

CORRESPONDENCE.

Durant, Okla., June 28th, 1917.
Brother Baker:

Enclosed you will find \$1.25 for the renewal of the Highway. I can't afford to do without it. I love to read the letters from our missionaries in Africa, telling what great things God has done for them in bringing precious souls to Christ, and buying the missionary farm. Truly, it is the Lord's doing, and marvelous in our eyes. I enjoy reading the testimonies of the Saints and may God bless them all. When I read how Sister Smith and Sister Miller had been promoted and gone home to be with Jesus and how they will be missed.

Friends fondly cherished have passed on before,
Waiting they will watch us approaching the shore.

I have the victory in my own soul. Praising God all the time for saving and sanctifying me, and keeping me true to him. I am still in the rescue and jail work, digging diamonds out of the rough. I had rather be doing this great work than be in Heaven. I attended the great meetings in Oklahoma City, conducted by Rev. L. Milton Williams and Bud Robinson, and enjoyed them so much. They were the old fashioned revival meetings.

The Lord willing I am going to the big camp meetings in Texas. I would enjoy being in my home land camp meeting, but as I can't, I will do the next best.

I pray God will be with you in great power and many souls saved and sanctified.

Best regards to all the family.

Your sister in Christ,

MRS. MARY SEELEY.

MISSIONARY CORRESPONDENCE.

Hartland, South Africa,

May 20th, 1917.

Dear Highway:

At last Lydia is to be married. Her first lover proved unworthy and she gave him up. Then came a long time of waiting—you may remember we often spoke of this matter as she is our most advanced native worker, having lived with us, then with Brother Kierstead, then with us for many years.

During the waiting time her faith was that God would find her a man after His own heart. Both her father and brother kept asking her to "bring the cattle" that are paid for a bride among this people. Sorely they pressed her, telling her to marry any man who had the cattle, even though he might be a heathen. All this was to her a great trial and test of faith.

Finally her faith was rewarded by the coming of Josefa, who is a promising young preacher, with ideals both religious and social akin to hers. He has built a square stone house and hopes to have table, chairs, cupboard, elevated bed, and keep sugar and salt always on hand. But the most important, in her estimation, is his true Christian character. To marry "only in the Lord" is with her, among the commandments to be observed.

This afternoon she with girl friends,

the bridesmaids, goes to her father's home. From there she will be brought here by a large band of native Christians. They will sing all the way along the road—five miles. Then, after the marriage ceremony, all cross the Pongola River and go to the home of the bridegroom. A great feast will there await them. They will then have travelled, singing fifteen miles and be ready to eat. Then follows an all night song service, as there is not accommodation for so large a company to sleep.

After the wedding you shall hear more of this, to our church, a great event.

May 22nd.

The wedding has come and gone. Lydia, who was with us so many years, is now a distant neighbor. She is only about fifteen miles away and will probably still help in our mission work, and yet, somehow, we feel very sad. She had become so one with us that it seems like our family circle is broken.

She is not as strong as most of the native girls and does not relish the prospect of becoming the drudge of her husband's kraal. There seems no way of escape for her as Joseph's father paid the cattle for her and now claims her labour in carrying wood, water and doing the grinding for several families. Had her husband furnished his own cattle then she would have been free to work for her own house alone.

She has, however, a grinding mill for corn and hopes to get a donkey to help carry her burdens.

We have just been refreshed by the fellowship of a Swedish missionary, the mother of Anna, who is acting as "mother's help." She heard that her daughter was down with malaria and came to visit her, and remain as nurse, if necessary. But, as a rule, of which Anna was no exception, our cases of malaria yield to quinine in one day. The exceptions are those cases that run on a time before quinine is begun.

This has been an especially bad year for this fever. There have been five cases in our own family during the last month, while two deaths have occurred on this farm. Reports come from all quarters, showing the same condition everywhere.

Lydia, who has just gone from us, slightly understands this fever and its treatment. But most of the natives do not distinguish it from others. She has quinine and may treat successfully, but more likely not. Fortunately for her the fever season is about over for this year.

