony of his own conscience, that all his ways please the Lord. Every justified person enjoys both of these witnesses. If any one imagines he has one of these, and has not the other, he may safely conclude that he has neither.

"The Spirit himself beareth witness with our spirit that we are the children of God." "For our rejoicing is this, the testimony of our conscience, that in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."

3. They are saved from the love of the world. By loving the world is meant seeking its wealth, and "laying up treasures on earth," desiring its honors and the praise of men; and following its customs and fashions. "For whatsoever is born of God overcometh the world" and this is the victory that overcometh the world, even our faith." Love not the world neither the things that are in the world, if any man love the world, the love of the Father is not in him."

4. They are saved from the bondage of depraved appetites and habits. The mighty power of divine grace has effectually broken the sinful propensities in the truly justified. Strong drink, tobacco, opium, card playing, horse racing, gambling, lying, swearing, stealing, cheating, Sabbath breaking, adultery, fornication, pride and all uncleanness, no longer bind him, and bring him under their power. Every chain is broken, and the emancipated person has victory over the world, the flesh and the devil. "Walk in the Spirit and ye shall not fulfill the lusts of the flesh, and ye shall know the truth, and the truth shall make you free." "If the Son, therefore, shall make you free ye shall be free indeed." "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." The following show that gospel freedom and bondage to any habit is impossible. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; either of sin unto death or obedience unto righteousness." "For of whom a man is overcome, of the same is he brought in bondage."

5. They are saved from committing outward sin. By walking obediently in all the light God gives them, and continually trusting in the power of God for all needful grace, the truly converted, though tempted, tried, persecuted and opposed, will be kept from yielding to hatred, anger, impatience, revenge, pride, covetousness, intemperance and all other works of the flesh, and so long as they do not yield to the rising of these "roots of bitterness" which may "spring up," so long as they do not commit sin, Glory be to God! "And thou shalt call his name Jesus; for he shall save his people from their sins." "Whosoever abideth in Him sinneth not." "Whosoever is born of God doth not commit sin."

6. They hunger and thirst after righteousness. Justified persons have a strong inclination to obtain holiness. "Every man that hath this hope in him purifieth himself even as He is pure." The Holy Spirit, the blessed Bible and experience, soon reveal to the justified their absolute need of an experience beyond that which they now enjoy. They are led to see the glorious possibility of having "every root of bitterness" completely removed; of having all carnality entirely destroyed; so that they will not even be troubled with the risings of these things in their minds. Walking after the spirit, they are led to pant after this full salvation. Burdened with a sense of their own great need of the sanctifying blood, they earnestly pray, "Create in me a clean heart, O God!" Such is there incessant longing until the glorious work is done. The only way to retain justification is to be eagerly desiring and pressing on for the whole will of God to be done as it is done in heaven. When a justified person ceases thus to hunger after God, the light goes out from his soul; formality comes in; and there is nothing left but "a name to live." Thousands all over the land can bear sad testimony to this. "Have ye received the Holy Ghost since ye believed?" "Be ye holy for I am Holy." Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." "Follow peace with all men and Holiness, without which no man shall see the Lord."