

CORRESPONDENCE.

St. John N. B. Sept. 28th. '09.  
Dear Highway.—It may be possible that some of the friends would like to know my whereabouts and my plans for future work. The Lord richly blessed us in the three tent meetings, but more especially the one at Lower Millstream. Here the prejudice seemed to be deep seated, as only one home was open to the workers at the first but before we closed there were several homes open to us, Praise God. The tent was pitched on Bro. Noah Hicks lot, and it was a good location. Bro. Hicks stood nobly by the work, he certainly is devoted to the cause of holiness. Bro. Walter Lester proved himself a true yoke fellow, he took charge of the singing and did it well. Bro. A F Tanner wat with us for a few days. The people came to hear for themselves and were convinced of the truth; God put his seal on the services and gave a good number of definite seekers at the altar and a good number got blessed. I think as many as forty people stood in the last service saying that they had been helped; and most of the people said they would like to have another next year, Amen. We would not forget to mention the great kindness shown us by many of the brethren in the different places, Bro' Frank and Franklin Carr at Geary and Mr. Glasier Currie at Mactaquac, the workers were entertained at the homes of these men. Bro D F Knight proved himself to be interested in the work of spreading holiness. He was with us in the meetings at Mactaquac and Geary and helped much in every way.  
We are here for a few days on account of the severe illness of my brother-in-law, but expect to be able to return to the work at Collina soon. From there I expect to hold a convention at Norton, then go to Lutz Mountain. Praise God, I am in the work not for an easy time, but to do my best. I need your prayers, my dear brethren and sisters, so much. Any of the pastors who would like me to give them some time, should communicate with me at once. so I shall know how to plan the work to the best advantage to all. Keep on believing and be much in prayer. Holiness is sure to win the day.  
Yours in the work,  
P. J. TRAFTON.

The Hidden Heart.

The heart shaped wedge of iron which was to form part of the new machinery had been carried away almost red hot from the furnace—stolen by those opposed to the new invention, and buried in the ground. Search was made at once, but snow had fallen, and all trace of the hiding-place was lost. But the hot iron warmed the earth above it, and melted the snow, and when morning came there was an odd little patch of bare ground that told its own story to observant eyes.  
"Did they really suppose they could hide that red-hot heart under snow, and have it stay hid?" sneered a foundryman as the wedge was dug out.  
And yet so often we are gravely told of the "warm heart hidden under an icy exterior," of the affection, tenderness and general kind-heartedness which never manifest themselves in words or deeds. Forms of expression may vary, but some expression there must be; love cannot exist and throw no warmth around it. The heart that is aglow with tenderness and sympathy for others will send some sign to the surface. If it never does, we need not flatter ourself that we are really "warm-hearted under a cold exterior." If the inner warmth does not thaw its way outward, the outer cold freezes its way inward.—Selected.  
If you are willing to choose the darkness of faith instead of the illumination of reason, wonderful light will break out upon you from the Word of God.—A. J. Gordon.

Crooked Ways.

