

## PLEDGE

## Toward Paying for Balmoral Farm.

On or before June 1st, 1905, I promise to pay to the Treasurer of the Reformed Baptist Missionary Board \$2.50, to pay for one acre of the Missionary Farm, situated near Paulpietersburg, South Africa.

(Signed)

Cut this out and sign it and mail it to the Rev. S. A. Baker, Hartland, N. B.

## BALMORAL FARM.

| Number of acres previously acknowledged, 348. | Amount, \$870.00 |
|-----------------------------------------------|------------------|
| W F Cogswell, . . . . . 2 acres               | 5.00             |
| John R Krins, . . . . . 8 "                   | 20.00            |
| Mrs Eliza Moore, . . . . . 1 "                | 2.50             |
| Mrs F T Kimball, . . . . . 1 "                | 2.50             |
| Mr and Mrs L G Kimball, . . . . . 2 "         | 5.00             |
| Eugene Kimball, . . . . . 1 "                 | 2.50             |
| Aaron Clark, . . . . . 1 "                    | 2.50             |
| Mrs Gertrude Kinney, . . . . . 1 "            | 2.50             |
| Mrs W F Cogswell, . . . . . 1 "               | 2.50             |
| Etta E Ackerson, . . . . . 1 "                | 2.50             |
| Mrs Joshua Crawford, . . . . . 1 "            | 2.50             |
| Simmons Lunn, . . . . . 1 "                   | 2.50             |
| Rev I G Cheney, . . . . . 1 "                 | 2.50             |
| Mrs Sarah L Snow, . . . . . 1 "               | 2.50             |
| Della M Ackerson, . . . . . 1 "               | 2.50             |
| Wendell Tracey, . . . . . 1 "                 | 2.50             |
| Gwynel E Kimball, . . . . . 1 "               | 2.50             |
| Dorothy L Kimball, . . . . . 1 "              | 2.50             |
| Aletha D Smith, . . . . . 1 "                 | 2.50             |
| C A Pierce, . . . . . 1 "                     | 2.50             |
| Mrs Joseph Shaw, . . . . . 1 "                | 2.50             |
| Mamie G Clarke, . . . . . 2 "                 | 5.00             |
| C M Blaisdell, . . . . . 4 "                  | 10.00            |
| E M Smith, . . . . . 1 "                      | 2.50             |
| Mrs E M Smith, . . . . . 1 "                  | 2.50             |
| Leroy Kimball, . . . . . 1 "                  | 2.50             |
| Mrs Joseph Bullock, . . . . . 1 "             | 2.50             |
| Mrs P J Green, . . . . . 1 "                  | 2.50             |
| Alden Varney, . . . . . 1 "                   | 2.50             |
| Mrs James McIsaac, . . . . . 1 "              | 2.50             |
| Ella Freeze, . . . . . 1 "                    | 2.50             |
| Ziba Orser, . . . . . 1 "                     | 2.50             |
| Annie Craig, . . . . . 1 "                    | 2.50             |
| P D Carvell Craig, . . . . . 1 "              | 2.50             |
| Mrs J H Seeley, . . . . . 1 "                 | 2.50             |
| John Hunter, . . . . . 1 "                    | 2.50             |
| J H Seeley, . . . . . 1 "                     | 2.50             |
| Enoch B Savage, . . . . . 1 "                 | 2.50             |
| Mrs Amanda Leath, . . . . . 1 "               | 2.50             |
| J A Emery, . . . . . 1 "                      | 2.50             |
| Mr and Mrs H Nevers, . . . . . 1 "            | 2.50             |
| Rev and Mrs J Gravinor, . . . . . 1 "         | 2.50             |
| Geo W Cogswell, . . . . . 1 "                 | 2.50             |
| Annie L Trafton, . . . . . 1 "                | 2.50             |
| Luther Bubar, . . . . . 1 "                   | 2.50             |
| T N Manzer, . . . . . 1 "                     | 2.50             |
| Mrs Wm Andrews, . . . . . 1 "                 | 2.50             |
| Wm Andrews, . . . . . 1 "                     | 2.50             |

