

CORRESPONDENCE.

PAULPIETERSBURG, Natal, South Africa, Oct. 20th, 1908.

Dear HIGHWAY:—There are many things of interest to write concerning the work this time.

The last two weeks our Wednesday afternoon class meeting have been especially interesting. They have been turned into evangelistic services, as there has been so many unbelievers present. Last week quite a number arrived before dinner, to buy, so in order to catch them we got them into the kitchen immediately after dinner and talked to them for a few moments, then Finiosi, Samyeli, Lidia and Petro followed with strong exhortations; then we dismissed them thinking we would have a later meeting for believers when we were about to enter class a number more unbelievers came so we had a second service for them.

A week ago last Sunday the writer visited the out station near the junction, where Aloni has charge. He is teaching several there. Two girls have finished believing but will have to wait until their father comes home from work to be baptised. One of them is here working for us now. We had a good meeting at her home. Mr. Bell, a white man from Vryheid, who is prospecting near by, was to the service.

Last Sunday, Samyeli had those he is teaching across the river in the transvaal, come to his home to worship. We met with them there and held two services. He seems to have a good work started. Several are dressed already though none have finished believing. Several spent the spare time between the services in studying. We talked to them about building a little chapel over there about four miles from Samyeli's home in a place that would be central for his work, the they say there is gov-

services, we are turning to those who although living very near our church, do not attend it, or any other. We find very many here, who belong to that class, and believe that at least some of them can be reached.

Brethern pray for us.  
Yours in the work.

H. C. ARCHER.

MILLVILLE, Nov. 24th, 1908.

I write at this time to say that we moved into the new parsonage on Nov. 20th about six weeks after beginning the foundation, and we are only in debt about seven hundred dollars on it. We praise the Lord for His goodness to us. How God loves to bless us if we trust Him. We are as cozy and as happy as can be, I have been blessed in my soul since I came to this field, my wife and family are very contented. Last Sunday was a good day with us. We had a good meeting at Lower Hainesville, and Upper Hainesville in the afternoon and a good meeting at Millville in the evening, the congregations were good all day, and there was victory for the truth of full salvation. The tide is rising. Brethren pray for us. The battle is hard but victory is sure.

Yours in Jesus saved from sin,

J. S. RICHARDSON.

LUDLOWVILLE, Tompkins, Co., N. Y., Nov. 24, '08.

Dear Readers of HIGHWAY:—We are glad to greet you from our new charge to which we came at close of last conference, Oct. 15th.

We left the old charge Cincinnati with some regrets because God had raised up there, in the two years of our pastorate, a band of loyal substantial Holiness workers. Many of them young men who were willing to do and dare for Jesus. The victory was won by hard fighting the same as all real victories for holiness are won. The worldly, wealthy people were against us but God proved true to his promise. The congregation steadily in-

creased from 30 in attendance, to 100.

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I am glad for and tried people who are will live or die for Jesus.

Yours in service,  
F. T. WRIGHT.

NACKAWICK.

Dear HIGHWAY:—The time has come for us to renew. I read the reading in the HIGHWAY, it does good, and when I have read it I pass to my neighbours. I am quite well at present. I am in my 77th year since March last. The Lord is my keeper, He my all. "The Lord is my shepherd I shall not want."

E. HEUSTIS.

Purpose of Living.

When some friends Pompey were trying to persuade him from hazarding his life on a tempestuous sea in order to be at Rome on an important occasion, he replied: "It is necessary for me to go; it is not necessary for me to live." It would seem that if a rational system could produce one such man, the religion of Christ should furnish them by the thousand. It has. See the records of modern missions, and the lives of the Careys, the Judsons, the Livingstones, and the army of heroic men and women for which they stand as a type, and they reveal a courage as daring, will as determined, and an indifference to personal interest as great as this.

We need more men and women who, with their eyes fixed on the lands in which millions are perishing shall say as they embark: "It is necessary that I should go; it is not necessary that I should live." Most of us put too high a value on mere existence. The value of life is in the use to which it was put. Henry Martyn and McCheyne, dying at about the age of thirty, had put the divine essence of their young lives to a use that made the mere matter of death seem a trifle. How sweet a thing it is to reflect that in some nursery, or college, or school, other heroes are being trained. Are you mothers rearing such men?—Sel.

Foolish Talking.

"Let your speech be always with grace."

There is power enough to completely cleanse one from all desire for foolishness and jesting. Yet how often do those who profess a high state of grace indulge in this sin. Surely those who spend so much time in vain conversations have never really come to the real knowledge of the truth, nor been cleansed from all sin.

"Talk is cheap," say some; but when we understand that we will have to give an account to God for every idle word; and that by our words we shall be justified or condemned, our words take on new value. Oh, that people would stop and think, and be careful of what they say!

The Bible gives full instructions as to the nature of conversation that is consistent among Christians, so that no one need be in ignorance. There are of course ministers who by their lives and conversation encourage foolishness, but God will not leave in darkness those who really want to know His will.

Foolish words often carry great sadness with them. Some who profess to follow Jesus, turn away many who come under the influence of the Gospel by light conversation. God's people should be helps instead of hindrances to those who seek the Lord, and if souls are lost on account of jesting and joking among Christians, judgment will surely follow.

We are commanded to be witnesses for God and tell what He has done but if the enemy can get us to engage in light conversation, unbecoming to our high calling it will destroy the good effect our testimony might have. Jesus says, "Of the abundance of the heart the mouth speaketh," and if foolish, jests, jokes, light and trashy conversation come from our lips, does it not prove that our hearts are filled with the same? But if the hearts are full or praise to God, the words will overflow in praise to Him.

