

July 30, 1913

## Correspondence.

Campbell Settl,  
July 15, 1913.

Dear Brother Baker:

Please find enclosed my renewal for The Highway. I find it very comforting. My prayer is that it may do much good. My testimony is that Jesus saves me to the uttermost. Glory to His dear name.

Yours truly,  
Mrs. Abraham Schriver.

Sandford, N. S.  
June 10, 1913.

To The Highway,

The quarterly meeting of District No. 4, convened with the church at Cedar Lake on Friday, June 6th at 8 P. M. with President S. H. Clark in charge. Scripture reading by Rev. A. G. Peters was followed by a song and testimony service.

The quarterly business session was held on Saturday, June 7, opening at 3 P. M., with President S. H. Clark in the chair. Scripture reading from I Thess. 5, was followed by prayer by Rev. A. G. Peters.

The following responded to the roll call: Revs. W. B. Wiggins, A. G. Peters and S. H. Clark; delegates Cedar Lake: Bros. Porter and Hurlburt; Sandford: Howard Landers, H. Thurston. Election of officers resulted as follows: President Rev. S. H. Clark, Sec'y. H. Thurston, Treasurer, Bro. Hurlburt; Highway Agent, Rev. W. B. Wiggins; devotional committee Rev. S. H. Clark, Bros. Porter and Hurlburt.

Reports from Cedar Lake, Brazil Lake, New Tusket and Sandford churches were read.

These were all expressive of victory and although the attendance at some of the churches was small, yet the few were doing their best to uphold the standard.

The devotional committee decided that Rev. W. B. Wiggins should preach in the remainder of the services.

Preaching by Rev. W. B. Wiggins Saturday evening and all day Sunday. At close of morning service one candidate was baptized by Pastor Clark and in the afternoon two were received into the church.

Next quarterly meeting waiting invitation through President or Secretary.

H. THURSTON, Sec'y.

## A REASON WHY

A young lady lingered long at my altar. It seemed that she would never get through. She claimed that she did not know what was in her way. Her hair was puffed and rolled and frizzed and, worst than all, somebody else's hair had gotten mixed with hers. She was weeping and sobbing, and finally I said aloud, "Sister, would you be willing to take your hair down and comb it like a saint?" She dried her tears and left the altar without the blessing. I was sure I had struck it.

The next day she came into the opera house where the meetings were held. Her hair was parted in the middle and plastered down flat and slick. She walked straight to the altar, and her knees had hardly struck the floor until the fire from heaven struck her soul and she went through shouting when she got rid of the store-bought hair. When souls linger long at the altar and fail to hear from God there is always a reason.—*Full Gospel and Rescue Journal.*

## THE KING'S HIGHWAY.

### "AT HOMES" FOR PRAYER

This habit of collective prayer should not be confined to meetings merely in connection with the church, that is, on the church premises. It may be cultivated in the home-life, and indeed everywhere. As an illustration, let me suggest that Christian women should turn their faculty for social entertainment in this direction. Why not have "At Homes" for prayer? Why not issue invitations upon this basis, that your friends should meet in your home to spend the afternoon in prayer. If the so-called friends would not accept the invitation, then surely you, as a Christian, are better without such friends. Not only in the home-life, but in all social intercourse, the saints should come together more for prayer. I remember when as a lad I formed a friendship with one David Smith, a colporteur. On our way to meetings among the Cotswold Hills it was our custom, to start a half hour earlier than was necessary that on the way we might make a pause for prayer. Some of the most hallowed memories of my heart today are those meetings of two, one a young man loving his Lord, and the other a boy, opening his eyes towards the possibility of a life-work, pausing at some stile amid the fields and agreeing to ask, asking and obtaining answers. The glory of such meetings lies in the utter absence from them of constraint or compulsion of any kind other than that of the presiding Lord. In such a meeting one may pray as many times as the heart prompts. One may stop without elaborate finish, commence again because in another's prayer a new desire has been born in one's own heart. I think we cannot tell how much it would mean to the strength of the Church if the saints of God cultivated the habit of fellowship in prayer in small groups.—*G. Campbell Morgan.*

