

## MINISTERS AND CHURCHES.

The 2nd district quarterly meeting will convene with Grey's Mills Church, Sept. 25-28.

The first district quarterly meeting will be held with the Victoria Corner Church, Sept. 4-7.

Rev. H. C. Archer was taken sick at Fredericton on his way from the Riverside Camp Meeting.

Rev. W. W. Howe has been unwell since Beulah Camp Meeting; he is reported as gaining.

We expect to be able to give definite places and dates of meetings by the National Holiness Workers, Rev. W. H. Huff and Rev. C. W. Ruth, in our churches in our next issue.

Don't forget that the New Tusk Church is small but is intensely alive, and is undertaking to build a parsonage and is worthy of assistance. Write Rev. P. W. Briggs, Havelock, Digby Co., N. S.

The preaching and testimony services of the Grey's Mills Church are reported by Brother S. H. Bradley as specially good.

Rev. L. J. Alley reports the interest increasing in his church at Beals, Maine. He says: We had a beautiful day on the 24th. The church is going down before God. Last evening our vestry was nearly full. Good interest and conviction is on the hearts of the people. We have a loyal band who mean to stand by the truth, and use their means for the promotion of holiness.

## MISSIONARY FUND.

In Memorial, John D. Foster .....\$5.00

## BEDDING FOR RIVERSIDE HOTEL.

Mrs. John W. Grant, 2 pillows.  
Mrs. B. Colpitts, 1 pillow.

## QUARTERLY MEETING.

District No. 2 quarterly meeting will convene with the church at Grey's Mills, Kings Co., N. B., Sept. 25-28. Churches please send delegates and written reports.

The National Holiness Association just closed a very excellent meeting at Old Orchard. The meeting was under the leadership of the National President, Rev. C. J. Fowler, D.D.

## ANONYMOUS LETTER.

Some anonymous letters are worth notice, the Treasurer of our General Missionary Society received one recently which contained fifty dollars, and the promise of fifty more in six months, for the support of a native worker in South Africa. Thanks. Our missionary society will gladly be the medium through which friends may do missionary work who prefer to use their money this way.

## NO-WHERE.

A brother recently called upon us that came from nowhere, and was going nowhere, and we expect he got nowhere. Very much like much present day religion. People started from no-where, and are aiming for no-where and don't expect to get any-where.

## PERSONALS.

Mrs. (Rev.) W. E. Smith and son, of Somerville, Mass., were at the Riverside Camp Meeting on the 17th.

Mrs. F. W. Foster and son attended the Riverside Camp Meeting.

Mr. S. C. Page, Jr., played the cornet at Riverside Sunday afternoon, which was much appreciated.

We regret to learn that Brother J. H. Seeley, of California, is seriously ill.

Rev. D. Rand Pierce, of the Pentecostal Nazarene Church, preached at St. John on Sunday, 10th, and at Fredericton on the 17th. Brother and Sister Pierce are visiting friends in N. B.

Brother Ziba Orser was generously remembered at Riverside Camp Meeting.

The friends at Fredericton, especially Brother and Sister Barr, Brother and Sister Clowes Patterson and Brother and Sister L. A. Morrell are worthy of special commendation for their hospitality as we passed through that city to and from the camp meeting.

Sister D. H. Nixon, of Hartland, has been visiting friends at St. John and Moncton. She returned home on the 23rd inst.

Nursing Sister Miss Gertrude E. Baker, who spent over four years in hospital service overseas, returned home on the 18th.

Sisters Alice and Helen Bradley are at their home at Grey's Mills. We hope they will be able to remain until after the quarterly meeting.

We were compelled to hold a considerable number of the Riverside personal notes over until this issue.

Rev. David Anderson is to hold a meeting at Calais, Maine, in the latter part of November with the Methodist pastor, Rev. Russell O. Norris.

Another list of personals should be written of the brethren and sisters who remained home and attended all the services of the church and Sunday school during the summer.

## WHY OPPOSE HOLINESS.

John Wesley in a letter to that eminent saint of early Methodism, Hester Ann Rogers, says:

"Those who love God with all their hearts, must expect much opposition from professors who have gone on for twenty years in an old beaten track and fancy they are wiser than all the world. These always oppose the work of sanctification most."

It is not hard to understand why this is so. Carnality always opposes that which most makes it uncomfortable. God has convicted the whole world for holiness. The professed Christian who fights holiness, has either back-slidden or never had spiritual life. The worst opposers of every spiritual work have been church members in every age. When we see that backslidden people intensely fight holiness we are more than ever convinced that it is scriptural and divine.—Christian Witness.

The Canadian Press states that one of the chief causes for the unprecedented state of congestion of the London docks is said to be an influx of wines and rum, for which the liquor trade gave tremendous orders immediately after the armistice was concluded.

## MARRIED.

Lowell-Dunning.

Aug. 24th, at the residence of the groom, Beals, Maine, by Rev. L. J. Alley, Mr. George W. Lowell and Cora B. Dunning. Mr. and Mrs. Lowell will reside at Beals, Maine.

## CORRESPONDENCE.

Brother Baker:

Please find enclosed my renewal for the Highway. I enjoy reading it; it is a paper that should be in every home.

I am still looking to Jesus and find him a great shepherd to lead his children. My testimony is that Jesus saves and sanctifies me. Glory to his dear name.

IOLA A. BROOKS.

Lower Southampton, N. B.

## PATIENT WAITING.

It is hard to be quiet in a tempest; hard to wait when everything seems going from us. But to be quiet is to trust in Him who is greater than storm or misfortune. "Be quiet," "wait"—wait for what? Wait for calm; wait for deliverance; wait for God. He will come—will come with strong hand and outstretched arm, mighty to save. This is a part of the higher education of the child of God—to wait, to learn to wait. You may have to wait months, years, but wait.—Exchange.

## IF THE LORD SHOULD COME.

If the Lord should come in the morning

As I went about my work,  
The little things and the quiet things

That a servant cannot shirk,

Though nobody ever sees them,

And only the dear Lord cares

That they always are done in the light of the sun,

Would he takes me unawares?

If my Lord should come at noonday,

The time of the dust and heat,

When the glare is white and the air is still,

And the hoof-beats sound in the street;

If my dear Lord came at noonday,

And smiled in my tired eyes,

Would it not be sweet His look to meet?

Would He take my by surprise?

If my Lord came hither at evening,

In the fragrant dew and dusk,

When the world drops off its mantle

Of daylight like a husk,

And flowers in wonderful beauty,

And we fold our hands and rest,

Would His touch of my hand, His low command

Bring me unhopd-for zest?

Why do I ask and question?

He is ever coming to me,

Morning, noon and evening,

If I have but eyes to see,

And the daily load grows lighter,

The daily cares grow sweet,

For the Master is near, the Master is here,

I have only to sit at His feet.

—Margaret Sangster.

"Genuine social regeneration must be preceded by individual regeneration."