

helpers. Then the Cochrane trio was with us one Sunday. They were of great assistance both in their singing and preaching. Brother Blaney was with us ten days or so and he proved a great blessing. I could see that Brother Blaney had wonderfully improved in his preaching since a year ago. Brother Watson came with Brother Dunlop and preached one night and this greatly boosted. Sister Mariam Saunders was with us several times and preached very acceptably.

Our good folk from Lower Brighton came several times to our assistance. They certainly showed a great interest in the tent work.

After Brother Blaney left us Brother Robinson dropped in and preached for us two different nights.

Results are what we always go by. But I feel assured that more was done than we could see. Because we did not see the great numbers seeking the Lord we hoped and prayed to see. But those who came out in the tent meetings at Debec last year were greatly helped by these meetings and besides all who attended were helped and blessed and we feel encouraged to press on trusting that the seed sown will yield a bountiful harvest before long. We expect to carry on the regular services at Debec as last year. Would also like to announce that I am open for evangelistic service.

S. A. MULLEN

Dear Highway Readers:

As our Camp Meeting at Riverside is now being held at Robinson, Me., I thought I would write some of my recollections of its establishment, also of a meeting which might have been a forerunner of it.

We read in Is. 55th chapter, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." This passage from God's word has brought comfort to many faithful servants of God and given courage to "press the battle to the gates."

In looking back over the way we have come as a denomination, we have seen this promise fulfilled many times, but it brings to my mind one of the earliest efforts put forth to spread the doctrine of sanctification as a second, definite work of grace.

I think it was in the year 1882, just after a Convention held in Woodstock in which a large number had come into the experience, that this meeting was held. It could not be called a camp or tent meeting, as there were neither on the grounds, but a "grove meeting". It was a beautiful grove, owned by Mr. Ira Miller of Royalton, and I think it was under the leadership of Rev. Aaron Hartt, assisted by Dr. Fowler and others from Boston. The workers and supporters were the brothers and sisters of adjoining towns and communities, who afterwards became the charter members of our churches.

As I think of the ministers and workers who were present, can only recall one as now living Sister Simon McLeod.

On the last Sunday of the meeting, Brother McLeod invited Mr. Baker and I to drive up with him to the meeting, as he was going up for Sister McLeod who had been there through the week. It was a beautiful morning and one to be long remembered.

We did not imagine or think that in later years we would be driving yearly to our Camp grounds at Riverside, but God has a way of carrying on his work and we do not know but some seed sown might have fallen upon the hearts of the Smith Brothers at Bridgewater.

As we drew near the grove, we could hear the singing under the leadership of Brother Hartt and it was a chorus of praise and thanksgiving, arising from happy hearts. The love feast was one of great blessing with ringing testimonies of salvation through the precious blood. The sermon in the morning was preached by Dr. Fowler, the text taken from Job, "What then shall I do when God riseth up? and when he visiteth me what shall I answer him?" It was a powerful one and great conviction was on the meeting.

The tide continued to rise in the afternoon and evening, and the service closed with victory and with the result that the people felt that having "put their hand to the plow" they could not draw back," and all were strengthened in their purpose to "go forward".

I was in Royalton a few years ago and I looked to see the grove where this meeting was held, but the woodman's axe had not spared those beautiful trees, but a short distance away I saw a neat church and parsonage, so the labors of the faithful people had not been in vain, although some thought the meeting should have been in some nearby town.

We are often asked how we came into possession of Riverside Camp-ground, and I thought I would state this information for the benefit of some of our young people. We were living in Fort Fairfield, Maine, in 1902 and in the early spring Mr. Joseph Smith visited Mr. Baker and told him he had come up to bring before our Alliance the proposition of our taking over these grounds, with the assurance that we would always use it as a Holiness Camp Ground and improve it as fast as possible. He said that he and his brother were finding it too much of a responsibility and as they were sole owners of it they wished to feel it would be run along holiness lines.