We just had a visit from Aloni's brother, Simoti, who reports good meetings at his outpost, and new converts. They live nearly sixty miles away, but will come here for baptism. We hope to visit them soon.

The Lord of the harvest is giving us souls continually, keeping us in health, supplying all our needs. Truly, our cup of blessing runneth over.

Ever yours in Him,

H. C. SANDERS.

Inspiration is far better than perspiration in preaching.—Rev. A. Hartt.

You have to preach some folks clear out of the ring, then they will come back right.—C. S. Hilyard.

MISSIONARY MEETING AT SANDFORD, N. S.

A missionary meeting was held in the R. B. Church at Sandford, June 22nd. The church was decorated for the occasion by the young people, and the following interesting programme was carried out, chiefly by the younger people and children.

Opening Hymn—I'll be a Soldier for Jesus.

Scripture reading and prayer by Pastor.

Singing by choir—The Work Must go on.

Reading by Mrs. Howard Thurston.

Exercise by Ruth Durkee and Dorothy Landers.

Duet by Mr. and Mrs. Albert Shaw.

Recitation by Vera Michael.

Solo by Gladys Williams.

Recitation by Dorothy Landers.

Singing by choir—God's Kingdom Is at hand.

Reading by Mrs. Evans Rodney.

Recitation by Margaret Burns.

Dialogue by three girls.

Duet by Dorothy Landers and Ruth Durkee.

Reading by Mrs. Edmund Churchill.

Recitation by Gladys Rodney.

Exercise by four girls.

After an earnest address by the Pastor, an offering of \$19.41 was taken and the service closed by singing "Go Tell the Glad Story."

M. C. THURSTON, Secy.

REPORT ON TEMPERANCE.

Your committee on Temperance beg leave to report:

We have great reason to rejoice because of the great advance of Temperance throughout the world. A wave of temperance sentiment has swept the country. There are now under prohibition, Russia, twenty-five states in the United States, Newfoundland and all Canada with the exception of British Columbia and parts of Quebec. In England and France there has been an awakening of temperance sentiment and a large curtailment both in manufacture and sale of strong drink. In Canada, taken individually, the advance has been large and satisfactory.

We are all more or less familiar with the N. B. Temperance Act which came into force May 1st of this year. We wish to express our thankfulness to God for such a victory and for the transformation that has followed its incoming.

We congratulate the N. B. Temperance Alliance in their success in securing so efficient a man as Rev. W. D. Wilson for the office of Chief Inspector. We believe he is the right man in the right place. We wish now to note some answers to the often repeated question, "Does prohibition prohibit?" Halifax City abandoned the licensed saloon the 1st of July, 1916. The police records show that from July 1st to 21st in 1915. There were under license, 116 arrests for drunkenness and 42 for disturbances. For the same period in 1916, under prohibition, there were 9 arrests for drunkenness and 3 for disturbances. That means that arrests fell off over 92 per cent.

In St. John during May last year there were 118 arrests. For May this year there were only 13 arrests. Here also the falling off of arrests was 92 per cent. This rule holds in almost every place where prohibition is adopted. In St. John in 1916 there were 2,000 arrests for all crimes; out of that number 1,200 or 60% were for drunkenness. Then if we take into consideration that a large percentage of those other arrests were caused by intemperance we would see that no less than 80 per cent. of the crime in St. John was caused by rum. This is what is generally allowed, that 80 per cent. of the crime in the United States and Canada is due to drink. What an argument for total prohibition!

In this report we feel that it would be most proper to commend the late Government for passing the N. B. Prohibition Act, and also the new government for prohibiting the advertisement of liquor in the newspapers.

Though now we can look back upon victories won, the battle is not ended. We must entrench ourselves and use every means to hold the ground. Therefore, we urge upon our churches their responsibility in the matter. We would also recommend that those living in Scott Act Counties assist in the repeal of the Scott Act in order that the new and better law may be brought in. We as an Alliance wish to go on record once more as standing for total and worldwide prohibition, and do hereby pledge ourselves to work for the same.

H. C. MULLEN,
A. H. TRAFTON,
J. H. COY.