

PLEDGE

Toward Paying for Balmoral Farm.

On or before June 1st, 1906, 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.

There are a large number who have subscribed to the Balmoral Farm Fund who have not sent in the money as yet. Please send it in. We do not think the people have lost interest in the undertaking, but are neglecting it.

QUARTERLY MEETING.

The Quarterly Meeting of District No. 2 comprising the churches of Grand Manan, N. B., and Maine, will convene with the church at Beals, Maine, on Wednesday evening, September 12th, 1906, at 7:30 o'clock. All the pastors in the district are expected to come, and the churches are requested to report by delegate or letter or both.

H. C. ARCHER, Secretary.

Highway Acknowledgements.

George Hartley; Sept 1905, J C Graham; March 1907, John Golding; July 1907, Solomon Morgan; Sept 1906, B. M. Bell; Sept 1907, Mrs John Erb; July 1907, Roy E. Morrell; Sept 1907, E M Knight; Dec 1906, W. H. Stickney; Dec 1907, John Jamison; Aug 1907, Clarence Pearce; Dec 1906, F T Kimball; July 1906, W F Cogswell; Sept 1907, James M Drysart; Dec 1907, Randolph Clare Sept 1906, Leonard S Kinney; Sept 1907, F W O'Donnell; Sept 1907, Wm Andrews, Jan 1906, F H Noble; Aug 1906, Luther Bubar; March 1906, Mrs F H Hale; Dec 1907, Mrs John Arnold; Dec 1906, Mrs Mary E. Emerson; Nov 1907, George Miller; July 1908, Franklin Carr; June 1907, Mrs Chas Cann; Aug 1907.

WORTHY OF IMITATION.

The writer once visited a Roman Catholic Cathedral in a city, several persons were kneeling in prayer; they had come from the busy streets, away from the rushing throng for a quiet season of prayer. We were told that a door was always left unlocked, so that the passers by could enter when they wished. This may be the custom of many churches so far as we know but it is certainly worthy of imitation, how refreshing to the praying stranger to have an opportunity to enter a quiet retreat away from the busy rushing crowd, where he can fall on his knees, and lift his voice, and heart to God in Prayer.

"For mine house shall be called a house of prayer for all people."—Isa. 56-7

SOME AWFUL TRUTH.

"He that committeth sin is of the devil," children of the devil.

"Whoever is born of God doth not commit sin," children of God.

"Whoever abideth in him sinneth not. Whoever sinneth hath not seen him, neither known him."

"If we say that we have fellowship with him, and walk in darkness we lie and do not tell the truth."

"Whoever hateth his brother is a murderer, and ye know no murderer hath eternal life dwelling in him."

"But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

It is easier to convert people to the minister than to Christ. It is taught by some that the preacher must first convert people to himself then to Christ, but when they get the people's hearts they are loath to give them up.

CORRESPONDENCE.

PAULPIETERBURG, NATAL.

July 17, 1906.

Dear Highway:—Last Friday evening at 9.30 o'clock we reached home with our two babies, after a hard day of travel, five hours by post cart and six on horse back. We were glad indeed to be home again.

The Christain Worker's Convention at Port Shepstone, where we spent three days, was not so well attended this year as usual, due, probably, to the wide spread unrest among the Natives. The Children's meetings which I had been asked to take charge of were interesting and profitable, but did not yield the harvest we had hoped. After telling the children what it is to be converted and how we may know we have the experience, all who had the blessing were asked to raise their right hand. Then to my surprise, up went all the hands. I soon learned that these children, many of them, were Lutheran, had been baptized in infancy and taught that they were converted by that ceremony.

After three meetings with them, I was called away to attend Rev. Mr. Broodhead who had gone home from the meetings very sick. His is an old Mission Station, with a strong staff of workers. We remained over Sunday, taking part in five meetings and had a profitable visit, learning much that will help our own work.

Tuesday morning, Mr. Broodhead, who had recovered, helped tie up a nice pack saddle, and part of a work harness that he had given me. This saddle supplies a felt need.

