

Personals.

Mrs. Mary Doane writes: Enclosed please find one dollar for Balmoral Farm Fund and my renewal for the Highway, which is a valuable paper to me. I enjoy reading its clean pages and cannot afford to be without it. I am glad that Jesus is mine, and I am His. "He has done great things for me whereof I am glad." Praise His name!

Rev. W. E. Smith is now stationed at North Towanda, Pa.

Rev. G. W. Henderson has moved to Blaine, Me.

Sister R. W. Richardson, who has been a faithful reader of the Highway for many years, has removed to Patton, Me.

Dr. J. E. and Mrs. Jewett were in Fredericton on the 26th. By their invitation the Editor enjoyed a very pleasant ride in one of the latest model seven passenger auto cars, including a short visit with Brother B. N. Goodspeed.

Miss Rhena Brown collected \$21 for Balmoral Fund at Lower Brighton.

PERPLEXING PRAYERS.

We have been quite perplexed over some good people's prayers. They beget no response in the hearts of the people of the prayer meeting; their prayers never lift a meeting, but have the opposite effect. We have chided ourselves because our heart did not and could not respond to their prayers, and having faith in their honesty and sincerity, but evidences go to show that their prayers do not bring satisfaction to their own hearts. The following suggestive questions by a writer in the Wesleyan Methodist may throw some light on their prayers:

Is it you that gets the answer from heaven, or is it the Holy Spirit in you that makes intercession, and gets the answer for you? Here again we strike a truth emphasized by the mystic writers that we are not able to pray to our Father as we should but through the Spirit who is in us. See Rom. 10:6. One of the hardest lessons that the Christian has to learn is that the Trinity is abiding within the wholly sanctified,—to recognize him whether we feel his presence or not. "When the Spirit helpeth my infirmity it seems very easy to pray." A common truth that we do not value as we ought. "At other times it seems that it is all words and don't go up." "How is it that sometimes you cannot pray for some certain one? It is because the Spirit sees that they are not ready to receive, and the Spirit does not make intercession in you for them? How is it that you pray so easily for that other one? Is it because that other one is ready to receive?"

Can it be possible that the Holy Spirit is the element that is lacking in those prayers? Or is it a lack of recognition of his presence by the suppliant?

WHEN THEY ARE DECEIVED.

When the shepherd in Scotland was asked if his sheep would follow the voice of a stranger, he replied: "Yes, when they are sick; but never when they are well. A sick sheep will follow anybody." Just so long as a Christian keeps himself in a healthy condition by feeding on God's Word and by exercising in his fields of activity there will be little danger of his going off after the "faddists" and false teachers of his age. It is when his ears become diseased—when he has contracted ear itch—that he becomes restless and dissatisfied with his Master.—The Lookout.



MRS. I. F. KEIRSTEAD.

PREVAILING PRAYER.

When Jesus was here upon earth we find that he spent whole nights in prayer alone with God. I fancy those night seasons were times of refreshing for his own soul, as he prevailed in prayer in behalf of those, "his own," who were so indifferent to his teachings. Multitudes followed him day by day, not because they loved him, not because they accepted his teachings or believed him to be the Messiah, but out of curiosity or for the loaves and fishes. So the great heart of Christ was burdened, and we hear that pathetic cry, "How often would I have gathered thy children together," &c., but ye would not.

These days in the home land are so different from our African life. Here all is hurry and bustle, hurrying to do this or that, hurrying to get to the pictures or show, even so hurried on Sundays, or resting from this hurry they cannot go to church. Others too busy to really take the time, which they know they should, for prayer. The result is weak and emaciated Christians. In Africa things move slowly. Natives work slow. Even the Europeans lack energy after living there a few years, perhaps due largely to the heat of the climate. Transportation throughout the country is a slow process. Very trying to one's patience sometimes was all this slowness, and yet our native Christians put many white people to shame. They were energetic after they became Christians, all were workers, taking pleasure in walking several miles each Sunday in order to help others in a service, telling their brother friends what great things the Lord had done for them; and they love to pray.

More than once I have heard at midnight our devoted girls praying on the hillside. In spite of the darkness and numerous snakes they would pour out their hearts in prayer and praise to God. If Jesus needed to spend so much time in prayer, how much more should we his children be in the spirit of prayer. It may be in the quiet of the morning hours, with the Book, and as he unfolds to us his word we will find a sweet peace stealing in on our souls, giving us new life and more soul food than at any other time.

The secret of a successful Christian life is prayer. So then let us do more praying, especially for those who are so indifferent to their souls' welfare. When we prevail in prayer we will have an answer from the skies. We will see souls born into the kingdom and they too will begin to pray.

I. M. K.

"There are many branches but only one vine."

MARRIED.

At the Reformed Baptist Parsonage at Woodstock, N. B., on Oct. 18th, by Rev. H. Smith Dow, Moses H. Brown and Carrie A. Shaw, both of Middle Simmonds, N. B.

The home of Mr. Enoch Steves at Grafton, N. B., was the scene of a quiet wedding on Oct. 20th., when their son, Lester, was united in marriage to Miss Hannah Harris, of Toronto, Ont., by Rev. H. Smith Dow.

At the bride's residence, Deep Cove, Grand Manan, Mr. Charles J. Foster, of Seal Cove, and Mrs. Blanche E. Russel were united in marriage on Oct. 16th, inst., Rev. F. T. Wright officiating.

At the Reformed Baptist Parsonage, Hartland, Leigh A. Golding, of Peel, Carleton Co., was united in marriage to Annie B. Knowles, of Presque Isle, Me., Saturday evening, Sept. 16th, by Rev. P. J. Trafton.

At the Reformed Baptist Parsonage, St. John, N. B., Oct. 20th, Mr. Roy E. Morrell and Miss Maud K. Ross, were united in marriage by Rev. G. B. Trafton. On their return from an extended trip through the Upper Provinces they will reside at 120 Broad Street, St. John, N. B.

At the Reformed Baptist Parsonage, Fredericton, Oct. 20th, by Rev. S. A. Baker, Mr. Warren Wallace, and Mrs. Victoria C. Dunn, both of Central Hainesville, York Co., N. B.

At the Reformed Baptist Parsonage in Marysville, on the evening of Oct. 20th, William D. Arnold and Lena E. Boyce, both of Marysville, were united in marriage by Rev. H. Smith.

A HOLINESS SERMON.

A sermon which does not conflict with or antagonize holiness does not necessarily fulfill the requirements of a "holiness sermon." The Christian Witness makes this criticism of professed holiness preachers, and we have wondered whether there were any of the class mentioned in the Wesleyan Methodist Connection: "There are literally scores and more than scores of preachers in the professed holiness churches, and no small number of recognized holiness pastors and evangelists who seldom, indeed many there are who never preach a sermon that has in it the elements" that constitute a holiness sermon. Following is the definition of a holiness sermon given by the Witness:

A holiness sermon should have at least the following elements: It should have a holiness text. That is, it should have a text that clearly teaches the truth or some phase of the truth of entire sanctification. It should be clearly shown that the doctrine of holiness is not a fanciful interpretation of an isolated portion of God's Word. The doctrine, the experience, the life, all or some vital part of the truth should be clearly presented and urged on the people. Moreover, a true holiness sermon should have as its objective the leading of the hearers into the experience of holiness, and of course should have much of urgent exhortation to that end in the delivery of the message. A holiness sermon should be preached by a holy man, or at least by one who stands as the honest friend of that truth and as a true seeker after holiness of heart.—*Wesleyan Methodist*.

Brethren, does this hit near any of us?—Ed.