There were some cottages there, owned by different people; of course they were not included with the grounds. Our Alliance accepted the generous offer and that fall preparations were begun for the erection of a tabernacle. The following spring a large tabernacle was erected, ninety feet in diameter. In Aug. 1903, our first Camp-meeting was held. We were present at the meeting held in the fall of 1902, as Mr. Smith had engaged Rev. Mr. Stacy as the Evangelist and Mr. Francis as choir leader.

That meeting was held in a small tent, but the following year our tabernacle was ready and had been seated with (1200) twelve hundred chairs, and I am sure that anyone who has ever attended Riverside Camp, will agree that it is always filled on Sundays, people coming from fifty to sixty miles. I remember at one meeting, a man with family, tent and provisions drove sixty miles and reached there late at night, set up his tent and then got the little ones in bed. Needless to say, they were hungry for full salvation.

Those were not the days of automobiles, but horses filled the big barn and were hitched around among the trees. God gave us a great opportunity and just twenty years from the time of the grove meeting we were reaching thousands with the gospel message and we trust the present meeting will close with blessing. God never left us alone, although great financial responsibilities had to be assumed by the members of the executive, he enabled them to pay yearly the amount required as they had to get a loan, giving their personal notes, to pay yearly a certain amount and the interest. "If God be for us who can be against us," as we have met many obstacles and it has required courage and faith to overcome them.

Having attended Riverside Camp-meeting every year from 1902 until 1924, I realize the work that is entailed upon the brethren. God gave us this wonderful opportunity and now that the ones have gone to their reward, that bore the burdens in the establishment of these grounds we are glad we have younger men who still are so faithfully "carrying on".

I suppose the work at Riverside seems nearer our hearts, as we remember the six beautiful weeks we spent there while the tabernacle was being built; we watched the frame go up, piece by piece,—when the men reached the peak of the building the children took snapshots of the men among the timbers, we had watched so anxiously lest someone would get hurt.

The days would begin with a chorus from the birds singing in the tall trees so joyously, the wild flowers were so abundant and the large trout in the nearby stream added to the enjoyment of us all.

I want to relate one little incident to show how impressions are made upon the hearts of those who perhaps attend only one service.

A young man asked the lady with whom he was boarding if she had a book with the hymn, "Pearly White City". He said he was down to Riverside and the Fort Fairfield Quartette was singing that piece and they were inviting sinners to go forward. He said if they had sung the last verse again he would have had to go forward too. So a song sometimes puts conviction on the thousands who hear the gospel.

I hope you will pardon this long letter, but I have been so interested in the work of our Riverside Camp Meeting, I felt like writing about it.

And our faithful ministers can be comforted by God's Word, as he said, "that in due season ye shall reap if we faint not."

MRS. S. A. BAKER

PREACH DISTINCTLY

A writer in the Sunday School Times some time ago said the following of Spurgeon:

In after years I heard Spurgeon say that he could stand on his platform, speak in conversational tones and yet be heard at the most distant joint in the Tabernacle, and I believe it. But it was not because he shouted. He did not. It was because he was careful, very careful about his enunciation.

In one of his lectures to his students he asserts that some preachers are loud enough, but they are not distinct; their words overlap each other, play at leap-frog or trip each other up. Their inarticulate mumbling is the result of not following the example of that dear Lord who "opened His mouth and taught." Spurgeon embodied his own counsels. True, his voice had a splendid carrying power, but it is also true that, just as Demosthenes set himself to enunciate with pebbles in his mouth, so Spurgeon worked hard to make the best use of the voice God had given him. To hear him read aloud Milton's "Ode on the Nativity," one of the great Greek poems, Bunyan's "Talk on the Shining Ones," or the 103rd Psalm was, in itself, an ear-opener. Not a syllable was slurred. There was no clipping of the final r's or t's. Much-neglected r's were treated with becoming respect. There was no emulation of that wonderful preacher who could pronounce "Mesopotamia" in two syllables. Nothing of the sort. Consonants and syllables, like nimble and airy servitors, tripped about him at his command, and, in well-ordered files, as he willed, each fell aptly into its own place. The common people, yes, the semi-deaf people, heard him gladly.—Selected.