

good interest. We feel that God is good to us in giving us a privilege to preach this glorious truth of full salvation. We are not discouraged but feel like travelling on. The people on this circuit have surely been good to us and helped to supply our needs for which we praise God.

We are living at Head of Millstream now. This is about the centre of this circuit so it makes it more convenient in many ways.

Yours in Him,

HARTLEY E. MULLEN

Dear Brother Dow:

Enclosed within this letter is \$3.00 (three dollars) for my subscription to the Highway.

I enjoy reading the Highway very much, and receive many blessings from reading it. I am glad to know that while God is still blessing in Black's Harbour that he is also remembering his children in other parts of his vineyard. May his blessings continue upon his work.

JAMES E. CAMERON,

Black's Harbour

Dear Brother Editor:

Thank you for your kind invitation to contribute to the Highway. I am sending a little homily hastily written with a well-worn ribbon. I find that writing is hard work when one gets out of practice. I congratulate you on your noble office and the able manner in which you are filling it. The Highway always has been good, but good has its comparison. And we have not only excellent, but more and most excellent. So you can see land ahead to be possessed, and can shout to all your readers, "The best is yet to be."

I am glad to see that you are establishing a correspondence course in Religious Education. It will be helpful to many young people who are hungry for mental and spiritual development.

The notes of victory from the different points of battle are encouraging. Holiness must win the day. I am glad to report that after a battle of several weeks, I am getting back to normal and am able to speak and sing with some freedom. But I shall have to go carefully this winter. For nearly forty years we have seen but few days when we could not sing and preach and shout without any restraint. In all those years we have had no sickness worth mentioning and only a few attacks of bronchitis that disappeared in a few days. We still hope to round out fifty years of service in the ministry.

For four weeks we worked in N. S. with a carpenter during the day and led the singing and preached in the evening. We had a great time spiritually, but it took its toll. Paul was hardly sixty and yet referred to himself as Paul the aged. Hard for one at sixty-two to think he is being numbered with the old men. May God keep us young and sweet and hopeful in spirit. God bless all the Highway readers.

Yours in perfect love,

W. EDMUND SMITH

Dear Friend:

I thought I would send Christmas and New Year Greetings to you all through the Highway.

At this season of the year our minds seem to recall the events and incidents of the past year and we realize how much we have to praise the Lord for, and how he has fulfilled

his promise: "Who passing through the valley of Baca make it a well."

I trust that all our pastors and workers in the Lord's vineyard will have a joyous Christmas, and that all the dear friends of other years will remember us in their prayers. I can say with the Psalmist: "I will bless the Lord at all times and his praise shall continually be in my mouth."

With Christian love,

MRS. S. A. BAKER

North Head, Grand Manan, N. B.

#### THE LAW OF MORAL AND SPIRITUAL GRAVITATION

By Rev. W. Edmund Smith

Text: Acts 4:23. "And being let go they went to their own company."

The scene is apostolic. Peter and John filled with the Holy Ghost are the central figures. They are tasting the sweets of persecution which Jesus said must inevitably come upon them. But what was their offense? They were going to church one morning when they saw a man sitting near a gate to the temple exhibiting his physical helplessness as an appeal for sympathy from the passersby, to relieve his material want. No doubt when that cripple saw those two happy-faced men approaching he said to himself, "here is help indeed," for love and beneficence were radiating from the countenances of those two who but a little ago had been through all the glorious experience of Pentecost. But Peter at first sent an arrow of disappointment to the heart of that beggar when he said, "Silver and gold have I none". True they had no silver or gold but they gave him something better. He was gloriously healed.

While this miracle caused the people to rejoice yet it caused anger and retaliating to arise in the hearts of the church authorities. But remember, it was not merely the healing that caused the trouble but the fact that Peter and John disclaimed any personal ability to perform the miracle and attributed all the power and the glory to Jesus, the one whom the Pharisees despised and had nailed on the tree. This was the offence, and for this Peter and John had to suffer. They were placed in gaol; separated from their companions in the faith. But after examination and severe threatenings they were released. The significant testimony is that, "being let go they went to their own company."

I place the emphasis on "own company". A company is a group. True we are each a unit and an individual, but in spite of all independence of thought and dignity of personality and its moral obligation, we each belong to a group or groups, the character of which is more or less descriptive and determinative of our individual moral and spiritual character. We could talk about racial groups and groups national, political, labor, social, educational, reform, athletic, criminal and religious.

But I want to emphasize the moral and spiritual affinities which bring people together and hold them. And I wish to say that while circumstances may for a time separate us from our company, as Peter and John were separated from theirs, yet sooner or later we shall find our own crowd. Our real character will be revealed by the character of the people with whom we become allied, or with whom we intimately associate. The law of moral affinity and spiritual gravitation will inevitably place us where we belong. "Birds of a feather flock together" may be called a platitude, but nevertheless, it contains a principle of eternal truth. Judas by transgression fell and went to his own place. We read that when he

went from that little band that was partaking of the emblems of the body and the blood of Jesus, "it was night". The company that he left was the company of light. Judas did not feel at home in the light which was revealing his guilt in his very countenance. I believe that the darkness was far more agreeable to Judas than the light of that room, and the light that shone from the countenances of Jesus and the disciples. Judas was glad for the darkness to hide his face. He belonged to the realm of darkness. His company was of that order. When he hanged himself he affected no change in his moral and spiritual course. Sin and darkness was the course he had chosen and sin and darkness must be his eternally. "He that is filthy let him be filthy still, and he that is holy let him be holy still."

Paul said they are not all Israel which are of Israel, thus intimating that many who gloried in their national descent and blood relationship with Abraham, had no spiritual relationship with him, for their moral nature was utterly opposed to all the good and the true for which Abraham stood. For "He is not a Jew which is one outwardly, neither is that circumcision which is in the flesh, but he is a Jew who is one inwardly and that is circumcision which is not of the letter but of the spirit whose praise is of God and not of man." Thus we find that people may be identified with companies to which they do not really belong. All their desires and sympathies are with another crowd. They are held by circumstances which finally will release them and they will go to their own company.

Here is a young man employed by a godly farmer whose home is almost ideal in its Christian purity and love. The atmosphere is far removed from that of profanity and obscenity in which that young man was reared. That young man is required to remain to family prayers. But all the while the good man is reading and praying he is thinking of the good time he will have, when labor releases its hold upon him, and he will be free to go to the neighboring town and join with the crowd in drinking, dancing and enjoying himself according to his carnal desires. He really looked like one of the number that was honoring God in that family circle but his heart was not there. Sad to think and to know that young person may not be the hired man but the son or the daughter of that godly man, who frets against the restraints of parental authority and the Christian home and counts the weeks or the years when he or she will be able to break loose from the restraints that hold him or her and find their own crowd, so congenial to them in all their attitude towards life.

Self-respect, personal pride of reputation and fear of shame may have a considerable holding power upon us. But the trouble is this holding power is often released and we are left to follow our real bent and desires. The person who has always lived in a quiet country place, free from contact with great rushing, godless, fun-loving world, may maintain a very moral and apparently spiritual demeanor. But let that person go to the large city where one may know a few of the people that live in the same house, and where the doors to amusement and sin swing wide open inviting you in. The weakness and the sin that lurked in the heart respond readily to the temptations. The individual finds his own company when he is let go by the mere circumstances that held him.

So we find that some who were brought up in a little humble holiness church, played the organ or sang in the choir and bore the reproach that was inseparably connected with holiness,

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