## Highway Acknowledgements.

Mrs. Angeline McPherson, Aug. 1905; Mrs. Mary Emerson, Nov. 1906; F. H. Noble, Aug. 1905; Mrs. Chas Cann, Aug. 1906; Mrs. M. R. Stewart, July 1906; Rev. W. Howard Hoople, Aug. 1906; Mrs. Samuel Turney, Dec. 1906; Wm. Stickney, Dec. 1909; Miss Laura Diersch, Aug. 1906; Miss Nettie Barker, Aug. 1906; Elijah Kinney, Aug. 1906; Mrs. C. C. Clark, April 1905; C. A. Pierce, March 1906; B. H. Kimball, Dec. 1906; C. M. Blaisdell, Jan. 1906; Miss Wetmore, Aug. 1906; J. C. Graham, March 1906; Mrs. C. F. Bradbury, Aug. 1905; Miss Ella Freeze, July 1905; Mrs. R. G. Innis, July, 1906; Mrs. Annie Crabbe, Aug. 1906; Geo. H. Hartley, Sept. 1904; Mrs. W. W. Savage, March, 1906; John Jamison, Aug. 1906; J. C. Smith, Dec. 1905; Rev. A. Stairs, Aug. 1905; Mrs. A. C. Thompson, July, 1907; Mrs. A. M. Hussy, Oct. 1905; J. M. Dysart, Dec. 1905; F. T. Kimball, July, 1906; T. H. Manzer, March, 1906; Mrs. Amanda Leath, Nov. 1905; George E. Young, Aug. 1905; Mrs. Silas Pennell, June, 1906.

## HOME MISSIONARY ENDOWMENT FUND.

Mr. Joseph Bullock, . . . . . \$59.00

## FOREIGN MISSION.

J. C. Smith, . . . . . \$25.00  
Israel Craig, . . . . . 3.00

## CORRESPONDENCE.

PAULPIETERSBURG, Natal,  
South Africa, June 24th, 1905.

Dear Ones:—Some seeds fell by the wayside and the fowls came and devoured them up." A few minutes ago I was talking to a man and boy who came to buy Amabele. He reminded me of this text. While showing him some pictures he seemed all attention as I talked to him of Peter teaching different ones but suddenly he interrupted me and asked me to give him a needle. After giving him one I again engaged him in conversation about the importance of getting his sins forgiven. He replied to my question "what will you do when death comes?" "I will pray to God." I told him it would be too late then, that now was the time, but again he interrupted me with "give me a taste of salt." Wayside hearer, more interested in what he can get than to listen to the words of life! We have many such ones. Daily they pass by, sometimes a dozen at a time. Light trifling and talk as though they were to stay on earth forever or else, like as if they had never thought they had a soul. Sometimes we say "He or she does not know he or she has a soul to save. "Poor people! Still we cannot tell, God promises his word shall not return to him void so often, seeing nothing yet we hope for much.

I am sure those who are interested in us will be glad to learn the cattle on this farm are still here, still safe. A week ago another scare that cattle from an adjoining farm, some thirty head, were to be put on this farm. These were suspected and were to be treated. Our natives were considerably worked up over the matter but we waited to know the truth first. It was a mistake as they are on a farm near but not ours. Also some cattle on another farm just off the line from our farm are to be put with the above lot and matched for a time. Rumours but only so, I am glad to say. God has been so good to us in thus preserving us from trouble. I am sure this will give you courage to still pray for us to be kept from this evil.

An awful storm with heavy snow, for this country, has caused the death of thousands of cattle, sheep and goats. Some five hundred Indian coolies also lost their lives by the bursting of a reservoir. Houses were wrecked or swept away, crops devastated and thousands of fruit and other trees torn up by the roots. Snow fell in torrents (wholly unused to seeing it) and drifted many feet deep. The oldest inhabitants say they never saw such a storm. It lasted so long. In Vryheid six inches of snow fell (fifty miles from here) but all we had was a terrific gale with a few sprinkles of rain. Thus while others have been made homeless or lost heavily in stock, we have been preserved, not even losing a chicken. I might add much of the cattle etc., died from exposure to the intense cold.

In a few more days many of you will be at dear old Beulah enjoying a feast of fat things. It makes us hungry to think of it but I am glad God can feed us here just the same as he will you there. I am sure also you will not forget us. We are expecting to hear of great victory and blessing from this year's gathering.

Ever yours in Jesus,

E. SANDERS.

PAULPIETERSBURG, Natal,  
South Africa, July 2nd, 1905.

Beloved,—Today you are gathered at beautiful Beulah. I have thought of you all day. From the early prayer meeting through the Love feast and the preaching services. I expect you have had a grand good feast and are looking forward to greater things as the days come and go.

We told the little flock here all about it, what good times you always have, how God blesses and how you all pray for them day by day. They seem to take it in thought 'tis very wonderful to them. Today we had special prayer for you in which all joined in heartily with "Amen's" etc. There are more to pray for you than ever and (think of it!) you are brought to God in prayer by those who, less than two years ago, walked in the depths of darkness and heathenism. Truly your prayers and ours have not been in vain. It reminds me of children praying for their mother and what can delight the heart of a mother more than to know her children pray. To listen to the tiny in-

fant first lisping forth the sweet name of Jesus. These people are so like children in many ways. They take little or no thought for the morrow, seem never to have a worry, cares rest lightly on their hearts and they are quite teachable. In fact these are so much easier reached than many other heathen people for we have no cost to contend against, there are no idols to give up, the only form of worship seems to be a kind of ancestral worship but it does not seem to be quite as difficult to deal with as the other religions of the heathen world. In fact they could be almost called a people without a religion. We never have to argue with them, they accept what we tell them and it is so easy for them to believe. There are however many things to hinder them from accepting Jesus as their own personal Saviour and often long after becoming Christians their old superstitions cling to them what their forefathers did they wish to do. Notwithstanding these things as I look over our less than two years work here there is much to encourage and to cause us to rejoice.

