

CORRESPONDENCE.

Dear Brother Baker:

This is the first year that we have had the Highway in our home. It is so clean and inspiring that I feel stronger after reading it. I feel so thankful to God for his abiding presence and for the way he has blest us in the community. Each blessing we receive makes us the more determined to press on. Our prayer meetings are full of spiritual life and power. We realize that time is short and we must labor continually to convince sinners their need of Christ and to help gather them into the fold before it is too late.

Our motto is that tomorrow's success is founded upon today's preparation. And with God's help we intend to sow the seed of righteousness wherever we go, so that when the bridegroom comes we will be ready with our lamps trimmed and burning bright.

I came to Jesus weary, worn and sad. I have been washed in the blood of the Lamb. He sanctifies me wholly and I am enjoying this walk with my Lord. I stepped out on God's promises, believing them, casting all doubt aside, and no sooner done when my faith was strengthened and I was lifted on higher ground. I have no desire to even glance back into worldliness. I want to push ahead and do all I can for him who suffered and died for me.

Yours in christian love,
MRS. STUART BENSON.
Seal Cive, Grand Manan, N. B.

Dear Brother Baker:

Perhaps it is about time for me to account of my whereabouts.

We are nicely settled in our new home, 133 Albert street, Woodstock, N. B. We have had quite a time getting moved and settled, but are now taking a breathing spell. I am thinking of that hymn sung by Brother Hartt, 'The old Israelites knew, what it was they must do.'

We are often called up "to take up our baggage and go." But it is delightful for Jesus' sake.

We had hardly got settled when about fifty of the dear people of the church gave us a generous house warming. Space would not permit us to write of the many things they left us, but it would amount to several dollars. Brother B. M. Colpitts on behalf of the people gave us a hearty welcome to Woodstock. We could hardly find words to express our appreciation for this

I feel at home with them. The blessing to the church and town.

I feel at home with them. The blessing of God has attended our ministry thus far, and we are hoping for a winter of victory. Will all the Highway readers join us in prayer to this end.

Yours in Him,
L. J. ALLEY.
Woodstock, Nov. 1, 1924.

"Fifty per cent. of the Presbyterian Sunday School scholars under 21 drop out after that age."—Presbyterian Record.

"One who frankly confesses himself to be in the wrong when he is, will be found mostly in the right."

JONATHAN EDWARDS' CONSECRATION

By Rev. F. F. Stewart.

During my early ministry, about twenty years ago, there came into my hands an old copy of the Earnest Christian, published by our sainted Rev. B. T. Roberts, containing the following consecration. It has proved of untold value and inspiration as a model of devotion and activity. After delving into its depths of truth for these years, it still enriches my life today with more meaning than ever before. Surely such a standard of conformity to God's will is greatly needed in this age. May it prove a similar blessing to many.

I have this day solemnly renewed my baptismal covenant and self-dedication which I made when I was received into the communion of the church. I have been before God, so that I am not in any respect my own. I claim no right to myself; no right in this understanding, this will, these affections that are in me; neither have I any right to this body or its members; no right to this tongue, these hands or feet; no right to these senses, these eyes, these ears or this smell or taste. I have given myself clear away, and have not retained anything of my own. I have been to God this morning and told Him that I give myself wholly to Him. I have given every power to Him, so that for the future I challenge or claim no right to myself in any respect. I have expressly promised Him, and do now promise Almighty God, and by his grace I will not fail. I have this morning told Him that I did take Him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were, and that His law is the constant rule of my obedience, and that I would fight with all my might against the world, the flesh and the devil, to the end of my life, and believe in Jesus Christ, and receive Him as a Prince and a Saviour, and would adhere to the faith and obedience of the gospel how hazardous and difficult soever the profession and practice of it may be; that I receive the blessed Spirit as my teacher, sanctifier and only Comforter, and cherish all His monitions to enlighten, purify, confirm, comfort and assist me. This I have done. I pray God, for the sake of Christ, to look upon me as a self-dedication, and to receive me now as entirely His own, deal with me in all respects as such, whether He afflicts or prospers me, or whatever He pleases to do with me who am His.

Now, henceforth I am not to act in any respect as my own.

I shall act as my own if I ever make use of any of my powers to do anything that is not to the glory of God, or do not do anything that is to the glory of God, do not make the glorifying of Him my whole and entire business; if I murmur in the least at afflictions; if I am in any way uncharitable; if I am angry because of injuries; if I revenge my own cause; if I do anything purely to please myself, or avoid anything purely to please myself, or avoid anything for the sake of my ease; or omit anything because it is a great self-denial; if I trust to myself; if I take any praise of any good I do, or rather God does by me, or if I am in any way proud.—In the Free Methodist.

"It is not enough to 'spread' holiness; we must 'plant' holiness so that the devil cannot root it up."

Joy is love exulting. Peace is love in repose. Long-suffering is love untiring. Gentleness is love in society. Goodness is love in action. Faith is love on the battlefield. Meekness is love at school. Temperance is love in training. Love is the greatest thing that God can give us; for Himself is love; and it is the greatest thing we can give to God, for it will give ourselves, and carry with it all that is ours.—Sel.

A young supply preacher stopped in the middle of his sermon with the statement: "Where I am staying they have a litter of puppies. One of them got hold of the rest of my sermon and chewed it up. I must therefore stop here. Rise and receive the benediction." After the service a stranger offered the young man a \$10 bill, saying, "I want one of those pups for our preacher at home."—Auburn Chapel Bell.

John Quincy Adams, at the age of eighty, met a friend upon a Boston street.

"Good morning," said his friend, "and how is John Quincy Adams today?"

"Thank you," was the ex-president's reply, "John Quincy Adams himself is quite well—quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundations. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think that John Quincy Adams will have to move out soon. But he himself, is quite well."

In writing or preaching, prune your thoughts mercilessly of all needless verbiage. We prune our tomato vines, pinching off all suckers, thus letting the strength of the vine go into fruit-bearing instead of needless limbs and leaves. Leaving the suckers would mean a very much larger number of tomatoes, but of vastly inferior size and quality. This is the trouble with many a sermon. They needed pruning which they never got. There may have been many thoughts but they meant nothing—were vapid and juiceless.

A far nobler employment would be for men who claim they can not or do not live the life of the wholly sanctified to go to work on themselves and spend time and energy in seeking God mightily, and not in tinkering with and seeking to lower the teaching and requirements of the Word of God to the level of their own life, or the lives of others which seem to them below the standard required. They should be engaged in a lifting and not a lowering business—in climbing to the level of the demands of the Word, not in degrading the Word to the level of a life they admit to be beneath its requirements. The life should be made to conform to the Bible and not the Bible to conform to the life.—In Beauty of Ashes.