

CORRESPONDENCE

Hartland, N. B.

Dear Highway Friends:

Greetings in Jesus' name.

I want to thank all you dear brothers and sisters, that responded so readily to what Brother Smith and Brother Trafton called a love offering in the February 28th issue of the Highway. I appreciate this more than I can express, but all I can say is thank you, and God bless you, everyone.

I have been in bed ever since the 1st of December and I was never dressed until the 27th of March. I am now able to be around the house. I am hoping when the weather gets warmer that I may get out some. My sickness was caused by bronchial asthma and a weak heart, but it is not so, spiritually. I want to praise the Lord for His grace that enables us to live above all these bodily ailments. I say glory to Him that gives us power over all the powers of the enemy. I want to thank God for His sanctifying power, for His blood makes us overcomers, to Him be all the glory.

ZIBA ORSER

HOLINESS CAMP MEETINGS,
THE GREAT OPPORTUNITY
Rev. C. W. Ruth

During the Mosaic dispensation God Ordained and commanded that his people should come aside and observe stated seasons of worship, and waiting upon him;—particularly "the feast of unleavened bread," "the feast of harvest," and "the feast of ingathering." Ex. 23:14-17. This was a fixed law, and it was imperative that all Israel should observe and obey.

While the observance of these feasts are no longer imposed upon us as a duty, yet it would seem that it must still be pleasing to the Lord to have his people set apart certain seasons when they might lay aside all other duties and devote themselves wholly to him in worship, and the building of his kingdom in the earth; and holiness camp meetings throughout the length and breadth of our land afford just such opportunities.

The camp meeting affords the largest possible opportunity to the preacher and evangelist for the preaching and teaching of the doctrine and experience of holiness. Through the mediums of the camp meeting, he can reach folks with this gospel of full salvation who never would attend a church service where holiness is preached; during the camp meeting sectarian fences are down, and the rivalry incident to denominational interests is laid aside, hence, there is nothing to do but preach the gospel, and lead men and women to the fountains of cleansing. Usually a fraternal spirit pervades the camp ground, and this in itself is wholesome and advantageous and enables the people to give an unbiased hearing to the gospel message,—and forgetting their former prejudices, are made to feel their need, and seek the experience. They would never have heard the preaching of holiness in their respective churches.

Evangelists and preachers who do not preach holiness and get folks sanctified elsewhere, are not likely to succeed in preaching holiness and getting folks sanctified at the camp meeting. The time is too short and costly, to experiment in the matter. If you mean to promote holiness, and really help the people into the experience, better make sure to secure workers who preach holiness and work at the business the whole year through.

Many big preachers never get any one into the experience.

Not only is the holiness camp meeting a very special opportunity of taking the entire family; and as most of the camp meetings give special attention to the children and young people, supplying trained workers, and services for this purpose, there is ever the probability and the hope that in bringing them to the camp meeting they will be saved, and become indoctrinated in the holiness gospel. Surely here is an opportunity for parents to save their children which should not be neglected. Among their associates at home, and in their respective churches there is perhaps very little opportunity and hope for their salvation; but amid the new environs of a holiness camp meeting they would be saved.

Nearly every profession, business, and calling in life demands, and provides for a vacation period, where there will be a change from the usual routine of things, an opportunity for relaxation, for recuperation, and the gathering of new strength and supplies for the battle and duties of life. Both the mental and physical machinery of our complex being demand and require rest, and change, lest we "break down" amid the constant rush and grind of daily rounds. The holiness camp meeting affords just this opportunity. Country people frequently think they cannot spare the time; but if you were on a bed of sickness and pain you could spare the time; then why not arrange for it, and take the time, before the breaking down of your nerves, and your health, compels you to do so. Ten days out in the leafy grove, amid the beauties of nature in physical relaxation and waiting upon God, will be far cheaper than paying doctor bills; and as a result of the physical benefits derived you will be able to do more, and better work all the rest of the year, and all this aside from the spiritual benefits.