July 4th—Yesterday after the sun went down behind the big high hill at the back of our house, I took a walk up to its base, to see an old woman who lives in the kraal there. It is only a few minutes walk. I found three women and some children at home and had a good talk with them. They all listened attentively as I told them God's love for them and our own. I asked them who was to blame if they should be lost and spend their eternity with the devil. I told them we had left our home and people across the ocean, had built here just for this one thing viz. that we might teach them, the people of this land, the thing of God. But they did not come though so near. What was I to say to God when I should see him? They replied "we are to blame." I believe that one of them is really waking up to the fact that she has a soul to save. She accompanied me all the way home saying, "I will go with you. Perhaps the 'unfundise' (teacher) will think you have fallen into the donga and got lost. He will blame us because there is no path." She carried in her hand a small beer-pot full of Amabele (about three lbs) as a gift to me for coming to tell them the words of God. We gave her some salt and a box of matches. For as a rule they always expect a gift in return. This is the first bit of thanks I have ever had for such work. They all thanked me as I was leaving the huts. My heart aches with an intense longing for these people. They live in darkness so dense that it can be felt and one very effectual way in fact I may say the only way to reach the many is to visit them in their own homes. They never come here to hear God's word save on an errand of their own and then we talk to them. They always have so many excuses. It's not planting, weeding and watching the gardens in the summer or moving their huts, housing the grain in winter it is some other excuse. Some say they will come in the future but so many will die before that time comes. We must continually urge them to come every time we meet them but they love to have us visit them in their own homes and they do listen and do hear God's word. But how can we visit them every day? How can we leave the work at the station? Yesterday I counted over twenty different people who had called here for one thing and another. To attend to their wants and preach unto them is a work in itself not counting in teaching the ones and twos that come to school, the care of our own children and looking after the house work. Really I never felt before so much like wishing I was two people as since I have been here in Africa! There are so many things to attend to, so many opportunities for work and such great need of its being done at once that our force is far too small!

Not a small part of our work is endeavouring to speak "a word in season" to our white friends who pass by. Thus the days come and go too short for what we would like to get done. Crowded and rushed are two words we are altogether too familiar with. There is danger of starving our own souls while busily feeding others. I understand better the words of Christ when he said to his disciples "come ye apart and rest awhile." What those rests mean only those in the thick of the conflict know. Not the physical, but the soul resting infilling and refreshing. Where heart to heart we speak with Jesus and come forth invigorated under girded and fresh to once more enter the battle. Though such times, with us, are more often only moments instead of hours and are rudely interrupted by some urgent need before we have ended our communings. Do you know such experiences, Beloved? Then you will the better understand how essential you continue to hold us up to God in prayer. Oh! how little either you or we know how much your continuing to do so has meant to us! 'Tis such a sweet thought, so cheering and strengthening to remember you are faithfully holding us up to God. Remember while Aaron and Hui held up Moses hands the victory was on Israel's side and the reverse when they let his hands fall down. Should there be failure with us here will we alone to be blame? "Judge ye." Then look at the other side; when the records are opened and we receive the reward for our labours think you we shall have it all? Yay, verily you who have been unwavering in your prayers and faith shall share with us. What a blessed time that will be! How little we shall think of the hard places, the sacrifices will melt away in tears of joy to think we (you and me) have pleased Him, our dear elder brother.

Ever yours in Jesus,

E. SANDERS.

## RIVERSIDE CAMP GROUND.

Dear Highway,—Whenever one goes, through the grove, tabernacle or around the cottages, you are quite sure to hear the voice of prayer and song, sweetly blending and reverberating on the breeze, so in peeping into this beautiful Camp Ground the common impression is, "this is the best camp meeting we ever attended." Our ministers are at their best, sermons strong and searching, as the result definite cases of sanctification, others being saved, and with shining faces praising the Lord.

Meetings well attended, and interest good, much conviction at every service. Praising the Lord for victory in my own soul these days, fasting with my Lord.

Yours in His service,

IDA MORGAN KIERSTEAD.

MONCTON, N. B., Aug. 4th, 1905.

