

Saint John Missionary Society.....	51.75
Young People's Self-Denial Fund.....	200.00
Gordonsville .....	3.50
Mr. and Mrs. Joseph Saunders, for Rev. and Mrs. E. A. M. Kierstead.....	10.00
Mrs. Douglas Mullen in memory of her husband, and her parents, Mr. and Mrs. Henry Alride .....	50.00
Frances Carr Memorial Fund, per Rev. H. S. Dow.....	9.00
Children's meetings at Beulah, for Kierstead boys .....	6.50
Mr. Moses Hillman.....	2.00
Mrs. B. Jewett.....	1.00
F. A. ANDERSON, Treasurer	

**HOME MISSION FUND**

Mrs. George Turner.....	\$11.00
Rev. and Mrs. G. A. Rogers.....	15.00
Beals Mission Society.....	100.00
Jonesport Mission Society.....	25.00
Seal Cove Mission Society.....	51.60
Lower Brighton Mission Society.....	15.00
Fort Fairfield Mission Society.....	88.13
Marysville Mission Society.....	100.00
Fredericton Mission Society.....	65.00
North Head Mission Society.....	22.60
Millville Mission Society.....	19.50
Victoria Corner Mission Society.....	12.75
Hartland Mission Society.....	22.00
Moncton Mission Society.....	39.00
Port Maitland Mission Society.....	19.50
Sandford Mission Society.....	48.00
Meductic Mission Society.....	6.25
Saint John Mission Society.....	51.75
Mr. and Mrs. Beverly Wilson.....	5.00
Rev. G. A. Watson.....	25.00
Mrs. Allen Nason.....	1.00
Gertrude Cochrane's S. S. Class.....	5.00
Mrs. Douglas Mullen, in memory of her husband and parents, Mr. and Mrs. Henry Alride .....	50.00
Young People's Association.....	150.00
G. R. SYMONDS, Treasurer	

**A SOUL-WINNING MINISTRY**

Christianity has flourished across the centuries to the degree that it has gone forth with a passionate interest to win the lost. When the fires of evangelism have lighted the pathway of the Church, her conquests have been glorious, and the stride of her advances commanded the attention of the world.

Evangelism is primary in the Christian message. It was primary in the ministry of Jesus who said: "For the Son of man is come to seek and save that which was lost." His quest for the lost was not by way of a good example, an ethical ideal, or a social philosophy. It was by way of the new birth, "in the regeneration." Jesus said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." He also said: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon the twelve thrones, judging the twelve tribes of Israel."

While Jesus gave us the supreme example in his life and teachings, he taught plainly that salvation could not be attained without "the regeneration." The good example and the teachings of Jesus are the standards of living for those who have experienced the new birth. The Sermon on the Mount does not set forth the way of salvation, but a way of living for those who have been saved. The primary application of the Sermon on the Mount is not for an unsaved world, but

is the constitution for those who have entered Christ's kingdom through "the regeneration."

All efforts to keep the teachings of Jesus, without following him "in the regeneration," have no merits in the salvation of the soul. There must come the enthronement of divine love "in the regeneration" or we are forever lost. The Apostle Paul says: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

The most tragic and appalling thing the mind of man can contemplate is the state of a lost soul. This sad state of the lost is described by Paul: "That, at that time, ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Jesus describes the final state of the lost as a place, "Where their worm dieth not, and the fire is not quenched." The inconceivably tragic state of lost souls moved Jesus with infinite compassion and sent him to the cross of Calvary for human redemption.

Souls without Christ are lost. This fact should give great concern to every Christian. It should be a dominant factor in all preaching. When a Scotch woman was asked about the preaching of Robert Murray McCheyne, she said: "He preaches as if he were dying to have you saved." There is a type of intellectual preaching which furnishes a frosty light, but is lacking in a holy flame. The soul-winning minister must speak with a tongue of fire. A divine compulsion rests upon his soul for the lost. He preaches for a verdict in which eternal destiny is involved. He is enamored with a consciousness, whose inner voice is ever saying: "Woe is me, if I win not the lost."

