

PERSONALS.

Brother Noah E. Hicks and wife and daughter spent Sunday, the 18th, at Moncton. Sister Hicks was visiting her mother.

Brother G. W. Bates, of Lennens, Me., visited Moncton over Sunday, the 18th.

Sister R. C. Manning has changed her residence to 234 Grace St., Toronto, Ont.

Sister Mrs. Bliss Secord, of Toronto, spent several weeks in and about Moncton during the summer. Those who had the privilege of her acquaintance speak very highly of her. She gave an excellent address at our monthly missionary meeting in August.

Sister Miss Nellie Hartt is spending a few weeks at Royalton.

We are glad to hear from our dear Brother and Sister Seeley, of Inglewood, Calif. Brother Seeley has reached the good age of 81 and Sister Seeley 71; and they will celebrate their 54th marriage anniversary in November.

Brother Robert Barr continues to be a great inspiration to those who visit him. He has attended services several times since going home from Beulah.

Mr. and Mrs. James Mooers, of Boston, are visiting Mrs. Mooers' sons, G. Burton and Dolphe Nixon, at Hartland, N. B.

Brother Russell Brown, of Mt. Allison, visited Moncton over Sunday, the 25th.

Brother A. G. and Sister Good returned to their home at Moncton on the 24th, after two weeks' visit with Rev. H. C. and Mrs. Archer at Millville, N. B. Brother Good reports good live meetings at Millville.

Sister O. R. Esty, of Woodstock, underwent a serious surgical operation at the Houlton Hospital last week and all will be glad to know that she is improving.

Sister R. M. Dow is at Fredericton, where she expects to remain for the winter. Her address is 214 Queen St.

SONGS OF PRAISE AND POWER.

The Editor has a dozen and a half of these Song Books, pebble cloth binding. Price 35 cents each.

MISSIONARY FUND.

Rev. P. W. Briggs, native worker ..	\$25.00
Hartley Mullen	4.00
Mrs. Jacob Maddison	5.00
Mrs. Jacob Harris	3.50
Irvan Trites	5.00
J. H. Seeley, wedding present for Paul Sanders	25.00
S. A. BAKER,	
Moncton, N. B.	Treas.

THE DEITY OF CHRIST.

The inspired writers give Him all the titles of the Most High God. They call Him over and over by the uncommunicable name Jehovah, never given to any creature. They ascribe to Him all the attributes and all the works of God. So that we need not scruple to pronounce Him God of God, Light of Light, very God of very God; in glory equal with the Father, in Majesty co-eternal.—John Wesley.

"There will be a last tear to the saint, but never a last joy."

MINISTERS AND CHURCHES.

Sister I. F. Keirstead has supplied for Brother E. W. Lester on the Marysville circuit on Sunday, 18th and 25th, and held Missionary meetings at Hartland, at Marysville, Penniac, Fredericton, and planned to hold one at Meductic and Woodstock. Sister Keirstead says she is not very well. Well, we don't know how much work she would accomplish if she were well.

Rev. H. S. Dow and the praying band from Fort Fairfield held service in Union Hall on Sunday afternoon, the 18th inst. In the evening cottage prayer meeting was held at the home of John Reynolds.

Rev. G. B. and Mrs. Trafton were in Hartland last week on the sad errand of attending the funeral of Sister Tedlie, Mrs. Trafton's mother.

The St. John Church building has undergone a thorough renovating inside, and has been much improved both in the auditorium and vestry. The front of the building has also been painted.

It is now expected that Rev. C. S. Hilyard will become the pastor of the St. John Church.

Rev. W. B. Wiggins supplied for pastor P. J. Trafton at Fredericton Sunday, the 18th, morning and evening, and preached at the morning service on the 25th.

Rev. S. A. and Mrs. Baker went to Fredericton on the 27th, Mrs. Baker to attend the provincial convention of the W. C. T. U.

Rev. E. W. Lester returned home from Calais, Maine, where he assisted Rev. S. H. Clarke in special services.

Rev. H. C. Mullen is planning to hold special services on his circuit in the near future.

Rev. A. H. Trafton spent Sunday, the 18th, at Salem, N. B., and Sunday, the 25th, in St. John. He expects to be at Grey's Mills Oct. 2nd.

CHRISTIANITY IS EVERYTHING.

Christianity is nothing if it is not everything. Christianity is nothing if it be not altogether supernatural. The great lack of Christianity today is the absence of the supernatural working of God. It is being taught as a system, and it is being pressed as a ceremony and a form of religious culture. The hearts of many are crying out for something diviner, deeper and more intensely real, and God is waiting in these last days to show Himself. . . the consuming fire of Pentecost.—Rev. A. B. Simpson.

KEEP YOUR DISTANCE.

Next to sinning itself, is going needlessly close to sin. Electricity is not the only force that sometimes works by induction, leaping across space and seriously interfering with currents that it was meant to have nothing to do with. Evil is as expert as electricity at that feat. Therefore the question that Robert E. Spear has put to young people has a very practical value: "How wide is the margin between us and evil?" No man can afford to let that margin grow narrow. It is not a sign of strength, but of weakness, to dally with temptation.—S. S. Times.

PREACHING ON THE SECOND BLESSING

We have heard it said that we do not need any more the preaching that unfolds and defends the doctrine of the second blessing; what we need now is the discussion of the positive side of entire sanctification. We are told that there is much of the profession of holiness today that is shallow and defective. We are told that we do not need doctrinal preaching in these days. This is a most plausible and fallacious sentiment. We claim that there never was more need of doctrinal preaching than today. There never was a time, and there never will be a time when doctrinal preaching is not needed.

Every religious movement is strong only when doctrine is faithfully and persistently preached. Doctrinal preaching has been the basis of all spiritual revival in all ages of the world. Whenever any religious movement has declined it has been evidenced and accompanied by a decline of doctrinal preaching. To deny this is to show our ignorance of history. The great preachers of all ages have been preeminently preachers of doctrine. Jesus Christ, Paul, Luther, Wesley, Spurgeon and other lesser lights were doctrinal preachers.

To say that "we are no longer to spend our time proving and defending the second blessing" is to give up the fight in the presence of the enemy. There is nothing that will suit the enemies of holiness any better. It means to give up the fight, let the foe have his way. And many are doing it. The feeble type of holiness that exists in so many quarters has come, not from a want of preaching the positive side of holiness, but from a failure to understand clearly the doctrine and nature of entire sanctification. Multitudes go to our altars today under the persuasive spell of eloquent sermons that have scarcely mentioned holiness. At the close of such sermons they are invited to come and seek holiness, when they have not been told what it is or why they need it. Can we wonder that a shoddy type of holiness profession is being developed? Can we wonder that the cause languishes? The fact of it is, with all our beautiful, clear, unanswerable holiness literature, few of our holiness preachers study the doctrine. In their ignorance many think they have fathomed this vast subject. They read on other lines and the result is, holiness meetings with little definite holiness preaching.

We want to ask another question: How is the young, rising generation to know the doctrine, if we let up on doctrinal preaching? While carnality is what it is and as long as holiness is the fitness for heaven we must keep up the fight and contention for "the faith once delivered to the saints."—Christian Witness.

Nothing tends more to the elevation of character than to have a high ideal. . . . There must be higher longing before there is any attempt at higher living. No artist ever attains to eminence who is perfectly satisfied with the first picture he hangs in an exhibition-room. The Christian who is satisfied with himself is the very one over whom the Spirit grieves and the Master is ashamed.—Cuyler.