But the mail must go now so I may not write more.

Ever Yours in Him,

H. C. SAUNDERS.

NORTH HEAD, Grand Manan, N. B.,

Aug. 27, 1906.

Dear Highway,—We thought we might send you a few notes from this important field. We came here the 19th of July, and moved from Jonesport, Me., August 3rd, and began house-keeping right away. We secured a nice rent, convenient to church and school house and in the centre of the village. Up to date we have given six Sabbaths to the work of preaching, and in the interim have been busily engaged in getting household matters brought out of chaos into something like order. Consequently, have had no time as yet for pastoral visiting. However, we feel confident that we are among our friends, who give us their sympathy and prayers. We find the people here and at Seal Cove very kind hearted and very many of them are quick to discern and to respond in meeting the actual needs of their pastor. Brothers L. C. Watt and W. N. McLean have been exceedingly kind and quick to appreciate our peculiar situation, and their help to us has been very timely, both to myself and wife. At Seal Cove our work has made us acquainted with some of the best people in the country. Brothers C. B. Harvey, Preble Green, William Benson, Caswell and Eugene Wilcox, Coleman Green and Captain Loring Wilson, and a number of other beloved brethren have lifted the burden of moving and endeared themselves to us as brethren in Christ, in a way so practical that we shall always remember them with thanksgiving to God. The Lord richly reward them.

With regard to the work there we wish to say that the church generally is spiritually alive. It is easy to preach there because the truth is readily received and the responses of "Praise the Lord," "Glory to God," and "Amen," are not all in one corner, but come in to cheer us from both sides of the house. We trust that in the near future we may have more spontaneous outbursts of spiritual joy in the church at North Head. We believe that a greater freedom in the spirit will lift many a church over a dull hard place and make every service full of spiritual blessing and heavenly delight. Praise the Lord!

Recently we made some visits and held one service at Two Islands. It was a great pleasure to meet with those dear earnest consecrated souls. We learn that the need of a church building is now pressing upon them. We shall pray that God may soon open the way, so that the earnest desire of these brethren and sisters may be realized and a convenient

church building may soon be theirs to enjoy.

In conclusion, we wish to say that it is the mind of the Reformed Baptist people on Grand Manan to continue house-keeping on the Lord's account and at "the old stand," and they are prepared to give to all their patrons the well advertised and extremely healthy food of free and full salvation, with holiness and sanctification as "a second benefit." (See 2 Cor. 1:15 and margin.) This is the "second course" that St. Paul ordered for all believers. And all healthy souls long for the "second benefit." Amen. And we meet many who are shouting, happy over it. Press in brother and get your share. Touch the table bell of faith, sister, the waiters are anxious to serve you with an abundant supply. (See Phil. 4:19.) When Jesus feeds the multitude, the records say "they all ate and were filled," four thousand at one time, and at another time five thousand. So Jesus says: "Blessed are they that do hunger and thirst after righteousness for they shall be filled." Amen.

Now, brethren of the Alliance, in regard to the "Minutes," we now have them all ready for the printer, and they will be ready for the churches about the 20th of September. We have done the best we could under our peculiar circumstances.

A. L. BUBAR.

SOFT, HARD, SWEET, SOUR.

Don't be too soft, don't be too hard, don't be too sweet, don't be too sour. Blend these things and about the right results will be produced. Some are too soft in their way of Christian work to have any force; some so hard that they seem to lack needful sympathy; some are so sweet they are sickish; some so sour that they repel people. All these qualities are good if rightly blended.

TEMPTATIONS OF MUSICIANS.

"Have you ever noticed how the devil has a hold on music? Just as soon as a young woman begins to sing well in some Christian home, or church some musical agency comes to her parents, and says, 'Your daughter's voice should have a wider scope; and the dear brother or sister says, 'We should let our daughter make the most of her opportunities and talents,' and they hire her out to the devil. I know musical folk if I don't know any one else. The first thing the devil does is to get the daughter right away. I know more people who are broken-hearted because their sons and daughters have got mixed up with the devil through the musical world than in any other way.

