

0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0

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.

MACDONALD MONUMENT FUND.

A number of the friends of our lamented Bro. Macdonald are desirous of erecting a monument over the grave of our deceased brother and knowing that his many friends would like to contribute to such a purpose it has been decided to open a subscription list in the HIGHWAY and to put the amount to be subscribed by each at one dollar, so that all may have a chance to give. Bro. W. B. Wiggins has been chosen treasurer of the fund, and you will send the money to him. His address is W. B. Wiggins, Woodstock, N. B., and he will acknowledge your gift in the HIGHWAY.

Previously acknowledged, . . . \$14.00

It is a hard case when even a man's worship is not acceptable to God. If not his worship, how about his works? If not his worship nor his works, how about his real worth before God? "The sacrifice of the wicked is an abomination; how much more when he bringeth it with a wicked mind?" (v. 27). Is it not marvelous that any man would engage in an act of worship with a wicked mind? Yet, every hypocrisy in devotion (public or private) is only one evidence and manifestation of such a wicked mind. Take the case of Ananias and Sapphira. Why give anything at all, if to keep back a part of the price they must needs commit the fatal sin of lying against the Holy Ghost? Their sacrifice was an abomination.—Christian Standard.

Severe words stir strife, but soft words turn away your own wrath as well as the wrath of the person to whom you are tempted to speak severely.

CORRESPONDENCE.

PAULPIETERSBURG, Natal, Oct. 12th 1903.

Dear Friends,—Our Sunday audience steadily increases, until yesterday there were present thirty seven heathen. From about 9.30 to 11 a. m. we have what we call our Sunday School in which these beginners learn their first christian hymns and Bible verses and hear, many of them for the first time, some gospel story. With but a few minutes intermission, our preaching service begins and continues until one o'clock p. m. There for more than three hours these raw heathens sit and listen attentively and apparently without prejudice, to the old, old story. We esteem it a great privilege indeed, to tell the story to these who have never heard it before. Here only seven weeks and so many to our meetings is more than we had hoped, as in some places the workers have toiled on for years to see only evidences of indifference and distrust among those whom they desired to be saved.

There is much here to help us, and we strive to utilize all the material we have to bring to bear upon this people as powerful an influence as possible. Our best helper is a Cudu, our native girl, who consented to leave her widowed mother and come here with us, three hundred miles from her home. She gives us an introduction thus:—"You wonder who this white man is and what he wants here. He is a teacher and came from across the ocean and is here to tell you the way of salvation."

Next in importance, perhaps is a young married couple who live three miles away and attend every service we hold. We have never asked anyone for an introduction, but these seem to feel responsible that the people understand our mission. They explain that we have come not to buy a big farm and have many cattle and much property, like other white people, but to help them to find God.

The Dutchman from whom we rent this house is known well by the natives far and near, and uses his influence to help along the good work. The nurse who has been with us has also helped in all the services by playing the organ, singing and speaking in English and having her words interpreted. A native preacher came to us for medicine from a distance of forty miles and remained over Sunday. Thus these people learn that this same gospel is being heard and accepted by others of their own race.

One of my patients leaves his home today for Suaziland, sixty miles to the north. You could never guess why, so I may tell you. His reason as given by himself, is, that he fears the witch doctors. His story is, that because he is a christian and some times preaches, all the heathen about him are his enemies and wish to drive him away. The man who formerly preached at that place is now dead as a result of witchcraft—was thus made sick, and the sickness which this man, a Jona, now has he attributes to the same cause. He says that by night, owls and other birds sent by his enemies, come and sit upon his hut and make their hideous noises. Also some small animals about the size of cats come at night upon the same mission and exert their mysterious influence to cause sickness and death. Last week his baby girl died, and now, being sure that her death was caused by witchcraft, he waits for no further trouble but departs at once with his wife and one remaining child to live among christian natives near the former home of his wife.

After service yesterday we all went to visit some near Kraals. The first two were vacant but at the third all the people of the three Kraals had congregated, and at our arrival were engaged in what is to them an important custom. A sheep had been killed, the native witch doctor had prepared his medicine and was about to begin its administration. A clay dish was made very hot over the coals of a fire that had been kindled out of doors. The soup like medicine, made from the fat and other portions of the sheep was then brought and a portion poured into the heated clay pan. When thoroughly warmed through another medicine resembling ground pepper in appearance, was dusted over the top. It was now ready to be taken and there was a rush and a bustle, hurrying to take the precious medicine, yet all was done systematically. First the women then all the men, followed by the maidens and boys and last

