

REASONS FOR BUYING BALMORAL FARM.

Balmoral, M. S., Paulpietersburg,
Natal, So. Africa, July 26, 1916.

Dear Highway,—Here is a question from an interested friend in a letter just received—
“What advantage in our buying Balmoral?”

It may be that there are others truly in sympathy with this work, who do not yet see sufficient reason for this outlay.

I will, therefore, mention a few reasons that have not yet been given, or have been forgotten.

Most important, to my mind, is the fact that if we never buy we must lose all our improvements. When we rented this farm 12 years ago, it was bare veldt—no garden, no trees, and no buildings. But now, besides our buildings we have groves and orchards, until ours is the best fruit garden that I know of for a hundred miles.

The church, though small, is of burned brick with iron roof, and a building that will endure the storms after most of us have passed away. The same is true of the hospital room just completed, as well as two other large rooms. Our stable is of stone, while a carriage house of the same is in the course of construction. The dwelling house, though of sun dried brick, is kept in good repair, and will outlive any of us.

We have fifteen hundred plantain (like banana) plants, and peaches more than we can use, while of apples, apricot, orange, nartje, lemon, grape, quince, grenadilla and plum there are all a large family needs. About ten acres of garden land are nicely inclosed with wire fencing and iron posts.

My enterprising boys are always planting more fruit trees, while every year sees our wattle groves enlarging, and some long needed building done. Thus our Mission Station is not only valuable, but increasing in value every year. Fortunately, our agreement of rental is secure, and contains an option of purchase at a set price.

Since this agreement was made, the price of land has much increased, nearly doubled in value, partly because of a new railway running through our nearest town, Paulpietersburg.

Matters now look as though we would always want to keep this as our Mission Station. In fact this farm may soon be the center of a “Native Location.” This has long been talked of and is to come before Parliament the first of 1917. If it passes, many more natives will come to this district and settle, as they do on all “Native reserves” or “Locations.” Our mission would then be far more needed than now.

On the other hand, if for any reason our society should decide to give up mission work here (of course none of us anticipate this) we should make ourselves secure against the possible loss of all the buildings and orchards, etc. The only way to do this is to buy outright. Then if the unexpected happened and we wished to sell, we could get the value of the land and also of the improvements, thus saving a loss of more than \$2,000, besides making a profit by the increased value in the land.

Thus, I have given what, to my mind, is the great and imperative reason why we should buy.

You will notice that I mention above, that the matter of making our district a native reserve is to come before Parliament the first of the year. If this scheme does pass, then no European may thereafter buy any farm in said reserve. Each white man may hold his farm as long as he desires, but when it finally passes



Sister Sanders and Family at Balmoral Farm,
South Africa.

BALMORAL FARM FUND.

We have just one month to complete this fund. The money must be sent by Oct. 15th to reach Dr. Sanders in time. Read Dr. and Mrs. Sanders' letters in this issue then send in your subscription.

This is a hurry up call; don't fail us!
Address—S. A. Baker, Moncton, N. B.

BALMORAL (MISSIONARY) FARM FUND.

Previously acknowledged	\$2,552.90
Now needed for purchase of the farm	583.49
For expenses in transfer, etc.	200.00
B. N. Goodspeed	5.00
Mrs. Tanner Dibblee	1.00
Perley Briggs and wife	2.00
Henry Hoyt and wife	2.00
Clarence Allen	1.00
A friend	1.00
Miss Lorenda Landers	5.00

THE HIGHWAY.

On account of the large increase in the expenses of printing the Highway, we request all of our subscribers to be prompt in sending in their renewals. Every one should see that they are paid up to 1917. Please don't neglect it. Although it will be a little new to you, but you can write Moncton just as easy as our former address.

Praise may puff up a shallow nature, but it always brings something of humility to a deep one.

“There are no short-cuts or round-about ways to life's best things.”

from him he must sell either to the natives or to the government. Thus, you see, if you wait until Parliament sits, we run a risk of never being able to buy.

Therefore the need of hastening your subscriptions that the deal may be closed before the new year and we make ourselves safe from possible financial loss. Trusting you will generously respond to Brother Baker's urgent appeals, I remain.

Yours in His service,
H. C. SANDERS.

THE EXTRAORDINARY GIFTS OF THE SPIRIT.

(By Dr. Daniel Steele.)

In the Old Testament we read of extraordinary gifts of the Spirit entirely different from the graces of the Spirit. Bezaleel was endowed by the Spirit of God “to devise cunning works in gold and in silver and in brass” for the beautifying of the Tabernacle. Samson, when the Spirit came upon Him, became preternaturally strong; and both Balaam and Saul were seized by the Spirit, who constrained them to prophesy although they were utterly destitute of grace. From his birth, John the Baptist was filled with the Holy Ghost rather as an outward gift than as a Pentecostal grace. This Old Testament endowment of the Spirit did not render him sinless from his birth, but it inspired in him a vivid sense of Israel's apostasy and of his own vocation to preach repentance for sin as a preparation for the coming Messiah King. He was endowed with a dauntless courage to rebuke sins, even in the court of the king, and an irresistible eloquence, not of the polished Grecian, but of the rugged Hebrew type, to sway multitudes toward righteousness. He was greater than Abraham, the founder, than Moses, the law-giver, than David, the warrior king of the Hebrew nation, and yet less than the least in the Kingdom of Christ. Although these least had not the showy gifts of the Spirit, they had what is far better, the presence of the Comforter in their hearts crying “Abba, Father.” The filial feeling, with the assurance of forgiveness, as the distinguishing New Testament grace, together with the Pentecostal fulness of the Spirit as the Comforter and Sanctifier.

It is natural that extraordinary gifts should flow forth from the Holy Spirit in the New Testament times, to signalize the beginning of His distinctive work as the Paraclete. When the Son of God by the incarnation came into the sphere of matter, it was expected that His miracles would be in the realm of things sensible. But the Comforter marked His entrance into the human spirit by miracles in the sphere of the mind, the word of wisdom, the word of knowledge, faith, as a charism, miracles, prophecy, discernment of spirits, tongues and interpretations. The only exception is healing, which Bengel suggests has continued to the present time as a specimen of the other gifts, just as the portion of manna laid up in the ark was a proof of the ancient miracle. In order to the intelligent discussion of this charism it will be necessary to describe another with which it stands in immediate connection, the gift of faith. This differs from the common or saving faith, called the grace of faith, in the following particulars:

1. The grace of faith is grounded on the general promises of the Bible, while the gift of faith rests not on the written Word, but on the assurance wrought by the Holy Spirit that the prayer will be answered and the work accomplished.” (Wheldon).

2. Hence the grace of faith, when exercised in prayer for temporal blessings, is always accompanied by the condition “If it be Thy will.” The gift of faith is the assurance beforehand that it is God's will to bestow the thing desired.

3. Saving faith is morally obligatory on every soul having a knowledge of its object, Christ; and the absence of such faith is the ground of condemnation (Jno. 3:18). Miracle-working faith, a special gift, is required of no one, but is bestowed sovereignly by the Holy Spirit, “severally as He will.” Hence there is no more culpability for the absence of this faith