"You may think it strange, but I hardly ever recommend anybody to take up the study of music unless it is solely with the idea of using it to the glory of God. I have seen many a person start to study music, under an ungodly professor, and before they got through their teachers have had them on the stage. Don't let them go anywhere where they can't take God with them. The first thing the professor will tell them is that they will have to hear the finest opera going, or they can't cultivate their voices. If they refuse, the professor will laugh, and say, 'You are from a Baptist or a Methodist home and your father and mother are old fogies. Come along. Be up with the times. Go to the theatre, and hear these fine voices.' I don't think Sankey was ever inside a theater, except when singing the gospel; and a few persons heard him, didn't they?"—C. M. Alexander.

GOD'S PRESENCE.

In proportion to our faith is the vividness and reality wherewith, like Moses, we see God—like Enoch walk, like Abraham converse, like Jacob wrestle with him, like Elijah thrill to the inward whisper of his still small voice. There are, indeed, some eyes so dim that they catch no gleam of his presence: some ears so dull that they never hear the music or the thunder of his voice; and there are moments when even to the best of men he seems silent or far off.—Canon Farrar.

MEETINGS AND PARTINGS.

As we again mingle with the friends in the work at Riverside Camp we are reminded of the privileges of life and the changes of time. Many that were with us last year here are not with us now. Some we doubt not have been called to meet God, others through the changes of time and circumstances have not the privilege of these holy associations. Privileges do I say? Yes, privileges of God's children being refreshed and those who will can be built up in holiness and learn much in holy things and the unsaved have rare and opportune privileges of seeking God aided by the prayers and faith of many of God's saints.

At Beulah this year what loneliness came to our hearts as we missed faces of those we loved who in former years had mingled in all our holy devotions, some hindered, others called to their blessed reward. Such faces as Brothers G. W. Macdonald and John Kimball and our beloved Brother C. K. Short are missed more than we can express and we can but feel earth is poorer but heaven is richer; for they were surely trophies of grace to bedeck the diadem of our Lord and Christ.

We were much impressed at the closing service at Beulah to note the wide representation we had, eight counties in our province, a number from Nova Scotia, some from Maine and two, Brother Whitfield Cosman and his mother Sister Wm. Cosman from Vancouver, B. C. As we looked at Sister Cosman and heard her testimony we could not but think in all probability we would not mingle voices together again until we mingle in the great gathering where meetings will have no end and good-byes never will be said. Sister Cosman's home was one of the first homes that was open to holiness people in the first convention in St. John. Many of the older readers will remember Brother Wm. Cosman whose life we believe was one that spoke well of the Christ whom he loved and served. I remember him at the first meeting I attended at Beulah and a few days after I went to St. John, the same summer, we said good-bye to him and Sister Cosman as they journeyed West. Twice since we have met Sister Cosman but never will we meet Brother Cosman again until we meet around the throne. Early in the spring Brother Cosman passed away from earth at his home in Vancouver and went sweeping through the gates as was manifest to those who were with him in his last moments. We said good-bye to Sister Cosman and Brother Whitfield at our church last Sunday night and our next meeting doubtless will be in heaven. At the sounding of the trumpet when the saints are gathered home, what a gathering, what a greeting, what a mingling of song and praise that will be! Oh glorious prospect! Oh blessed realities of salvation and joys of redeeming grace! We speak cheer to all the saints of God, we cry courage, go forward, to every soldier of Jesus, put on the whole armour and stand boldly and cheerfully for the Christ who died to redeem the world from guilt and to sanctify his own people through sanctification of spirit and belief of the truth.

We say good-bye to all the saints we have met at Beulah and Riverside. Many we will not meet again on earth, circumstances may separate us, the messenger of all mankind may call you, may call me to reward. Good cheer. Good-bye. God bless the saints and keep us all so that we may have an abundant entrance and go sweeping through the gates washed in the blood of the lamb. M. S. TRAFTON.