of all the little naked tots who did their best to initiate their parents and grand parents. With their fingers, which they always use as spoons, they took some of the prepared mixture put it in their mouths and without swallowing it, ran about thirty yards from the fire towards the setting sun and spat or blue from their mouths all what they had put in. All this time we were wondering what this performance was to accomplish. It evidently concerned all and we imagined it was to keep away or drive away some sickness. The doctor then called all his patients to stand as closely together as possible while he sprinkled them thoroughly with the sheep soup. We left an invitation for them all to come to our services and returned home. Upon the way, however we learned from a Cudu, our kitchen girl, the meaning of what we had seen. The people, she said, know that summer is beginning and they remember the terrible thunder storms that will soon burst upon us. Accordingly they take this precaution to render themselves immune from the lightning stroke. This mysterious medicine, properly prepared and administered has the reputation of insuring safety to the people and all that pertains to them. Full directions are as follows:—The people, just before sun set are to take the remedy as we saw them, first in their mouths and then have it sprinkled upon their bodies. The next day their bodies are washed to take away this medicine from them. Also, I should have said, that we saw them wash their hands as soon as they had blown out the liquid from their mouths. But this is not enough, they must have medicine hypodermically. The cuts are made only in certain portions of the body, and another kind of medicine rubbed in. The cattle need only the sprinkling as do the huts and doors. The smaller animals and hens are not sprinkled but the places where are accustomed to walk must be. There may be other particulars but this is all we can yet gather. Such things as these remind us that we are indeed among a people who "sit in darkness." But does all this impressive procedure give these natives peace of mind when, as they say, "The heavens prepare for war?" "No," said a Cudu, "they still fear greatly." They know not Him who can deliver from the fear of death. All their superstitious customs speak loudly of their conscious need of help from a higher power. They are feeling after God, and we expect to see many find Him. Though, in the first of this letter, we spoke of the many helps we have, yet our eyes are upon God alone, and our expectation from Him. Above all else He is with us and in His power we look for victory. In so far as we meet pentecostal conditions we expect pentecostal results.

Ever yours in His service,
H. C. SANDERS.

PAULPIETERSBURG, Natal, South Africa,
Oct. 8th, 1903.

Dear Friends:—Last Sunday thirty natives were present to our meetings, the highest number yet. When asked if they would like to come on Wednesday of the next week, to form a class for Bible study as well as to learn to sing some hymns, several of the girls and women said they would like to but must work in their gardens and would rather come on Sunday morning early, so we are expecting to begin a Sunday School then. Two girls, who have been most regular in attendance to the meetings, want to come to a class during the week so I am now thinking to begin such with these two girls next week, D. V. One man who is in consumption and may have only a year or so to live told Dr. Sanders lately that he was seeking the road to God. We have only been here six weeks and feel the above tokens are very encouraging indeed. Please do not forget to pray for these two girls and this man.

Our's being the last European house for I don't know how far, we have many passers by who stop while. Last Tuesday two young men who had left their homes and came here as volunteers in the late war stopped asking shelter for the night from an approaching rain. After tea, as is our custom, we had prayers in English and Zulu, they of course stopped. One seemed much affected. He stopped a little while and was reclaimed from backsliding. Told us he had a good Christian mother at home and that a letter from her of late had greatly dis-

turbed him. Said also he believed God had led him here to get saved. Ah! There are many just such young men in this country and perhaps here is a new phase of our work in this land. How often beneath travel stained garments beats an aching hungry heart.

We really do have tests of faith every step of the way, so continue to pray that we be kept true. We have need of the long looked for money to pay transport and other bills but it tarries still though why, we cannot say. No doubt before this reaches you it will have arrived safely.

Pray that skill and wisdom may be given in the selection of the house spot. This is most important.

Yours blessed beyond measure,
E. SANDERS.

SANDFORD, Nov. 12, 1903.

—Dear Highway,—I wish through your columns to acknowledge the kindness of the church and friends of this place in visiting us at our home on Monday evening, November 2nd. After spending a very pleasant evening together in conversation and song, a collection was taken up for the pastor, amounting to \$76.21, also a good supply of potatoes and apples were presented. Mrs. Cosman and I are very thankful to be thus remembered so frequently by this dear people, as it not only supplies our continual needs, but also causes us to feel that our labour among them is appreciated.

My prayer is that our labor here may be more abundant, and that in return for these kindnesses we may be of greater spiritual blessing than ever in the past.

Yours saved,
H. H. COSMAN.

MONCTON, Nov. 23, 1903.

Dear Highway:—Permit me to give you a report of my work in this part of the field. God is blessing. Our congregations are increasing and a deep religious interest is upon the people. Souls are seeking God in every meeting. Several have been reclaimed. Our Sabbath school is rapidly increasing under a very efficient staff of teachers. We are also devoting some time to the work at Amherst. Brother L. J. King is having much success in his work there. Mrs. Grass spent last Sabbath in Amherst speaking three times to a large and appreciative congregation. I expect to baptize three soon and organize a Sabbath school. Our work at Westchester is moving victoriously. The third of this month was a most blessed season of communion with our risen Lord. Thirty-eight partaking of these emblems and we gave three the right hand of fellowship. Sunday 22nd of this month, Brother George T. Harrop visited the school there and gave a blackboard lesson which was highly appreciated by a large congregation. The people of Westchester believe in practical answers to prayer. A few days ago there came to us by rail six barrels of potatoes, one barrel of turnips, three barrels of apples and a firkin of butter, freight prepaid.

