

to speak to the student body in their chapel service at E. N. C.

While in Massachusetts it was our privilege to call on Mr. and Mrs. Crosby, who used to live in Sandford, N. S., and on Mr. and Mrs. Hartley Sabean and daughter, who used to live in New Tusket, N. S. Wife and I had the privilege of eating a fine meal and spending a pleasant time with Miss Ruth Landers, Sandford, N. S.

Enroute from Boston to Jonesport, I spent one night and part of a day with Rev. and Mrs. H. L. Robertson, Milltown, Me. Mrs. Robertson is not very well. Will the Highway readers please remember her in prayer?

We wish to thank all the Highway readers for their Christmas cards.

We are engaged in meeting with Rev. H. S. Wilson at Jonesport. Our next campaign is with Rev. H. S. Mullen at Black's Harbor, N. B. We covet the prayers of God's children. Pray, beloved!

Yours for victory,

G. A. ROGERS

Dear Highway Friends:

Greys Mills, Kings Co., N. B.

As some friends have requested me to send in a report of my Colportage work for the British and Foreign Bible Society, I submit the following brief account of my work for the six months of the summer and autumn of 1942. I worked through Albert and Restigouche Counties, and parts of Kings, Gloucester and Westmorland Counties also. Ten days in Northumberland, covering both sides of Black River and both sides of Napan River. I also conducted a Bible stand at all the meetings at Beulah Camp. (The local places visited were Belleisle Bay, Kiersteadville, Belleisle Creek, Collina Corner, Searsville, Kierstead Mountain, Lower Millstream, Head of Millstream, Cosman Settlement, Havelock, Salem, Canaan Road, Corn Hill, Hill Grove, Anagance Ridge, Anagance Station, Mechanic Settlement in Kings County). (In Westmorland County, Killams Mills, Steeves Settlement, Ridge Road, Hicksville, Harewood, Alward Road, Glenview, Fawcett Hill, Bleakney, Kinnear Settlement, Interval Settlement, Wheatons Mills, Lewis Mountain, River Glade, Goddard Road, Mountville, Scott Road, Eagle Settlement, Salisbury and vicinity, Hildegard, George Road, Ammon Road, Cherryfield, Irishtown, Dundas, Humphrey's, McLaughlin Road, Lutz Mountain, Steeves Mountain, Chesterville, Dover, Harrisville, Lakeville, Painsec Junction, Bateman Settlement and several other back settlements). (In Albert County from Petitcodiac to Foret Glen, Glades, Pine Glen, Niagara, Dawson Settlement, Steevescote, Salem, Shenstone, Osborne Corner, Isaiah Corner, Round Hill, Baltimore, Steeves Mills, Turtle Creek, Nixon, Colpitts, Middlesex, Synton, Maple Glen, Parkindale, Harrison Settlement, Wilson Settlement, Pollet River, Prosser Brook, Pleasant Vale, Mapleton, Forest Hill, Mountain Road, Little River Road, Gowland Mountain, Church Corner, Elgin, Goshen, Mountville, Hopewell Cape, Hapewell Hill, Chester Road, Caledonia Mountain, Shepody, Lower Cape, Horton, Waterside, Bayview, Albert Village, Harvey, Alma, Salisbury Bay, Point Wolf, Hastings, Lake View, Midway, Little Ridge, Cape Enrage, Beaver Brook, West River Road, Curryville, Albert Mines, Demoiselle, Weldon, Hillsboro, Lower Coverdale, Coverdale and Upper Coverdale). (In Restigouche County I worked through the towns of Campbellton and Athol-