Not only are the physical benefits innumerable, but the culture and development of your spiritual life require, and necessitate such an opportunity. You need soul-food, and the helpfulness and inspiration of the fellowship and social contact of others who are of "like precious faith;" and you need opportunity for quiet meditation, prayer, and the study of the word of God. It is thus that you become strong, and fit, and trained to fight the battles of the Lord. At the camp meeting you will get a new supply of ammunition, and the polishing up of your armour, and from the testimony and experience of others, learn how you can best and most successfully put to rout the enemy of your soul. The preaching, praying, singing, music, testimonies, and the victories about the altar will be a blessing and inspiration to you throughout the entire year. Some may be tempted to feel that you cannot afford to go; but the truth is, you cannot afford not to go. It will not cost you much more to live at the camp meeting than it would to live at home. The camp meeting needs you and you surely need the camp meeting. If need be, borrow money and go, for you cannot possibly make a better investment.

And the way to have a real camp meeting, and to have the aforesaid benefits of the camp meeting, is to move over and camp on the grounds. Going back and forth in an automobile daily, and between services is never satisfactory. By this method you will miss some of the most important services, be late for other services, lose the inspiration and accumulative power of the services, and become distracted, and more weary and worn than when you started in. By all means camp on the ground. Determine to give God ten days, and go for full time, and thus become enriched in your own soul, be renewed physically and men-

tally, bless and save your family, and be used in the salvation of your friends and neighbors, and assist in the building of the kingdom of God in general.

EVANGELISTS AT BEULAH CAMP
1894-1945

-
- 1894—Rev. Joshua Gill, Dr. J. D. Collins.
1895—Rev. Dr. Barker.
1896—No special worker.
1897—Rev. Beverly Carradine, D. D.
1898—Rev. H. C. Morrison, D. D.
1899—Revs. H. C. Hartt, G. B. Strouse.
1900—Rev. C. D. Strouse.
1901—Rev. E. M. Trevey, Rev. W. H. Hoople,
Deacon Morse.
1902—Rev. and Mrs. H. F. Reynolds.
1903—Rev. Beverly Carradine, D. D.
1904—Rev. C. J. Fowler.
1905—Rev. W. H. Hoople.
1906—Rev. D. Rand Pierce.
1907—Rev. Beverly Carradine, D. D.
1908—Rev. H. C. Morrison, D. D.
1909—Rev. C. W. Ruth.
1910—Rev. E. F. Walker, D. D.
1911—Rev. E. F. Walker, D. D.
1912—Rev. C. W. Babcock, I. N. Fogg.
1913—Rev. A. P. Gouthey.
1914—Rev. A. C. Zepp.
1915—Rev. Joseph Smith, D. D.
1916—No special worker.
1917—No special worker.
1918—Rev. Andrew Johnston, D. D.
1919—Rev. Joseph Owen.
1920—Rev. G. W. Ridout, D. D.
1921—No special worker.
1922—Rev. A. L. Whitcombe.
1923—Rev. A. P. Gouthey.
1924—Rev. Bona Fleming.
1925—Rev. E. H. Rowe.
1926—Rev. J. B. McBride.
1927—Rev. C. F. Wimberley, D. D.
1928—Revs. Thomas & Gilbert Laite and Rev.
W. E. Smith.
1929—Rev. E. E. Angell.
1930—Rev. John Hewson.
1931—Rev. Dr. Jarrett.
1932—Rev. C. W. Butler, D. D.
1933—Rev. Dr. Peter Wiseman.
1934—Rev. C. W. Butler, D. D.
1935—Rev. John Owen.
1936—Rev. C. W. Butler, D. D.
1937—Rev. E. H. Stillion.
1938—Rev. J. S. Lambert.
1939—Rev. Dr. John Brasher.
1940—Rev. E. W. Tokley.
1941—Rev. C. H. Hardy.
1942—Rev. E. W. Tokley.
1943—Rev. Fred Shields.
1944—Rev. D. E. Wilson, D. D.
1945—Rev. Richard Traver.

CHRISTIAN EDUCATION

The most optimistic cannot hide from his eyes the fact that the world is in a most unsettled and uncertain condition. The future cannot be predicted, but we are hoping for the best, trusting God to bring order out of chaos, victory out of defeat and to save from sin. We must keep ourselves unspotted from the world, keep the glow of love in our hearts, and boldly contend for the faith once delivered to the saints. One way to contend for the faith is to help the educational board build a program of Christian education that will clearly define the faith of the saints and inspire us to possess it.—*Youth's Leader*.