It has been proposed that the remaining indebtedness on Beulah Camp ground be paid off this year.

Brother Harry G. Noble was appointed by the Alliance to receive subscriptions for that purpose. He has received so far cash and pledges of \$125.00. We hope the people will show their interest by a generous and immediate response. Send your subscription for this purpose directly to H. G. Noble, Woodstock.

Christ will come unto thee, and show thee His consolation, if thou prepare for Him a worthy abode within thee. All His glory and beauty is from within, and there He delighteth Himself. The inward man He often visiteth, and hath with Him sweet discourse, pleasant solace, much peace, familiarity exceedingly wonderful.—Thomas a Kempis.

OBITUARY.

By a matter of oversight we have neglected making mention of the death of one of our members, Bro. John Morrell.

Brother Morrell was born in the parish of Kars, Kings Co., where he made his home a good part of his life. About nine or ten years ago he came to the city with his family, and had been in poor health with heart trouble all these years.

He was converted almost forty years ago, and was baptized by Rev. T. Vanwart. Some three or four years ago Bro. Morrell began to attend our meetings and became interested and got refreshed in his soul. About two years ago his only son was reclaimed in our meetings, and this gave him still greater interest and zeal in our work. Many times we have heard him say in the meetings that he was feeling very poorly and that perhaps it would be the last time, and he would frequently speak of the refreshing he received in our meetings. This spring our brother expressed the desire of himself, wife and son, having a church home with us, and accordingly on the 27th of May, the evening of the memorial service of our dear Bro. Short, we gave them the right hand of fellowship. This was the last Sabbath service our brother ever attended with us. The following week he went away to the country for two weeks. He returned Tuesday, June 12, and although feeling very poorly yet he expressed anxiety to come to the United Holiness meeting, so he and his wife and a friend came. He gave the usual cheerful testimony and spoke of the loneliness of the past two weeks in not being able to be with us, and again referred to the fact of feeling so poorly that it might be his last. We thought little of this as we had heard him say it often, but this time he felt more than we knew. He seemed in ordinary health next day and was out in the forenoon, and in the afternoon his folk went out on business and left him thinking he intended going out to see a friend, but his summons came quickly and the death messenger had summoned him while alone. It was a great shock to his family, but God marvelously sustained. The funeral service was held Thursday evening, the 14th. A large number of friends gathered showing him to be highly esteemed by those who knew him. One woman who lived in the flat above them said, "Well, he was a very quiet man; the only time we ever heard him was when he was in prayer."

The body was taken by boat to Kars where we held a preaching service in the Free Baptist house to a large congregation. Text Rev. 7:13-14. We enjoyed preaching and felt God used the word for his glory. Brother Morrell was 65 years of age and leaves a wife, one son, a number of brothers and sisters with a large circle of friends. He is safe in glory, whither we shall go if we are faithful.

M. S. TRAFTON.

"SHE TRUSTED ME."

Charles V., Emperor of Germany, and the bravest of soldiers, was one day in camp when he was told that a swallow was building her nest upon his tent. He gave orders that it should not be disturbed. So the pretty nest with its dainty, soft lining was finished, and soon the mother bird was sitting on her pearly white eggs. But before the young birds were hatched the army had to break camp. The tents were all struck except that of the Emperor.

He said: "Let it stand. I can get another shelter, but she cannot for this brood. She trusted me for a home. I will not fail her." Surely the bravest are the tenderest.—The New Guide.

Conflicts in our personal christian experience arise more frequently from a determination to have our own way than from any other cause. To get along well we must constantly say, "Thy will be done."

A child wimpers and cries because it cannot have its own way. We frequently hear older ones doing the same thing.

Persons who do not comply with the will of God on the line of duty must not be surprised if they do not enjoy light and liberty, as that is only found while doing his known will.