ville, and all along the No. 11 Highway from Campbellton to the Matapedia Bridge at the extreme North-end of the province. I also made thorough canvass in all the following county places: Tide Head, Flatlands, Glen Cove, Glen Livet, Dawsonville, Squaw Cap, Wyers Brook Settlement (these last five are back settlers and mostly very poor folk), also Robertsonville and on both sides of the Upsalquitch River, and from Campbellton travelling south and east I visited Richardsville, MacLeods, Dalhousie Junction, Point LaVim, Dalhousie, Charlo Station, Charlo River, Blacklands, Back Settlements, New Mills, Benjamin, Black Point, Durham Centre, Doyleville, Murchie Settlement, Archibald Settlement, Back Settlement, Nash Creek, Jacquet River, along No. 11 Highway to Belledune, Bathurst, then through the No. 8 Highway to Ferry Road, to Chatham, to Moncton, to Greys Mills, finishing up six months work on December 1st, having made about 5500 calls or visits; had the privilege of holding and helping in several meetings, reading the Scripture and prayers with the aged, sick and blind, and children and other needy souls. Speaking a word of comfort to the weary and discouraged; selling Bibles and portions of Scripture to individuals, to churches, Sunday schools, Young People's Societies; at Granges found thirteen families without any scripture, called on many French R. C. homes and other R. C. homes; many of these either bought or accepted Bibles or Testaments, or Gospels from me, and seemed glad to get them, also that I had called to see them. I could tell of many interesting incidents if space would allow.

In all I distributed 625 Bibles, 865 Testaments, 2291 portions of scripture, amounting to \$1675.77. Of this amount 23 Bibles, 37 Testaments and 63 portions in the English, and 14 testaments, 38 Gospels in the French language were given free. To God be all the glory and praise, and may the Blessed Holy Spirit so work upon the hearts of all who received the Blessed Word of Life to the glory of God in the salvation of souls. Amen! In closing I would say in the words of the poet:

"Upon Thy word I rest, so sweet, so pure,
so full of comfort blest, so strong so sure,
The word that changes not, that faileth never!
My Lord! I rest upon Thy Word forever.

Respectfully submitted,

S. H. BRADLEY,
Bible Colporteur

BEHAVING IN CHURCH

Writing on how we may behave ourselves in church, Clarence E. McCartney offers these suggestions:

"That thou mayest know how thou oughtest to behave thyself in the house of God." To those who desire to make the hour of divine worship helpful to themselves and to others, Paul's words might be expanded into the following principles:

1. Come at the appointed hour, not five or ten minutes late.
2. Refrain from all conversation.
3. Maintain a reverent and dignified position of body.
4. Never read the calendar or the hymnbook during the sermon, and especially during the reading of the Scriptures.
5. If sitting at the end of the pew, and another is shown into the pew, either move

along to make room, or stand up so the other may pass.

6. Except when necessary, never leave the sanctuary until after the benediction.

7. Offer a prayer for the people, for the minister, and for yourself.

8. Give the preacher the benefit and encouragement of your thoughtful and earnest attention.

9. Show friendliness to all whom you meet in the church.

THERE IS A REASON

According to J. Edgar Hoover, "more than 700,000 mothers in the United States mourn the fact that their boys and girls, all under voting age, either are or have been in jail, in reformatories, in prisons, or have met death in the electric chair, or by the hangman's rope."

Nothing comes without a cause. A few of these mothers who thus mourn have the consolation that they did their best for their children; but most of them should mourn, not only because their children went bad—to crime and perhaps to eternity without God—but because these turned out so, with the consent of their parents.

How was this consent given? By lack of self-control, so that the parents have quarrelled, and perhaps produced a broken home?

By allowing the movie to form the ideals of the child?

By allowing cigarettes, and cards, and liquor in the home?

By neglect of the Sunday school and the Church?

By the family breaking the Lord's Day—making it a holiday instead of a holy day?

By the breakdown of the family altar?

By the failure of the parents to live strong Christian lives before their children?

It is strong talk, but let us say it: "Hell will be an awful place for any parents who, by their consent, have their children with them there."

In parenthood there is responsibility.—Free Methodist.

A VOICE

"Tomorrow," he faithfully promised, "tomorrow, for revival I'll pray;
Tomorrow I'll plead as I ought to; I'm busy, too busy, today!
Tomorrow I'll spend in my closet; tomorrow I'll humbly bow."
Yet ever a Voice kept whispering: "But the Christ is languishing now!"

Tomorrow, tomorrow, tomorrow—the delay, e'er repeated, went on;

Tomorrow, tomorrow, tomorrow—till the years and the Voice were gone—

Till the Church its God was forgotten, till the land was covered with sin,

Till millions have hopelessly perished, and eternity was ushered in.

O members of the Body of Christ! O Church of the living God!

O editors, leaders and pastors! O saints where our fathers trod—

The Voice still insistently whispers. Answer not, "Tomorrow I'll pray."

The Voice is one of authority, "The Church needs reviving today!"

—Great Commission Prayer Leagut