

forts and ministries for the greater work of salvation, or of spiritual blessing to their souls.

And **once more**, we well remember that since Healing is in the Atonement **we are to fix our faith** (and to help the sick to fix theirs) **upon the precious Blood of Christ for their healing, and not upon doctors, drugs, professional healers, mind cures, oil, or upon us** "as though by our own power or holiness" these things could be wrought; **but upon Jesus alone no matter** what means or methods we may at various times employ in healing.—J. H. S.

CORRESPONDENCE.

Dear Brother Trafton:

Just a few lines in regard to the Highway. We have had two copies and enjoy reading its clean pages of free and full salvation. We are so glad that our denomination sends out such a good paper. Very glad to read the letters from the different ones, especially Brother Moses, as we have been praying for him, as also Brother and Sister Baker. May the Lord bless you all. We are away from our home church and do not have the privilege of attending any service, but we expect to be true to God and remember you all in our prayers.

MR. AND MRS. ALTON H. URQUHART.

Rev. P. J. Trafton:

Enclosed find payment for the renewal for the King's Highway. It is a lovely paper and I enjoy reading its religious pages very much.

Sincerely yours,

RALPH POWER.

Dear Highway:

I am writing to let you know about my location and the work. I have enjoyed a good time with God's people in the Reformed Baptist Church at St. John, N. B., where I laboured for three full weeks. We had good fellowship from start to finish. The longer I stayed the more I thought of them. I consider we had a splendid meeting. There were thirty-seven forward to be converted or reclaimed and ten to be sanctified. I found a band of willing workers there, they were ready for anything, pray, testify or sing, any time they were called upon. The choir was at their post, the organist always there; the music was of that nature that added life and spirit, which was a great impetus to the meeting. Then there were those who so freely used their talents in giving us special songs in every meeting that were enjoyed and helped toward the success. May God richly bless these dear ones and make that church a greater blessing to that city than ever. I appreciate much the kindnesses bestowed. To God be all the glory and praise for what was accomplished. My next meeting is at Fort Fairfield, Me., beginning Nov. 2nd. From there we go to Calais, Me. Pray for us, beloved readers. Any others wanting my help in special meetings write me at Perth, N. B., as soon as possible.

H. S. MULLEN.

Dear Highway:

I thought you would like to hear from Westchester Station, N. S., again. Praise God! We are having victory here. Sunday,

the 19th, God wonderfully blessed us in the meetings. Our aged brother, Rev. A. H. Trafton, came with us for services on Sept. 28th and remained with us until the 14th of October. He surely has been a blessing to all. He held meetings nearly every evening when the weather was favorable, preaching and admonishing in psalms and hymns and spiritual songs, leading us into the deeper truths of the Bible. He is 85 years old, filled with the Holy Spirit, and his delight is in the Lord. At the close of the service Sunday evening, the 12th, one sister was received into church membership, after which the Lord's Supper was administered to a large number of believers in Christ. On Oct. 13th it was the wish of the people that Brother Trafton meet with us in a prayer service. We felt badly at parting with our dear brother. At the close all joined in singing "God be with you till we meet again." Our prayers and good wishes follow him. Thirteen new members have united with the church for which we thank God and take courage. We regret very much that Brother Baker is in such poor health. We trust that God will bless and restore him to health again. We ask an interest in your prayers.

Yours in Jesus,

MRS. M. E. TEED.

HIS PEOPLE.

Scores of times in the Word of God we find allusions, more or less infinite, to those who are called "His People." It means that there is a people who belong to God. They are his private property. He is their owner.

In Deuteronomy he says they are a peculiar people. The apostle Peter also says, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." They are not like the world about them. They are distinguished not so much from the world by outward signs and badges as by their peculiar spirit. Jesus said that they should be known by the world—by their peculiar love for each other.

We get light as to who they are by the testimony of the Angel Gabriel who told Joseph "he shall save his people from their sins." In other words no one can be of his people unless they are saved from their sins. If they are his people they are saved from their sins. It is very easy therefore to discover whether we are of the number of his people. If we are saved from our sins we can be saved from our sins, those who say it have been initiated into that number—not otherwise. Those people who deny that we can be saved from our sins, those who say it is a delusion, those who fight and reject holiness and say there is nothing to it, those who say they do not believe in holiness, those who are not willing to be saved from their sins—cut themselves off from the number of those who are his people. This is so simple and transparent a truth that it is strange that people are basing their hopes of heaven on their church membership, and their morals, when they do not even profess to have been saved from their sins. How preposterous! —Christian Witness.

"PHYSICIAN, HEAL THYSELF."

A man came to our door recently selling a sign, "No peddler or agents or solicitors wanted. Do not knock or ring." A woman came to our house selling a patent medicine. A member of the family asked her if she had tried it herself and she replied, "No, I take the Lord as my healer." A woman was exceedingly pronounced as to how the holy sisters should dress. She was so insistent that several were put in bondage to the notions and she passed as a great saint because she was so insistent in straightening up others. We asked her if she had the blessing of entire sanctification. She replied, "O, I believe in it." We replied that that might be, but did she have it? She confessed that she did not. This shattered the ideal that the sisters had been worshipping. A preacher preached on holiness. As he came out of the pulpit some one asked him if he had the blessing. He had to confess that he did not.

There are many wooden guide boards that are telling men where to go. We need living guides who are able to say, "We have been over the ground and are on it now." The apostle says to a young preacher, "The husbandman that laboreth must first be a partaker of the fruits." We must have what we preach and testify to, or it may well be said, "Physician, heal thyself." Of what use to profess holiness if we do not have it? The converse is also true; of what use to have holiness unless we do testify to it? It is wrong either way; if our testimony and fruit do not correspond. If we have it we will tell it; we cannot keep still about it but let us see to it that we have it. What a power testimony has when the life corresponds! God uses such. If we never set any fire where we live we had better ask ourselves if we have real fire that burns and scorches or only a beautiful painted fire. The reason that the early church accomplished what they did was—they had the red-hot testimony that is born of fresh experience. We have too many so-called testimonies that are only reminiscences of years ago. We have so many mis-called testimonies that are only arguments to try to prove the doctrine. If many who are anxious to make people believe the doctrine, were more anxious to present the incontrovertible proof that they have it by showing the fruits, they would accomplish what all their arguments never will accomplish. Let us all have it. What do you say? Let us examine and see if we have any mouldy goods in our "stock in trade."—Christian Witness.

No one wants God who does not want to be holy.

Paul likens the Christian life to a race. Each contestant is to receive a reward provided he stays in the race to the end. This issue is not determined by speed but by patience. "So run, that ye may obtain."

Sin is sure to have a harvest. Saul reaped it; the sons of Eli reaped it; Judas Iscariot reaped it; every lost soul is reaping it. Sowing to the wind is preparation for reaping the whirlwind.