Glory to God, victory on every line,
Z. B. GRASS.

NORCROSS, Nov. 22, 1903.

Dear Highway:—As it is not my privilege to meet with the dear people of God, and take part with them in prayer and testimony, yet I can truly say that the dear Lord is with me, filling my soul with His love, and causes me to rejoice and be glad in spite of my unfavorable surroundings, to God be all the glory.

Yours saved and kept.
C. S. TURE.

BEALS, Maine, Nov. 27, 1903.

Dear Highway,—We are glad to say that God is still blessing us, notwithstanding a little opposition against the teaching of holiness. The truth, carried to the conscience and hearts of the people, is already doing its work and men and women are beginning to feel that there is a great difference between an empty profession and real salvation; the former a sounding brass, a jingling that the devil is pleased with, and the latter a something that has dynamic power in it, that brings conviction upon the ungodly, that saves people from sin, that makes the old devil mad, that shows up the bitter hatefulness of inbred sin, that creates in the hearts of the truly justified a great longing after holiness, and brings about a

moral and spiritual readiness to meet the coming King.

Glory to God, we can have this real salvation, if we want it. It is for every one who truly desires to be saved from all sin now. Praise the Lord forever.

Our Thanksgiving Service last evening was well attended. The church was filled with a good and attentive congregation. Selected music was given by the choir and others. The Sabbath school scholars performed their parts nobly and their singing and recitations were well received by the audience. A beautiful arch of greenings covered the platform and the word "Thanksgiving," in large red letters was suspended across in front, giving a beautiful impression as to the character of the meeting. A "Thankoffering" was taken up during the evening of over seven dollars which goes towards our mission work in Africa. The meeting closed by singing the doxology three times.

We purpose, as soon as possible, to organize a local missionary society and have regular public missionary recitals by the Sunday school scholars. We have some splendid talent here, and with a little special training on the right lines, much can be done for the mission cause.

We are glad to say that we are enjoying the work here very much. We have found some good, and we believe, true friends who will stand by us and steady our hands and strengthen our hearts in the fight against sin and iniquity. And the best of all God is with us and will be faithful to us in the fulfillment of all his gracious promises. So we purpose to press the battle and shout "Glory." Amen.

A. L. BUBAR.

FORT FAIRFIELD.

Dear Highway,—I have been holding meetings for some time in the Barnes neighborhood. The work is progressing fairly well. Already several have repented of their backslidings and have returned to God. It is to be lamented that many parts of this fair county are strewn with bones of them who have rebelled and fallen in the wilderness as did Ancient Israel. Occasionally we find those who have crossed over and are enjoying a Canaan experience. Several in this place have given themselves to God in the last few days and are enjoying a life of justification by faith in Christ. Deep conviction seems to be on the people. We are labouring and praying that it may result in real conversions. The people appreciate the Gospel truth. Truth will finally triumph.

We also visited Blaine and Easton and find the Brethren at Easton pressing forward. It means a hard fight to establish Holiness unto the Lord. It takes courage to push the battle. No wonder Moses exhorted Joshua to be strong, and of good courage. We also preached at Robie and at Elm Hall, Fort Fairfield, where we met warm hearted, faithful soldiers, confronted with a Goliath, but are Davids with his head in their hands.

It is truly wonderful to know what God hath wrought through the late convention held in Robie. Ten, I think, were brought into the fold, two of them elderly persons who are joyful in the Lord. The young people are pressing forward toward the heavenly gates—most of them claiming sanctification subsequent to their conversion, three young men getting the blessing in one week. It is one of the most comforting seasons possible to see these young recruits coming up with so much love and courage. I believe God will raise up a preacher or so out of the number.

I expect to work my way up the river to Caribou after awhile, contesting every foot of the way.

Yours, in the work,
A. H. TRAFTON.

Highway Acknowledgements.

S. Richardson, Castalia, Dec. 1903; Mrs. J. W. Davis, Springfield, Dec. 1903; Rev. A. J. Proser, Hartland, Dec. 1904; Dr. Barker, Mattawamkeag, Me. July, 1904; Mrs. Asa McNinch, Victoria, Dec. 1904; Miss Sadie Smith, Mattawamkeag, Me. Dec. 1904; Mrs. Jacob Tedford, Sandford, N. S., Dec. 1904; Mrs. Neh. Doane, Cheggogin, N. S. Jan. 1903; Mrs. Allen J. Brown, Smyrna Mills, Me. Dec. 1903; John Good, Moncton, Dec. 1904; William Good, F. Road, Dec. 1903; Mrs. James D. Teed, Westchester Station, N. S. Dec. 1904.