## MORE ABUNDANT

A good many people have life, but that is all; they haven't this living water in abundance. They are satisfied with their present attainment, and the water doesn't flow out. They have very little power. The poor Samaritan woman drank deeper than Nicodemus of the water of life. She turned her whole town upside down—no, right side up. Nicodemus got a pitcher of living water, but this woman got a whole well full. But in the seventh chapter of John's gospel we have the highest type. If the Church of God in America lived in this seventh chapter it would be revolutionized.

When I was a boy I used to carry water up the hill when the old well at mother's used to get dry. When I went back there to live, I remember how I used to have to tug the two pails of water, so I found a spring on the mountain side and laid pipes. Now I didn't have to carry water to my house; I sit there and let it run. The first few years in my Christian life I was all the time tugging and carrying water; but now I have a river that carries me. Christ came that we might have life more abundantly; and He wants to give us this living water, that it may flow in upon us and through us. God isn't stingy. He doesn't want us to live, as we say, "at this poor, dying rate." Living rate is what we want! If this water is so free and abundant, you can have it if you will.—*Moody.*

The output of the Bible Societies in China for the year 1911 was almost 5,000,000 copies.—*Sel. Murray.*

## CAMP MEETING

(Dedicated to Camp Sychar.)

There is something kind of soothing,  
In a big camp meeting ground,  
With its arc lights softly swinging  
And its white tents strung around;  
While the oaks just keep a-swaying  
As the cool breeze filters through,  
And you sort of feel contented  
That you have no work to do.

Leastwise that's the feeling  
That you get at Sychar Grove,  
Where the people, they will halt you  
If disposed to wildly rove;  
They will show you how the wicked  
Surely cannot enter in,  
Through the pearly gates of Heaven  
With a body filled with sin.

When the gospel bell is ringing  
And the preacher hits a pace,  
And the anthem from the choir  
Points the way to saving grace;  
You've a feeling that the devil  
Has no chance to ply his trade,  
When the people, they are holding  
A camp meeting in the shade.

So the people, they're a-coming  
To this camp from far and wide,  
For to hear the old, old story  
From the lips of sanctified;  
And the twinkle of the starlight  
Through the tree tops seem to tell  
Of a peace in the hereafter,  
When we know that all is well.

—T. P. Halimton, New Castle, Pa.

(This poem is dedicated to Sychar, it is quite applicable to all holiness camp meetings.)  
—Ed.

## THE SPIRIT

An eminent expositor aptly says:

Some of God's people do not know that there is a definite list of offenses against the Holy Spirit set forth in the Word. In the list we find, for example, blaspheming the Holy Spirit, despising the Spirit, attempting to buy the Spirit, vexing the Spirit, ignorance of the Spirit, deserting the Spirit for the flesh, lying to the Spirit, tempting the Spirit, hardening the heart against the Spirit, quenching the Spirit, grieving the Spirit. Most of these imply or necessitate the personality of the Spirit.

We cannot tempt electricity, lie to a table, vex steam or grieve the force of gravitation. The Spirit is not an influence, a power, a thing, a state or condition, an emanation, an abstraction. He is a person. He is a person as much as is the Father or the Son. Failure to know this constitutes one of the worst forms of the sin of ignorance of the Spirit. Failure to realize this robs us of the most precious and distinctive value of the Holy Spirit in our lives. We need to live in the constant consciousness of His indwelling as a Person; we need to maintain an unbroken personal relationship with Him.—Selected.

It is only through intercession that the power can be brought down from heaven which will enable the church to conquer the world. God operates upon the basis of intercession. His blessings are conditioned upon intercession and through it He continues His saving work, and can do nothing without it.—*Andrew Murray.*