A straight road is the shortest road between two points. Given the point of departure and the place of destination, and a straight road has no deviations or uncertainties of route. He who sees a man on a straight road can judge whence he came and whither he goes. As for crooked ways, they run in every direction; nobody knows which way to turn, nor where to terminate. No man ever gets lost on a straight road, but when roads are crooked and turn hither and thither, persons often go astray.  
There are crooked ways in business, when men deceive, circumvent, deceive and defraud. There are crooked ways in politics, when men bribe and slander, and miscount, and falsify, and perjure themselves. There are crooked ways even in religion, when people under the guise of holiness and righteousness make long prayers, devour widows' houses, profess piety, plot mischief, and are like whited sepulchers, on the outside fair to behold, but within full of all rottenness and corruption.  
There are men in business who have laid the foundations of their fortunes in frauds, deceptions, and wrong doings. There are men in office who have begun their career by bribery and falsehood, and who, respectable as they may seem today, know very well that the foundation of it all was fraud and villiany. There are men in high places in the church who have reached their present positions by means of such trickery, scheming, and electioneering as all honest and devout men must abhor.  
The trouble with all these men is they have turned aside to crooked ways. Their course has not been upright, conscientious, and consistent. They have looked one way and rowed another. They have pretended to be guided by one set of motives, when in fact they have been controlled by other and very different ones. They have talked of the cause of God; they have thought of their pockets. They have preached orthodoxy, they meant salary. They have hated wrong, but it has been the wrong which their enemies have committed; the faults of their friends they have defended, palliated, and excused. Their whole life-journey seems to have been in crooked ways. Principle does not rule them, religion does not guide them, religion does not control them. They walk deceitfully, they talk one thing and mean another, their practice and their profession disagree, and their whole course in life suggests a deliberate purpose to deceive the unwary, and make godliness a source of gain.  
What is to be the outcome of all these crooked ways? They end in darkness and in trouble. The man who has deemed himself so shrewd that none could circumvent him, finds his match at last. He has stifled the instincts of honesty in his own soul, and thus has lost the power of discerning right and wrong in others. He has turned from the companionship of the true, the faithful, and the upright, and has found his fellowship among deceivers and self-seekers. As a result he becomes the prey of the unprincipled with whom he has associated. The same arts which he, with them, practiced upon others, now come to be practiced on him. Notwithstanding all his acuteness he finds his match at last; notwithstanding all his watchfulness he is finally caught napping. The hoarded fruits of years of effort and trickery are swept away in a day, and he finds to his utter amazement that what he deemed solid rock was only shifting sand, and that the things wherein he trusted were deceptive and deluding. And so at last he

goes down, down to darkness, forsaken, dishonored and despised. That which is gotten by wrong, cannot be kept by right. By and by the time of judgment comes, and ere men are aware the whole aspect of affairs has changed, the plans they have formed have faded like phantoms, and they are left in the darkness, helpless, hopeless and desolate.  
The man of God can bear up under the adversities of life. He knows whom he has trusted. He is sure that in the end all will be well. But it is far different with those who wander from the true and right way. They come to grief at last. When the righteous have hope, they have despair. The outcome of all their planning and scheming and contriving, is darkness and dismay. "As for such as turn aside into their crooked ways, the Lord shall lead them forth with the workers of iniquity, but peace shall be upon Israel."  
H. L. H., in Sent of God.

The Minutes of the Alliance.

We think some parts of the minutes should have a wider circulation than our pamphlet reaches, hence we copy the following reports of committees, etc.

REPORT OF COMMITTEE ON SUNDAY OBSERVANCE.

"Your committee on the Sabbath Observance beg leave to recommend that this Alliance urge its ministers and churches to labor earnestly on the behalf of a holy Sabbath Day. We note that when the Lord's Day ceases to be a day of rest, it also ceases in great measure to be a day of worship. We therefore regard it as vitally essential to the work of the Lord and all the interests of his church as well as the physical, mental and spiritual welfare of men, that our Sabbath observance laws be strictly enforced and the sanctity of the Sabbath day preserved. We deplore the action of the C P Railway in its inauguration of a Sunday train service, and wish to record our conviction, that great corporations should not be immune from punishment when their greed impels them to disregard the laws which should insure a quiet and restful Sabbath day. Our people should be careful in their deportment on the Lord's Day; and as advocates of a high standard of Christian living, should refrain from any conduct by which they could be understood or misunderstood as holding in light regard the solemn command, "Remember the Sabbath Day to keep it holy."  
May God hasten the day when Christians and worldlings shall have to regard and reverence the Sabbath as one of His wisest and best institutions.

G B MACDONALD,  
H H COSMAN.

This report occasioned an animated discussion, and on motion was unanimously adopted.

REPORT OF COMMITTEE ON QUARTERLY MEETINGS.

Your Committee on Quarterly Meetings beg leave to report that there were 12 Quarterly Meetings held during the year.

No. 1 District held four, one each at Marysville Four Falls, Millville and Lower Brighton.

