

PLEDGE

Toward Paying for alms 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.

Previously acknowledged.....	\$1390.00
A friend, Moncton.....	10.00
Isaac Lawson.....	2.50
Charles Trask.....	2.50
Sandford Sewing Circle.....	7.50
Mrs Sarah Kimball Helms.....	5.00

MISSIONARY EMERGENCY FUND.

Previously acknowledged.....	\$175.70
Charles True.....	1.00
Moncton Church, collected by	
Mrs. P. S. Jones.....	14.40
Mrs. F. H. Locke.....	1.00
Miss Eliza Churchill.....	1.00
Mrs. Sarah Kimball Helms.....	5.00

Highway Acknowledgements.

Bedford M. Hayes, July 1907; Mrs. Sarah Davis, April 1909; Mrs. Wm. E. Vasey, April 1908; P. G. Blaney, July 1908; Mrs. P. F. Taylor, Dec. 1908; G. W. Robinson, Dec. 1906; John Good, June 1908; Mrs. E. Sharp, Dec. 1908; Henry Benson, Sept. 1904; Maria Eldridge, Dec. 1907; Mrs. Jacob Harris July 1908; Mrs. Rebecca Cann, May 1908; Mrs. Josiah Rodney, May 1908; Mrs. Anthony Sollows, Feb. 1906; Mrs. Elias Porter, June 1908; Miss Alma Slipp, July 1908; Mrs. Henry Albright, July 1908; Rev. H. F. Grass, July 1908; J. E. Drysdale, May 1907; Mrs. S. J. Hill, Jan. 1908; Rev. C. S. Hilyard, May 1908; Rev. G. M. Campbell, Jan. 1908; A. L. Berry, Nov. 1906; Jacob Maddison, Dec. 1908; T. W. Prince, Dec. 1907; Eugene Wilcox, June 1907; Mrs. F. H. Locke, Nov. 1907; Wm Beesley, June 1908; Mrs. J. O. Secord, July 1907; Mrs. Warren Sollows, Oct. 1909; Mrs. Lewis Churchill, Dec. 1908; Leonard Sabine, July 1908; Mrs. Robert Burgess, July 1908; Rev. P. J. Trafton, May 1910; Mrs. D. W. Helms, Dec. 1908; Mrs. John Erb, July 1908; J. E. Valley, July 1908; Rev. A. W. Morrell, May 1907; Rev. A. Hartt, Aug. 1908; Mrs. J. C. Arnold, Dec. 1907; Mrs. F. H. Hale, Dec. 1907; D. H. Hayes, Dec. 1908; Spurgeon G. Jones, July 1908; Mrs. Merritt E. Colwell, July 1908; C. B. Harvey, Dec. 1907; Miss Cassie Greer, Dec. 1907; Hattie Mitchell, Nov. 1905; Mrs. Sidney Gibbs, Feb. 1909; Mrs. Henry Post, March 1907; Reuben Smith, July 1908; A. J. McPherson, Sept. 1907; Moses D. Hilman, June 1908; Mrs. E. M. Tingley Feb. 1907; Peter Mc. Ginnis, July 1908; A. Lottimer, Dec. 1907.

HELP WANTED FOR RIVERSIDE CAMP MEETING.

We want two strong girls to wash dishes during Riverside Camp Meeting, and six or eight young ladies to wait on table for their board. Applications must be made immediately to Rev. H. C. Archer, Hartland, N. B. Rev. P. J. Trafton Fort Fairfield, Me., or the editor of this paper.

NOTES FROM BEULAH.

"It is not the platter you are after, but the food." "The earth is God's footstool, Heaven his throne, but man is his temple. How men abuse the temple!"

REV. C. S. HILYARD.

By the grace of God I never fret; I repine at nothing; I am discontented with nothing. And to have persons at my ear fretting and murmuring at everything, is like tearing the flesh off my bones.—John Wesley.

CORRESPONDENCE.

PAULPIETERSBURG, Natal S. A.

