

MINISTERS AND CHURCHES

Revs. H. S. Wilson and J. A. Owens have been conducting a tent meeting at Ingalls Head, Grand Manan.

Revs. F. A. Anderson and S. G. Hilyard will represent our denomination at the annual meeting of the Canadian Holiness Federation meeting to be held this year at Clarksburg, Ontario.

Rev. F. A. Dunlop is in Yarmouth, N. S., completing arrangements for the opening of our new Bible College building.

Rev. P. J. Trafton supplied at Calais and Crawford, Maine, two Sundays following Beulah Camp in the absence of the pastor, Rev. E. R. Watson.

Lic. Wilfred Green preached at Moncton during the month of July.

A very successful Vacation Bible School has been conducted at Hartland, N. B., under the leadership of the pastor, Rev. A. D. Cann. Other workers included Misses Vesta Dunlop and Eileen Flanders and Laurence Mullen. The Moncton V. B. S. had to be postponed on account of the construction work in operation.

BORN

At Wollaston, Mass., July 15th, 1947, to Rev. and Mrs. Wilbur H. Mullen, a daughter, Meredith Jean.

RECEIVED ON H. B. I. PLEDGES

Miss Jennie Bradley	\$ 20.00
Rev. N. E. Trafton	100.00
Irvine Mitchell	25.00
Ruth Harding	10.00
Lic. Herman Anderson	25.00
Eleanor Mullin	10.00
Millard Mitchell	25.00
Leverne Sollows	100.00
Mr. and Mrs. Otty Keith	35.00

F. A. DUNLOP.

CONTRIBUTION TO YOUTH CAMP

Joseph Emery	\$25.00
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QUARTERLY MEETINGS

District No. 2, at Westchester, N. S., Aug. 28th—31st. Pastor of entertaining church, Lic. B. M. Hicks.

District No. 3, at Seal Cove, N. B., Sept. 11th—14th. Pastor of entertaining church, Rev. R. T. Sabine.

District No. 4, at Sandford, N. S., Sept. 4th—7th. Pastor of entertaining church, Rev. H. S. Mullen, Port Maitland, N. S.

THINGS YOU CANNOT DO WITHOUT

1. Without shedding of blood is no remission (Heb. 9:22).
2. Without faith it is impossible to please God (Heb. 11:6).
3. Without holiness no man can see the Lord (Heb. 12:14).
4. Without works faith is dead (James 2:26).
5. Without love, I am nothing (1 Cor. 13:1-3).
6. Without chastisement ye are not sons (Heb. 12:8).
7. Without me (JESUS), ye can do nothing (John 15:5).

—Publisher Unknown.

THE "SECOND BLESSING"

By Samuel Chadwick

There is a deep-rooted prejudice against Christian Perfection as a second definite experience assured to the soul. The prejudice is so great that convention teachers rarely use the term. Substitutes have been invented which take away the offence, because they take off the edge. Both in regeneration and in sanctification there is a shrinking from the sharp and definite experience of a crisis. Theology has been taken captive by the modern spirit. The theory of evolution has relegated everything sudden and supernatural to the limbo of superstition. We are impressed by the operations that take millenniums, and suspect whatever is wrought by processes we cannot trace, and powers we cannot schedule. We can understand culture, but distrust conversion. Growth appeals to our sense of reason, but a sudden elimination of inherited tendencies is not in harmony with the process of nature. That is why so much modern preaching is vague and ineffective. It is of the sheet-lightning sort; it shines, but does not strike. Glittering generalities may dazzle, but they accomplish nothing. Wesley reproached his preachers in the Launceston Circuit because they "either did not speak of Perfection at all (the peculiar doctrine committed to our trust) or they speak of it only in general terms, without urging the believers to go on unto Perfection, and to expect it every moment, and wherever this is not done the work of God does not prosper."

Is it worthwhile to contend for a term? That depends upon what is involved in its surrender. Not infrequently we hear men told to "call it what you please. It does not matter what you call it if you get it." That is true, and yet the more general terms reveal a dislike of the experience which comes as a crisis. The names substituted are beautifully suggestive and singularly evasive: "A deeper work of grace," "the higher life," and "a great blessing" have a gracious, soothing sound, but they lack definiteness, certainty and assurance. The new names are more indicative of pietism than of testimony. Why this vagueness and laxity in defining Entire Sanctification? True, in matters of life there cannot be the same exactness as in machinery. Experience varies in sanctification as in conversion, with temperament and education. No one pleads for uniformity. There are Twelve Gates into the City, and they are equally distributed to all points of the compass. Some enter the blessing, as they enter the Kingdom, without consciousness of time or place, but an assurance is given them of cleansing, as of pardon and reconciliation. Whether we call it a second blessing or not, that is what it is. It is distinct from regeneration, and subsequent to it. Those who contend that they received all that is involved in salvation when they were born again do not distinguish between potentiality and conscious possession. The man is in the child, but manhood can be attained only in stages.

JOHN WESLEY

By Ray B. Manyon

The greatest Anglo-Saxon he,
Of every age and century;
More notable by every test,
Than Shakespeare, Lincoln, and the rest
Of all the good and great and wise
Of Anglicans immortalized.

He was a man whose name was John,
Whom God's anointing came upon;
Forthwent at Heaven's behest and will;
His high commission to fulfill;
To save a land from sin's deep blight;
And Revolution's gory night.

From whence the hiding of his power
That brought to birth his glorious hour?
What secret deep controlled his life?
What tact! what poise! 'mid'st stress and strife!

What unctuous speech to dying men,
What pungent truth from potent pen!

'Twas from a heart so strangely warmed
That wondrous day, and witness borne
That Christ his Lord was there enthroned,
With mighty urge to make Him known
To all mankind, in every place,
To all the lost of Adam's race.

Thenceforth, to be a channel, clean,
For Calvary's life-giving stream;
Out from his inmost being burst,
Water to quench the burning thirst,
Of myriads then and yet to be
Till time's lost in eternity.

Colossal work of faith he wrought!
Beyond the ken of mortal thought;
And from its unexhausting source,
Still flows to East, West, South and North;
To touch and spread o'er all the earth,
Glad news of Jesus' matchless worth.

POWER OF THE WORD

Some time ago a gentleman as he passed along the street was offered a tract. He somewhat curtly refused, saying he did not want to be bothered with any of their evangelistic nonsense; but as the worker pressed him to take it, he did so, though he assured him he would burn it as soon as he got home; and he kept his word, throwing it into the fire and watching it burn. As the thin paper curled up with the heat, his eye caught the sentence: "The Word of the Lord liveth forever," and do what he could he could not rid himself of the words. They buzzed in his ear, they stood out boldly on the white pages of the ledger. Wherever he was, that passage of Scripture haunted him and made him miserable, until unable to bear it any longer, he went to the mission hall, and there finding peace, pardon and salvation, he learned to rejoice that the Word of the Lord did live forever. A little importunity is sometimes a good thing: if that open air worker had not pressed the tract on that gentleman, then, humanly speaking, that immortal soul would not have been saved.

—Christian Herald.

GIVE

"Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." (Acts 20:35).

"But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity; for God loveth a cheerful giver.

And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." (2 Cor. 9:6-8 R. V.)

"Do not pray for tasks equal to your powers, but for powers equal to your tasks."

—Phillips Brooks.