

Correspondence.

Porkhead, Glasgow,
May 7th, 1913.

Dear Editor of the Highway.

At the close of the pentecostal assembly in Glasgow, I was called to hold a four week's meeting with the Petencostal Church in the city of Perth.

Perth has been called the fair city of Scotland, it is situated on the river Tay, twenty-two miles from its mouth. It has a population of nearly 40,000, and is celebrated for its churches and its whiskey. The prevailing religion of Scotland sad to say, does not make the two incongruous. More are drunk with wine wherein is excess, than are filled with the Spirit.

Scotland is indeed cursed with whiskey and formal religion. The deadening influence of Calvinism is seen here, "Once in grace always in grace" is the cradle of carnal security in which many have been lulled to sleep. "Like priest, like people," is an old saying. The laity will never rise above the preaching and example of the clergy; and when preachers habitually smoke and many of them drink, invest their money in the whiskey business, and patronize in manner of worldly amusements, we can well imagine the spiritual condition of the churches to which they minister must be very low. The people flock to church, Bible in hand, on Sunday, but smoke, drink, play cards, attend the dance theatre on Monday. This is the prevailing fashion. Of course there are exceptions in ministry or laity. The headmaster of a large school in the city of Perth whose wife is sanctified, but he himself is not a Christian, told me he is well acquainted with most of the preachers of the city and only two he knows of are free from questionable practices and preach a vital salvation.

But right in this ecelesiastically religious, whiskey soaked, tobacco soaked city we have formed a splendid sanctified band who can shout and praise and live for God. It may be will to tell how the experience of Holiness came to be taught in Perth.

In one of the large Episcopal churches, some fifteen years ago, there was a vicar of most popular abilities and worldly life. His church was very wealthy and fashionable, Lords and Dukes and Knights having a prominent place there. The vicar smoked, played golf, danced and attended the theatre with his members, and on Sunday delighted them with his eloquent and unspiritual sermons. While on a vacation in an English town he was led to attend a Holiness meeting held by the Pentecostal league. The testimony of a humble mill girl put him under pungent conviction. He went to the altar and was blessedly saved. Conviction for Holiness immediately followed and he found the blessing and came back to his fashionable church full of holy fire. His wife had remained at home. She was a fashionable woman without a christian experience and it was a test for him to take his stand before her. Her antagonism at first was most bitter, but seeing the wonderful change that had been wrought in her husband, who took all her persecution in the spirit of meekness, she became convicted, sought God's pardoning favor, and soon received the blessing of Holiness. Her gay and fashionable attire was all modified and she took the Holy, simple way with Jesus.

Needless to say, that when the vicar began to preach radical salvation to his people there

was a stir. He confessed to them his former lack of Godliness and what Jesus had done for his soul. He went to the most bitter men and personally warned them of their danger; he held meetings for promotion of holiness, and called in experienced workers, like Reader Harris, to assist. The city was stirred. Christians with spiritual hunger came, were convinced of their need of holiness and received the blessing. Among the members was the pastor of the Wesleyan church. Great was the reproach that the carnal church heaped upon the head of this spirit baptized vicar. He was not permitted to remain long. From a £1,000 (\$5,000) salary with a rectory, he was removed to a much smaller place. But a good work had begun. Holiness had come to Perth to stay, notwithstanding that some of the worldly pastors looking on said: "It is only a flash in the pan."

During the years there has been a testing and a sifting process. Some have moved away, others have lost out or settled down in the worldly churches, but a goodly number have gone on in spite of Earth or Hell and are far up the mountain today. They were told either to stop talking about sanctification or leave their churches. It is testimony and Holiness in Scotland as in N. B. that the Devil hates. Members can drink, play cards, dance or do most anything and there is no concern, but let the most spiritual ones get sanctified wholly and begin to tell it they must go out, why? because they disturb the casual security of the church. Think of it! While a church in Paisley was disciplining some of its members for professing holiness, some one was leading a prominent elder of the same church home drunk. He was not disciplined.