May 20th 1907.

Dear Highway,—These are beautiful winter days with constant sunshine, though the nights are cool we haven't had any frost yet. Some days when the wind is heavy we feel the cold almost as much as we did winter days at home. Where we do not have fire in the house, we have to wrap up to keep warm.

Though late in the season we are still having fever patients. Dr. Sanders being to the Pongola for two days Mrs. Sanders and myself have had to diagnose our own cases. One is lying in the straw kitchen whom we are treating for malaria another we are doing our best to relieve from an acute attack of rheumatism. The larger the dose of medicine they receive or the sicker it makes them, the more good they think it does.

We have our gardens about all harvested such as pea-nuts, water melons, izinglubo, etc. as you know most of the vegetables remain in the ground all winter or until they are needed. Sweet potatoes grow very large, we weighed one not long since which tipped the scales at 11½ lbs. The natives have potatoes similar to our Irish potato though not so white which are very nice. There are native beans (izinglubo) also peanuts, quite unlike those we have at home. It is interesting to see the different ways they have of cooking their food.

They like corn when it is the hardest roasted, by the way they do not like it tender as we do, then they will boil it whole, this they call isijinzi, which they are very fond of. They also grind corn between stones occasionally sprinkling with water while they work to make it moist so as to mould into loaves for bread, corn cobs are laid in the bottom of the pot, then this bread is laid in after being wrapped in pumpkin leaves and cooked in boiling water. The meal is also made into a thick porridge and a thinner porridge is used for the babies. Greens or Imfino, is made from young pumpkins the leaves and vines being used as well, cut fine and when cooked makes a delicious dish. A very delicate dish is made from amaselm, this is quite like squash, and when green is cut in quarters and boiled. This is eaten from the hand the outside serving as a dish the inside being scooped out, when the amaselm is old and dry, dipping cups and drinking vessels are made from it, which are called gourds. The native bean or izinglubo are tramped with the feet which removes the outside or shell, before being cooked. They are round and much larger than our beans.

The people will seldom eat anything which their forefathers were not accustomed to, but for this prejudice they could grow many vegetables that they do not now have. Fish are plentiful but they will not eat them yet. Occasionally one among the young people will taste them until they become fond of them.

These foods are all eaten without salt, save as they get some for a luxury. When they have meat, they eat meat alone, the same as any of their food. Each one is eaten separately, that is one of each make the entire meal.

As for eggs they do not think of eating them as they say they would be eating chickens, each hen can lay her eggs, set and if she hatches only one chicken it is all the same, she is allowed to scratch for this one until it is old enough to care for itself. When they really need something they will sell fowls, but not any other time. Like the colored people at home fowls are such a delicacy they will even help themselves to their neighbors property without paying for them.

Mr. Kierstead held two services yesterday on the mountain where several of the workers assisted, good meetings with much interest. Another meeting was appointed for Thursday.

We are praying much for a real sweeping time of salvation. Oh! beloved this is so much needed, thousands all around us will be filling Christless graves unless we can reach them and win them to Jesus. This can only be done through the power of the Holy Spirit.

We praise him, that he is equal to every emergency, and can give victory in spite of opposition or the wiles of Satan. Can even transform these heathen souls and make them Christlike, then in turn they can become soul winners, reaching

many that the missionaries are unable to reach.

So then let us not be weary in well doing, for in due season we shall reap if we faint not.

Yours for darkest Africa,

IDA M. KIERSTEAD.

PAULPIETERSBURG, Natal, South Africa, May 28th, 1907.

Dear Friends,—Sunday I accompanied Dr. Sanders on a visit to another place to hold a meeting. As Miriam, our youngest missionary, could not be left behind very well we took her along too. How! Why the same way that all natives carry their babies. uLydia wanted to go so I got baby ready and with a small blanket slung her on uLydia's back. She made no objections and slept all the way there. When I took her and entered the dark hut, whose doorway was so small I had to crawl in on hands and knees, she opened her eyes and gazed all around at the interior of this nicely built house. It was all so strange and new I feared she would cry but she stood it all well until things got too warm; then she cried and I had to take her out and sit outside until the service was ended.