Much of our modern day preaching is lacking in soul-winning fervor. Alexander MacLaren described this type of preaching when he said: "There is a type of intellectual preacher who is always preaching down enthusiasm and preaching up what they call sober standards of feeling in matters of religion, by which, in nine cases out of ten, they mean exactly such a tepid condition as is described in much less polite language, when the voice of heaven says: "Because thou art . . . neither hot nor cold, I will spue thee out of my mouth.'" The greatest need in this present crucial hour of human history is a well trained, Spirit-filled ministry, with the inflammatory touch of a soul-saving passion. Let us pray for such a ministry.—Pentecostal Herald.

**SABBATH OBSERVANCE**  
(Continued from Page One)

torted, even by the Church leaders, until when Jesus came, there was much of form, and little of worship. They remembered to rest, but their hearts were cold in the sight of the God who gave them this day.

Jesus met the criticism of the legalistic Jews throughout His entire earthly ministry as He endeavoured to give back to the Sabbath its proper setting. And "as was His custom, Jesus was in the synagogue on the Sabbath day" to give worshipful praise to His Heavenly Father, and with a desire to help and relieve the suffering of mankind. His statement, "man was not made for the Sabbath, but the Sabbath for man," reminded the world again that man was God's most loved creation, and that Divine laws were made not primarily to bind a sinful and re-

bellious people, but to set in order the customs and rites that would be most beneficial and effective in keeping man close to God and happier in this world.

What a great spiritual "Balancer" the word of God has been down through the history of the Christian church. On the one side is the tendency of man to cease to remember, to lower and nullify God's commands, until "measuring ourselves by ourselves" there is nothing to uplift, nothing to restore, and eventually man is worshipping man rather than God. On the other side is man's tendency to "Remember" the law, but to forget the spirit and purpose of it, a desire to insert by-laws and pronounce judgment and so expatriate the law that the Law-giver is overshadowed and forgotten—"the letter killeth, but the spirit giveth life."

Today, apparently the pendulum has swung far toward Sabbath desecration. The unchanging Voice proclaiming from the mountain: "Remember the Sabbath day," is drowned out by the rush and speed of modern living. After six days of strenuous work many go home to rest on the Sabbath, but not to worship, while so many others make no difference whatsoever in the seven days, and thus God's command grows even dimmer.

Man's memory is short; occasional reminders have little lasting effect. Through tragedy, loss, and death God's warning voice rings out, but is so soon forgotten. Our Omniscient Father saw this and instituted the Sabbath—that one day in every seven given to rest the body and strengthen the soul. If we in this generation feel the effects of Sabbath desecration, how much more will the next generation suffer.

To an already needy world, war has come to add its portion of horror and heartache, and we wonder why so few have turned to God and remembered His laws. Existing conditions, and the great wave of forgetfulness of God's commands that is sweeping the world causes the faithful, the true church of God much sorrow and regret, but let us remember God's many promises to the faithful, and may we so live before Him that other lives may be touched and turn, too, to remember God and His never-changing laws.

Respectfully submitted,

In behalf of the Committee,

MRS. F. A. DUNLOP

**SUPPLEMENTARY FUND**

Mrs. Percy Harris.....	\$2.00
Viola Churchill .....	1.00
Perley Wood .....	1.00
H. C. Crabbe.....	1.00
Mrs. Grace Mitchell.....	.50
Mrs. Joseph Saunders.....	.50
Mrs. S. H. Gray.....	.50
Mrs. John W. C. Grant.....	.50
A Friend .....	.50
Moses Hillman .....	.50
Mrs. Hyde .....	.50

Tentative plans have been set for the holding of a meeting in Toronto this fall, probably Nov. 23-24, for the purpose of considering the formation of a Canadian Holiness Association. It is a conviction of many that this is an important, if not a historic move, in the history of the work of holiness in Canada. Our Alliance went on record as favouring the plan, and accordingly elected two delegates, Revs. H. S. Dow and G. A. Rogers, to represent us at the meeting.