"Set a banner"

prayer that begins with trustful

passes on into waiting, even

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MacLaren.

Shouting.

A Methodist brother, who is credited with having done "a good deal of shouting," gives his views on this subject, and admonishes against the abuse of this custom. Here are his words: "I shout sometimes myself. I can but regret that I am not often-er on shouting ground. I am opposed to substituting hollering and making a noise to show one's self off and disturb the meeting, for a genuine scriptural shout. I judge no man, but when I hear men shouting and telling long experiences about a clean heart, when they have not paid the preacher and they know he is living on short rations, and his family in want, I somehow can but think the brother has missed his way, and instead of being on shouting ground is just hollering about in the woods to keep up his faith without works.—Wesleyan.

Settling The Score.

Who pays for the fires kindled by drunken men? Who pays for the ships wrecked by tipsy pilots, or lost through drunken captains and drunken crews? Who defends the city from riots incited by men who are maddened by alcohol? Who pays for the feasting and junketing of wine-bibbing public officials? Who feeds the drunkard's hungry children? Who provides for the drunkard's broken hearted wife? Who supports the beggarly tramps who, having wasted their money in drink, wander about the country? Who repairs the losses caused by the failure of intemperate merchants and reckless and half-intoxicated business men? Who makes good the damage caused by the blunders of drunken workmen, and the hindrances of business caused by drunken conductors and engineers? Who repays the money which the drunkards borrow that they may obtain strong drink? Who builds the asylums where crazy drunkards are kept? Who supports the idiot children of drunken men? Who pays the bills of officers for watching drunken rowing? Who hires constables and sheriffs to catch drunken murderers? Who pays the attorneys and juries and judges who try drunken criminals? Whose money supports jailors, turnkeys and prison-keepers to take care of men convicted of crimes committed when drunk? Who pays the expenses of trials and commitments and executions occasioned by the crimes of intoxicated men? Who pays for the property destroyed and burned by drunken mobs? Who builds and supports alms-houses which but for drink might remain unoccupied? Who endures the sufferings and losses and brutalities which are due to the recklessness and insanity of drunken husbands and fathers? Who pays for the inquests held on drunkards found dead by the wayside? Who pays for a pauper's coffin, and for digging a drunkard's grave in the potter's field, when the last glass has been drank?

H. L. HASTINGS.

There is a wrestling, which is an agony and this invariably precedes the reception of a powerful work of grace. Some talk about claiming holiness, others about accepting it, and this is only talk. Those who find the blessed experience of holiness of heart, make their way down to the feet of Jesus, and there they repent and groan for entire deliverance, until they speak the second time, "Be clean"—Banner.

prayer that begins with trustful passes on into waiting, even and sore need, will always fulness and triumphant MacLaren.

TEMPERANCE. NOTES.

Line Stores Raided.

There was something doing in the Scott Act circles on Friday evening last, when Inspector Colpitts, assisted by Sheriff Tompkins and Constables Burpee and Kimball, made a raid on the line stores and arrested J. K. Wise, John Collins, Alonzo Rutcliffe and one Ledbetter, and brought them to Woodstock. The Canadian officers were assisted by two American detectives. The liquor stores at the boundary line between Woodstock and Houlton have been a menace to the safety of the travelling public for some years, and it is about time the authorities of both governments take steps to clear out this illicit traffic.—Dispatch.

Prohibition Is Coming.

The prohibition sentiment is rapidly gaining all over Canada as well as the United States. The law recently enacted prohibiting the shipping of intoxicating liquors into "Scott Act Counties," is working well and putting liquor dealers to no end of trouble to get the vile destroyer to their thirsty customers in those counties. Many thousands of people will welcome the glad day when a prohibitory law will be placed upon our statute books, and efficient officers appointed to see that it is obeyed.

The Presbyterian General Assembly in their recent gathering at Winnipeg, passed strong resolutions in favor of Prohibition and have sent out an eight page pamphlet, entitled "Policy on Temperance Reform of The Presbyterian Church in Canada." The agitation should be worked up by all lovers of righteousness and demand of our government a prohibitory law as quickly as possible.

We are glad to note that there is a strong effort being put forth in several wards in St. John for prohibition. It would be a great victory to have the city, that for a century has cursed the country by its rum traffic at last become a prohibition city.

Rev. B. Colpitts, Scott Act Inspector, assisted by Town Marshall Kelly, seized three barrels of liquor at the C. P. R. station in Woodstock on the 21st. It was marked vinegar. The dealer who shipped it from St. John is likely to pay dearly for his deception for using another man's name as the shipper, beside an action against him for sending liquor into a Scott Act county.

A Blessed Exchange.

When God calls men out of the world, it is with the assurance that He has something better than the world for them. He calls them out not to a nothing, but has provided in the atonement that which will supplant the things of the world, and which is much richer and better, to take their place. Thus He calls from darkness to light, from Satan to Himself, from sin to holiness, from death to life and from hell to heaven; and because of these transitions He gives joy instead of sorrow, success instead of failure, victory instead of defeat, and the "fruit of the Spirit" instead of the "works of the flesh." Oh mystery of mysteries that men should refuse to obey such a gracious call, which is of more value to them than all the riches dug from treasure houses of earth. O brother, slip out from the vanities into the verities of God. Quick March!—R. P., in Nazarene Messenger.

"With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright.

With the pure thou wilt shew thyself pure, and with the forward thou wilt shew thyself unsavoury."