We never better enjoyed a four weeks' meeting anywhere than at Perth. We proclaim the Gospel of full salvation in the street and in the hall where the church worships. Souls came through to "proclaim blood bought victory." Among those sanctified was a railroad conductor and his wife. He is a man of splendid physique and intellectual ability. For several years he had opposed Holiness, but was convinced, by the lives he saw and by the Spirit of God, of his need. He and his wife came through gloriously. His shining face reminded me of a headlight on an engine. He had been an able speaker for the Unions, but now he is not afraid to stand upon a box in the street and preach full salvation to the crowd that gathers around.

Thank God holiness wins. When I began this way, a lady in one of my churches, came with well meaning purpose, to give me some advice, saying that when I got older and learned more and saw more of the world, I would modify my views about holiness. Thank God the more I read the Bible, study theology, see the world's sin, and know Jesus, and see the way he blesses the truth of holiness, the more fully convinced I am of the churches' need of this glorious truth. Those two months in Scotland have been the most blessed in all my experience. The joy of holiness is continually my strength. Hallelujah forever! Had I not gone in for holiness I would either have forsaken the ministry or been giving so much preaching for so much pay.

I expect to enjoy and preach this glorious truth till Jesus comes or I am called to the place where holiness will be the constant theme.

Yours in Jesus
W. E. Smith.

Dear Brother Baker:—

Enclosed find renewal for The Highway. I enjoy reading it very much, and wish it success in proclaiming holiness. I was much interested in reading the account of the founders of the Reformed Baptist denomination. I took sides with the holiness movement about that time, but did not join the church until about six years ago. The way of holiness is the only true way.

Yours in the service,
Mrs. Edmond Kierstead, Collina, N. B.

Dear Brother Baker:—Enclosed please find my renewal for The Highway. I enjoy The Highway very much. Its pages are clear and always helpful and inspiring. I shall pray that it may have a wider circulation.

Yours in Him,
(Rev.) J. Howse.

Brother Howse is the pastor of the Pentecostal Nazarene church at Oxford, N. S. He was previously stationed at St. Johns, Newfoundland.—Ed.

Dear Highway:—

Enclosed please find my renewal for The Highway. I enjoy reading its testimonies on holiness from which I receive much help. I am glad I have found the way, and I know the true light will shine more and more unto the perfect day. Jesus is my sufficient Saviour.

Yours kept,
Mrs. A. W. Grant, Grand View.

I am glad to state this morning that I still love to read The Highway. It brings me many blessings, and I hear from loved ones in the home land that I would not hear from otherwise. I can praise the Lord that he has been with me and led me thus far. Glory to His dear name. I am saved and sanctified.

Mrs. Alex Johnston, Prairie, Wash.

MARRIED.

At the home of Rev. A. H. Trafton, Perth, N. B., on Wednesday, May 14, Mr. Jerry Giberson to Muriel Clement, both of Four Falls.

At Woodstock, N. B. on May 20th, 1913, by Rev. H. C. Archer, William B. Albright and Miss Ethyl M. Downey both of Hartland, N. B.

At Woodstock, N. B. on May 20th, 1913 by Rev. H. C. Archer, Alfred A. Sweet of Littleton, Me., and Miss Elva P. Hanning of Houlton, Me.

Mr. Arthur G. Bailey, of George Bailey & Son, Gibson, and Miss Norah B. Howard, the daughter of Mr. and Mrs. Joshua Howard, of Gibson, were married at the home of the bride's parents last (27th) evening at five. Rev. H. H. Ferguson, of the Gibson-St. Marys Baptist church, performed the ceremony.

At the Reformed Baptist Church, Carleton street, St. John, May 6, 1913, Miss Florence Elizabeth Bright, of Coventry, England, was married to Chester William Cathline, of St. John, at the conclusion of the Tuesday evening service, by the pastor. The bride was becomingly gowned in a suit of tan serge, with hat to match, and was unattended. The happy young couple take up housekeeping at once on Duke street.
G. B. Trafton.