No 2 District held three, one each at North Head, Calais and Seal Cove. No 3 District held three, one each at New Tusket, Sandford and Brasil Lake. We find that these meetings have been seasons of blessing to the churches where they were held, also to those who attended, as some were saved and sanctified and much encouragement given to the saints. We would suggest that a greater interest be taken in the Quarterly Meeting in all our churches, and that each church be represented by delegates if possible, if not, by letter; and the pastors prove their interest by attending themselves and seeing that delegates are sent to these meetings.

H. SMITH.  
H. C. ARCHER.

STANDING COMMITTEES FOR 1909.

THE HIGHWAY.—REV S A Baker, Editor and Business Manager; Rev'ds W B Wiggins A B, G B MacDonald B S,

J H Coy, M S Trafton, H C Archer and B N Goodspeed.  
Executive.—Rev'ds S A Baker, W B Wiggins A B, H C Archer, G B Trafton and H G Noble.  
Temperance.—Rev P J Trafton, J E Drysdale, H S Dow.  
Sabbath Observance.—Rev'ds S A Baker, S Greenlaw and Leonard Sabine.  
Camp Meeting Workers.—Rev'ds P J Trafton, S A Baker and Deacon J E Drysdale.  
Tabernacle and Grounds.—Rev'ds G B Trafton, Henry Smith, E W Lester.  
Rooms.—Rev'ds M S Trafton, G B MacDonald, S Greenlaw.  
Hotel.—Rev'ds H C Archer, P J Trafton, H H Cosman.  
Quarterly Meetings.—Rev A H Trafton, S H Clark F T Wright.  
Committee on the Bible.—Rev'ds W B Wiggins A B, A F Tanner, A H Trafton.  
Sabbath School Agent.—Miss M A Colwell.

REPORT OF TEMPERANCE COMMITTEE.

"Your Committee on Temperance beg leave to report that while the Temperance cause during the past year has made some progress, it has not made as much progress as we would wish.

Yet we rejoice that prohibition in P E Island has been strengthened; as also that the Scott Act has been so strongly enforced in the city of Moncton, the town of Sussex and in the county of Carleton.

We are very sorry that the higher court decided that the Scott Act did not apply to Dominion Government railways and conveyances, as such a decision is certainly a hindrance to the Temperance Movement.

We are glad to report victory in the United States, many of which have adopted prohibition, and are calling on sister States to fall in line.

We believe that tobacco, cigarettes and opium in all its forms are undermining the young men of our country, physically, mentally and morally; and disqualifies them for the important duties of life. And we strongly discountenance their use. We are also glad to learn that the scientific men of the world are in harmony with these facts, and that the women of Christian and Heathen lands are lands are uniting in their annual gatherings to stop the progress of these evils."

J H COY,  
JAS E DRYSDALE,  
A H TRAFTON.

Bro H C Archer, secretary of Ministers' Association, read the following recommendations, which were taken up section by section and unanimously adopted as a whole.

We recommend that the licenses of Bros Blaisdell, Howe, Long, Tanner, Mullen, Sabine and Wright be continued. That Woodstock Church be permitted to license Bros Clark and Dow. That the suspension of Z B Grass be final and permanent and that he be notified of the fact, and requested to send in his credentials. That Bro F H Grass be held amenable to the Alliance until such time as he returns his credentials.

REPORT OF COMMITTEE ON MINISTERS' RELIEF FUND.

"RESOLVED, that we originate a fund to be known as the "Aged and Disabled Ministers' Fund." That in order to originate the "Fund" every member of the Denomination be assessed twenty-five cents yearly; this amount to be collected by the deacons of each church in January of each year. Also that this amount be forwarded to the Treasurer elect of this fund. That to further extend this fund we solicit individual subscriptions and urge upon those having means to make provision for this fund in their wills along with other of the Lord's work. That preachers be assessed one per cent of their annual salary. That a Committee of three be appointed to consider all claims and needs that may arise and authorize payment according as they, shall judge. That all payments be made according to the Committee's report, by an order on the Treasurer through the Secretary."