The hut was a large one but could not hold all who came as there were over fifty. All listened well and even some of the small children (there were eleven outside by the small door) seemed interested. The head man is willing for meetings to be held there and it is in a good location for such work, five miles from this central station and within easy reach of many people.

The head man from another kraal about a mile beyond where Joseph and his friends have been holding meetings for the past year, was there accompanied by several of his people. uMahatshahatsha says he wants to be a christian and I saw him putting his speller in his pocket for he has begun to learn to read. It is his two daughters uLea and uTopi who are most earnest in their desires to follow Jesus but they have great opposition. The Boer on whose farm they live does not want them to be christians and constantly opposes them. He burned their books one time and is very angry with them at the least provocation. So whether they will go through or not time will tell. Evidently God himself is speaking to them and helping them for they both told me one day how He had very wonderfully answered their prayers at different times when they were in trouble, and had delivered them. This has helped their faith and both are very near the kingdom. Don't you want to especially remember them in your prayers? But I have digressed and wish to tell a little more about the meeting. uLydia has a very bad cold and about lost her voice, so I expect it was a bit of a trial not to be able to sing, but she testified grandly. There were several other christians there but she did better than them all. She has the work so at heart and is so earnest.

While I was outside with baby there were quite a number of others with me, little children and babies with one old grandmother. I was much impressed with two little tots; the bigger one, only about four years old, was the nurse for a big fat boy nearly two years old and not so much smaller than herself. Now he was fussy. His mother, a Christian, was inside. The little nurse took him first on her back and walked around with him a bit. Then she would gather him up in her arms and kiss him, all the time crooning softly and with such a motherly-care look right out of her dear little eyes that I did not wonder he was pacified for she loved him and he knew it.

The meeting was rather long and the little folks got tired but did well. One little thing just able to walk nicely, was very full of play and gave her little nurse no end of trouble to keep her quiet. She was very much afraid of my glasses so I did not dare to watch the cunning little thing. By and by her mother came out and joined us by the doorway and that kept her quiet till all came out. At such meetings there are, sometimes, no end of disturbances. I have spoken about the babies; there are always babies at kraals. Then the dogs, goats, or pigs to say nothing of hens and chickens make trouble with their noise. Only a tiny kid bothered us outside of the babies, but I have seen the other animals at other times quite noisy. However, none of these things seem to disturb any of the congregation

and the teacher must just make the best of it. But in spite of such things God's word gets a chance to fall into hearts, and some get helped, others awakened and Jesus is glorified. It is blessed work and we all enjoy it.

Miriam stood the ten miles journey well and is now ready for the next missionary tour. Mothers, you see, I begin young to teach my little ones to be missionaries. My greatest aim and ambition for them is to spend their lives in some part of God's work. They are just as hard to manage about going to meetings as any other children, and I sometimes think a little harder than some, but I am trying to do the best I can and will leave the rest with God. I know you are praying for us. That helps me so much.

Yours in Jesus,

MRS. H. C. SANDERS.

PAULPIETERSBURG, Natal, South Africa, June 3rd, 1907.

Dear HIGHWAY:—We praise the Lord this morning for His continued presence with us. We feel more and more our own helplessness and utter dependence upon Him in all things. Truly it is blessed to know that His providential care is continually over us and that so long as we are obedient to His divine command He will show Him self strong in our behalf.

Winter is coming on in real earnest the past few days for this climate. Nearly every night we have heavy frosts and one night it froze ice nearly three quarters of an inch thick. These frosty mornings are very hard on the bare feet of the poor natives. They also feel the need of warm clothes. If the people at home who are contributing to the spread of the gospel here could be here for a time and see the needy condition of the people, we think they would appreciate more than ever the comforts and blessings which have come to them through civilization, brought about by the preaching of the gospel.