Dear Highway,—The year opens up with much victory and promise. Our prayer meetings are seasons of much blessing, many giving testimony to the saving and keeping power of God. The Sabbath services are well attended and many have manifested an earnest desire to live a Christian life. On Sunday July 30th, three happy converts were baptized, others are expecting to follow the Lord in this ordinance. On the instant we enjoyed a pleasant trip to Collingwood, N. S. Many are hungry for full salvation. The Macedonian cry is, "come over and help us," O that we all may keep much in prayer that this may be a year of spiritual harvest.

Yours in Christ,

Z. B. GRASS.

RIVERSIDE, Me., Aug. 11th 1902.

Dear Highway,—Since Beulah Camp I made a tour among the following churches. At Greenbush on the 21st held a missionary meeting. The people were busy with their hay but quite a number came out and listened with interest. On Sunday morning I preached a missionary sermon at Middle Southampton to an interesting congregation. Mr. Frank Brown kindly drove me out in the afternoon to Campbell Settlement where I delivered an address in the Free Baptist church on mission work after which I was kindly invited to Bro. Abram Scriber's to tea. They then drove me to Lower Southampton where I found the church filled with an intelligent congregation who listened with interest while I talked to them for an hour or more. The people in all these places though disappointed that my bride was not with me, received me very kindly and assured us of their prayers and co-operations in the great work of saving the heathen. Received the following expressions of sympathy: Sister Parent of Temperancevale \$1.00, Bro. Henry Grant \$1.00, Bro. Tompkins and wife, 15cets, Bro. Abram Scriber, \$1.00, Sister Scriber and daughter, \$1.00, collection at Greenbush, \$1.28, Middle Southampton, \$39.00, Lower Southampton, \$1.47. I also visited on the 30th inst. Upper

Wicklow, preached Sunday morning. Found the interest in our work there increasing. Brother Simmons Lunn kindly drove me to Bro. E. Jones, my old home at Knoxford. There and at the church in Royalton I found the kind friends had gathered beautiful bouquets of roses and other flowers in anticipation of the coming of the missionary bride and groom. Sorry they were disappointed by the absence of the one most worthy of such a reception. Am grateful for the kindness expressed however. May God bless these dear ones, and grant that their lives, to be ever decorated by the rose of Sharon and lily of the valleys. Interest in missionary work at Royalton good, collection \$1.49.

The atmosphere at Riverside is heavenly. The truth is getting hold of the hearts of the people. We have never attended a better camp meeting.

Yours for souls,

I. F. KIERSTEAD.

## "DON'T FEEL LIKE AXING HIM."

The real reason why persons do not forsake sin is, they do not really want to. They are not quite willing to give up every idol, to cut off the right hand and pluck out the right eye. They do not honestly ask the Lord to help them, because they are not quite ready to be helped. They do not pray for deliverance, because they are not fully ready to be delivered.

Miss Helen Jackson tells the following story of her temperance work among the Southern freed-women.

"A colored sister in the church, one who helped me a great deal last year, was greatly addicted to wine: and was, moreover a woman of much influence in the church, many members of which were very intemperate. A few days ago I went to her house and read the Bible to her. She told me she did not drink wine any more. She said, 'I thought I couldn't do without it, but I axed the Lord to make me stop, and I just worried Him till He did. Then I drank beer in de place of wine: but I didn't want to, and I studied 'bout dat a heap, and I know if I axed de Lord He would make me stop, for He's de same God. So I did ax Him, and I I stopped drinkin' de beer. Now, says, 'dere's one t'ing more, dat's ter-backer; I know de Lord will help me stop, but I don't feel like axing Him as I did afore.'—Soul Winner.

Some people are rusty. Their harsh ungainly manners eat out what is good in their own character, and saw the very flesh of those that come near them. Some people are guilt, a very brilliant exterior they present; but the first brush of hard using rubs off the gilding, and reveals the base metal beneath. A third class are polished. The polish, indeed, is on the surface; but it is a polish of solid worth, and in the multifarious crosses of human life, the more it is rubbed, the brighter it grows.—Rev. W. Arnot.

The purpose to misrepresent seldom lacks an opportunity to do so. Here is a case: Wholly sanctified people love to tell how the Lord has delivered them from evil appetites and propensities; because of their hatred of this most gracious experience many religious teachers wish to detract from such powerful teaching of the holiness people, and the purpose finds its opportunity in saying that such teaching, namely, that God saves from the craving for tobacco, or whiskey means that one is saved from temptation, and inasmuch as no one is saved from temptation, the supposed error is exposed. How great is the power of carnal hatred of the doctrine of entire sanctification! But how great, also, is the power of divine grace which enables the believers in that doctrine to triumph in great power notwithstanding the power of their enemies.

A new crusade, and an earnest one, against drinking usages is one of the imperative demands of the time. The people need awakening, and the young need to be taught more faithfully.