The report was taken up section by section, each section being adopted, and then it was adopted as a whole.

Rev M S Trafton was elected as Secretary; Bro A J Marsten as Treasurer, and Rev. S A Baker and Bro D F Knight as additional members to carry out the pur-

pose of the above report.  
RESOLVED, that our General Missionary be authorized to stir up the pastors and members of the churches to see that their buildings are painted and kept in good repair.

MINISTERS OF ALLIANCE, 1909.

- Rev John Gravinor, Grand View, York Co, N B
- " J H Coy, North Head, Grand Manan, N B.
- " B Colpitts, Woodstock, N B.
- " A H Trafton, Port Maitland, N S.
- " W B Wiggins, B A, Moncton, N B.
- " G B Trafton, Marysville, N B.
- " S A Baker, Woodstock, N B.
- " H H Cosman, Beals, Me.
- " M S Trafton, St John, N B.
- " H C Archer, Calais, Me.
- " G B MacDonald, B S, Meductic, N B.
- " S Greenlaw, Royaltown, N B.
- " P J Trafton, Fort Fairfield, Me.
- " Henry Smith, St John, N B.
- " H C Sanders, M D, Hartland, NB.
- " Mrs H C Sanders, Hartland, NB.
- " E W Lester, Mercer, Kings Co, NB
- " C S Hilyard, S Sais, Me.
- " I F Kierstead, Paulpietersburg, Natal, South Africa.

LICENTIATES OF ALLIANCE, 1909

- Bro. M S Blaisdell, B A Greenbush, York Co, N B.
- " W W Howe, St John N B.
- " Ira D Long, Oskaloosa Iowa.
- " A F Tanner, Norton N B.
- " H C Mullen, Woodstock N B.
- " Leonard Sabine, "
- " Fred T Wright, Fort Fairfield Me.
- " H S Dow, Hartland N B.
- " S Harleigh Clark, Woodstock N B.

OFFICERS OF GENERAL MISSIONARY SOCIETY.

- President—Rev S A Baker.
- 1st Vice President—Mrs W B Wiggins.
- 2nd Vice President—Mrs A H Trafton.
- 3rd Vice President—Mrs E Cosman.
- 4th Vice President—Mrs H C Archer.
- Corresponding Sec'y.—Mrs S A Baker.
- Recording Sec'y.—Rev. P J Trafton.
- Treasurer—Rev M S Trafton.
- Assistant Treas.—Rev. H C Archer.
- Auditor—Robson Gibbs.

ADDITIONAL MEMBERS OF BOARD OF MANAGERS.

- Revs G B MacDonald, H H Cosman, C P Phillips, Dr J E Jewett
- Licentiate H S Dow.

Whose Pocketbook.

"Whose pocketbook is that you carry?" said a friend of a business man, as he drew a well-filled wallet from his pocket.  
"Why, my own, of course. Whose else could it be," was the prompt reply.

"To whom the pocket-book belongs depends on another question. If you belong to the Lord, I guess the purse is his also."

"Well," said the man thoughtfully, "I hope I belong to the Lord; but your remark throws a new light on the subject. It never impressed me before, as it does just now, that I am to carry and use this pocket, 'my pocket-book' as my Lord directs. I must think this matter out, for I confess honestly, I never have looked at it in the light in which you place it."—Ex.

On one occasion, after preaching in the pulpit of a close communion church, the visiting minister was in the act of taking his seat among the communicants, when one of the officials remarked:—

"I am sorry, sir, you cannot sit down at our table."

"Your table!" he replied; "I thought it was the Lord's Table, and I knew I should be welcome there."—Sel.

Sam Jones says: "Here is one man who makes whiskey, another who sells it, another who rents a house for the sale of it, another who votes for a party to license it, another who dies drunk. Now, if you can fix that up so that some of the crowd will go to heaven and some to hell, you are a more profound philosopher than I have been."

A true disciple inquires not whether a fact is agreeable to his own reason, but whether it is in the Book.—Adoniram Judson.