True the natives here are not naturally as enterprising as our American and Canadian brethren, but you know that when a people are truly christianized it goes far in making them industrious. We are seeing this principal demonstrated here also. Those who have gone through and are clear cases of God's regenerating power do fairly well in improving their opportunities for bettering their condition in getting more of the necessities of life. And since the preaching of the gospel does tend to the uplifting of the people along this line, we think that this alone should be enough to call for the sympathy and support of those who have been slow in taking an interest in the work. But then we are mostly concerned of course in the salvation of their souls and we are glad to report that this phase of the work is progressing. We had two encouraging services here yesterday with a congregation of about sixty. Also a service was held on the mountain recently through the week with good attendance and interest. We were unable to leave the station last week, but as far as possible we want to go out about three times a week during the winter months to hold meetings in these places. We have a number of earnest seekers in these different places and it is quite necessary that services should be held as often as possible to teach them the way of salvation. There are new places also into which we would like to go during the winter and carry the gospel to those who know nothing of the way of life.

Yours for souls in Africa,

I. F. KIERSTEAD.

SHOW YOUR KINDNESS NOW.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words, while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin with a eulogy, than a life without the sweetness of love and

sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—Watchword.

RESTITUTION.

I was once preaching, and a man came to me who was only thirty-two years old, but whose hair was very grey. He said, "I want you to notice that my hair is grey, and I am thirty-two years old. For twelve years I have carried a great burden." "Well," I said, "what is it?" He looked around as if afraid some one would hear him. "Well," he answered, "my father died and left my mother with the county newspaper, and left her only that; that was all she had. After he died the paper began to waste away; and I saw my mother was fast sinking into a state of need. The building and the paper were insured for a thousand dollars, and when I was twenty years old I set fire to the building, and obtained the thousand dollars, and gave it to my mother. For twelve years that sin has been haunting me. I have tried to drown it by indulgence in pleasure and sin; I have cursed God; I have gone into infidelity; I have tried to make out that the Bible is not true; I have done everything I could; but all these years I have been tormented." I said, "There is a way out of that." He inquired "How?" I said, "Make restitution. Let us sit down and calculate the interest, and then you pay the Company the money." It would have done you good to see that man's face light up when he found there was mercy for him. He said he would be glad to pay back the money and interest if he could only be forgiven.

There are men today who are in darkness and bondage because they are not willing to turn from their sins and confess them; and I do not know how a man can hope to be forgiven if he is not willing to confess his sins.—D. L. Moody.

MY HOPE

You ask me what my hope is. It is that Christ died for my sins, in my stead, in my place, and therefore I can enter into life eternal. You ask Paul what his hope was, "Christ died for our sins according to the Scriptures." This is the hope in which died all the glorious martyrs of old.

Take that doctrine of substitution out of the bible, and my hope is lost. With the law, without Christ, we are undone. The law we have broken, and it can only hang over our heads the sharp sword of justice. Even if we could keep it from this moment there remains the unforgiven past—"Without shedding of blood there is no remission."—D. L. Moody.

WHY MEN FAIL IN THE MINISTRY.

"Well, I have to tell you that, as a rule, men do not fail from want of brains or lack of intellectual ability. They fail from sloth or from lack of sympathy with others, or from an exaggerated sense of their own dignity, or from lack of common sense, which is denoted by the expressive Scotch word "thrawnness."

"We have to bear the yoke in our youth; we are set to work, and kept at it often at work which is disagreeable, and for which our young wisdom fails to see any kind of use. If we fail or grow lazy, there is always schoolmaster or professor, and board regulations, and examinations, and a whole lot of godds, often disagreeable enough, by which we can be prodded from behind, and kept at it.

"But when we get free from them all, and are left largely to the freedom of our own wills—not the happiest of states, if we are to believe the shortest Catechism—then comes the time of testing; and then many a man breaks down. He gets lazy, or at least he does not see the need of doing unconsoling work; and he becomes a failure, and goes to swell the scrap heap of humanity."—Prof Lindsay.