

CORRESPONDENCE

Woodstock, N. B.
April 23, 1933.

Rev. P. J. Trafton,
Moncton, N. B.

Dear Brother:

As several have requested me to write an account of the work here for the "Highway" I will try to do so.

Mrs. Manning told me the revival here was the greatest, in many ways, of her experience. The Spirit of God seemed poured out and it seemed so easy to get people to yield, and had she stayed still longer, interest would have remained good with greater results.

A few have held on to God for years and it seemed God's time had come to answer prayer.

Brother Robertson with his new recruits, went right to work, organized a young people's meeting with a regular attendance of between 50 and 60.

Our prayer meetings, which before the revival had an attendance of from 6 to 12, now has a regular attendance of between 60 or 70. Then a cottage meeting once a week held at the lower end of town or Upper Woodstock, is helping to increase the congregations, besides keeping the spiritual interest up.

Mrs. E. MacCallum formed a Junior Choir and tonight they sang for the first time. It was beautiful to see 52 young people march in and take their places on the platform and as they opened the service with the "Doxology", there was a real song of praise to God went up from a great many hearts when we saw what He had done. The service was really inspiring and Brother Robertson excelled himself in a sermon that must have been real helpful to the younger ones on the way.

The Sunday School has also three times the attendance it did have and interest is not lagging in the least but increases.

Brother Robertson really deserves credit for his faithfulness and has won his way into the hearts of the people. He has worked hard, getting into the homes and giving encouragement and help wherever he can.

Yours truly,
ONE INTERESTED

Fort Fairfield, Me.
May 9, 1933.

Dear Brother Trafton:

God is blessing our work here. There were three seekers at the altar for sanctification on Sunday morning, April 30th, and one at the altar last Sunday evening for sanctification. At one of the prayer meetings last week four came forward for pardon. Our church is being blessed of God. The Sunday School is on the upward move. Last Sunday we had 159 and on April 30th we had 162.

Pray that God will do great things for us here at Fort Fairfield.

Your brother in Christ,
G. A. ROGERS

Moncton, N. B.
Dear Highway:

It is some little time since we reported the work here through your columns. The Lord has been gracious to us during the past months. We are grateful to our God for bringing brother A. G. Good through a serious operation, and now after eight weeks he is able to be out of bed, and we trust ere long will be able to attend the church services.

We engaged in revival services for four

weeks beginning April 9th. Rev. Mabel R. Manning was the evangelist for three full weeks or over four Sundays. We had the meeting well advertised; two large signs on the church, front and side, painted and arranged by brother Wesley Weir, could be seen for considerable distance.

We had good congregations from the first service, and they steadily increased, until at times standing room was all taken, the platform crowded and many were turned away. Sister Manning won her way into the hearts of the people, so that they listened with rapt attention to her messages in song and sermon. She sang and preached in the demonstration of the Spirit and power of God. People were greatly stirred; we did not try to count the number of different individuals who knelt at the altar of prayer, but it must have been close to 200. Our Sister was true to our doctrines, preaching definitely on the New Birth, in order to become a child of God, and entire sanctification, through the baptism with the Holy Ghost, for the believer, cleansing the heart from sin. She went to the C.N.R. Shops on two occasions, and preached to the men at the noon hour.

We had a baptism in the afternoon, April 30th; nine followed their Lord. We continued the meetings for a week after our sister left, being assisted by brother Arthur Deadman. Eight united with the church Sunday, May 7. We are expecting others later. We are praying for a great revival at Fredericton and other sections where special work is being carried on.

Yours for true holiness.
P. J. TRAFTON

MARRIED

Sabine—Green

A very quiet wedding took place at New Tusket, N. S., on the evening of May 5th, when Mrs. Lottie A. Green was united in marriage to Harold F. Sabine of Riverdale, N. S. The ceremony was performed by Rev. H. C. Mullen, pastor of the New Tusket Reformed Baptist church, in the presence of a few members of the immediate families. They will reside at New Tusket.

H. C. MULLEN

Jones—Brawn

A quiet wedding was solemnized on Wednesday, May 3rd, at 4 p. m. at the home of the bride's uncle and aunt, Mr. and Mrs. Clyde McGuiggan, West Saint John, when Rev. I. F. Kierstead united in marriage Miss Isabel Marguerite Brawn, daughter of Mr. and Mrs. Arthur Brawn, of Middle Hainesville, N. B., and Randolph E. Jones, of Hainesville. The bride looked pretty in a gown of hyacinth blue mist of moon crepe. After the wedding supper was partaken of the guests were entertained by vocal and instrumental music. Mr. and Mrs. Jones left next day for Hainesville where they will reside.

THE SECOND WEAK SPOT

(Continued from Page One)

commit sin." (I. John 3:9). The standard for self, and is it not true that the wicked one works to arouse and control the carnal element that remains in the born again person before he is wholly sanctified? This is his medium of approach to this soul. But "he keepeth himself and the wicked one toucheth him not."

There are a few passages of scripture which seem to be favorite with those who take the position that this character under discussion can express so much fruit of the flesh and still be counted as a Christian. I. Cor. 3:1-3; Rom. 7:14-25; James 4:1-3. What better encouragement for the pernicious doctrine "once saved always saved" could be found than to take the position that the above scripture pictures more or less the experience of some Christian people? For if this sort of expression is allowed in Christians, who is to determine when carnality has worked enough of this kind of thing to cause the soul to break with God? If such conduct will not put men out of favor with God, pray what will do it? It seems that we must either take the position that such expression of carnality will put the soul out of favor with God or that the soul can do about anything it desires and still claim to be in the born again experience. In that case it would be hard to say that a soul could ever be lost after it was once saved.

We do not hesitate to take a positive stand against such a teaching. We believe men may be lost eternally though they have once experienced grace, been born of the Spirit. The new birth is a great work of God in the soul. It gives grace to overcome, to walk right, where there is no condemnation. To maintain a place in Christian experience for a so-called carnal Christian is to sanction a weakness God never planned for in the program of His operation in the soul of man.—The Wesleyan Methodist.

OBITUARY

Paul Daniel Cronkite,

At eight o'clock Tuesday morning, May 2nd, the Death Angel entered the home of Mr. and Mrs. Frank Cronkite, Southampton, N. B., and claimed as his victim their infant son, Paul Daniel, aged two months and seventeen days.

The little one contracted a cold, and in spite of tender care, pneumonia developed, which in a few hours proved fatal.

The writer had charge of the funeral service which was held in the Reformed Baptist church. He spoke from Luke 8:52, and was assisted by Mrs. Owens, who offered prayer, and sang two selections: "Jesus Will Bless the Little Ones", and "Safe in The Arms of Jesus"; also the writer and Mrs. Owens sang as a duet, "God's Borrowed Jewel".

Besides the parents, he leaves four brothers and three sisters to mourn their loss. Interment was made in the nearby cemetery.

May the God of all Grace sustain the sorrowing hearts, and enable them to live so as to be able to meet the little one again, that has been taken from them.

LIC. J. A. OWENS

"The crosses which we make for ourselves by restless anxiety as to the future are not crosses that come from God. We show want of faith in Him by our false wisdom, wishing to forestall His arguments, and struggling to supplement His providence by our own providence. The future is not yet ours; perhaps it never will be. If it comes, it may be wholly different from what we have foreseen. Let us shut our eyes, then, to that which God hides from us and keeps in reserve in the treasures of His deep counsels. Let us worship without seeing; let us be silent; let us abide in peace."