

We walk by faith, not by sight. Leave me my faith or I am lost.

If the enemy can only get our helmet of salvation or in one way or another sow some of his seed into the head he has gone a long way toward defeating us. For a Christian to think that he can carry almost anything around in his head and still be safe from the attacks made upon him is in a fair way to go down to defeat. He may have cometh through some modernistic classroom or church with a lot of his armour on, and still on the Lord's side although he does have to apologize for the shape his shield of faith is in, but with the devil having got beneath his helmet, he is in poor shape for the next conflict. And then, Thank God, there is the sword of the Spirit, which we can fall back at all times. Probably we are not in as much danger of having that taken away from us as we are of having it behind and neglecting it ourselves.

The Apostle seemed to know back there that the greatest reason Christians lost their armour to the enemy was that they neglected to pray, and so he says to pray "with all prayer and supplication in the Spirit". There is a way in which we can be guaranteed certain victory in the future, when every battle will make us better prepared for the next, and where we can be "more than conquerors through Him who hath loved us".

H. J. S. BLANEY, Y. P. Editor.

ARE YOU READY?

"Be ye also ready."

A news item states that a diver in the St. Lawrence River became entangled in the crib work of a coffer dam. For weary days and nights workmen tried to reach him and air was pumped to him constantly through the connecting tubes. Expert divers rushing by airplane from various places to his help were halted by snowstorms. When the body was finally recovered from the chilling waters of the river it was found to be frozen. Being ready would mean to that man all the difference between heaven and hell.

A short time ago a young man left his place of employment and went for a plunge in the cold waters of a sandpit. He was about to return to his home when he said, "Just one more dive!" It was his last. He was taken from the waters a few minutes afterwards, and all the means employed to revive him proved unavailing. Yet there were some of those bathing there who were not sufficiently impressed by the tragedy to leave the pool. Being ready means everything to one in a place like that.

There is the daily quota of deaths by accident, heat and disease. Some may have had a few golden moments in which to prepare for eternity. Yet even that is a poor substitute for a life lived in the attitude of readiness to meet God.

To be ready to die means to be ready to live. One must be ready to die before he can be of real service to the Master. Being ready to die means that the sin question has been settled in God's way. It is the only effective way of dealing with the sins of the life—putting them under the blood of Christ by true repentance and confession.

Being ready to die means that the person has consecrated himself to God—body, soul and spirit. Many scarcely know what consecration means until they think they are going

to die. Only then can some natures loosen their grip on the possessions and relationships and affairs of this life. Only then can some relinquish all their plans—when they feel that they can never carry them out. It takes just such an experience to make people ready to live for Christ, and ready to die.

Being ready to die means that the difficulties with others have been made right. It may be that the other side of the difficulties was the aggressor, first in fault, and ought to be first in confession; but these facts do not help him who is about to die. Anything is better than to die unready.

Knowing that we have no assurance of another hour of life, how criminally negligent are we if we do not see that we are ready to die!—A. L. D.—Good Tidings.

WHAT A PREACHER SHOULD BE

The standard for holiness preachers is set forth by the apostle Paul in his letter to Timothy. Sixteen rigid tests are required covering the personal character of the candidate, his family relationships, his social qualifications and his religious experience. No one who fails to measure up to these requirements has a right in the ministry of the Church; and the Church has suffered greatly at the hands of those unqualified for this holy calling.

1. He must be blameless. He must be irreproachable in his life. There must be nothing against him which will bring into disrepute the cause which he represents. There must be no blemishes upon his Christian life.

2. He must be perfect as touching the family relation. The divorce evil so prevalent in these times cannot be countenanced. Those unscripturally divorced have no place in the ministry.

3. He must be vigilant. He must be watchful and cautious, able to detect errors in doctrine and evil tendencies in practice.

4. He must be sober—weighty of purpose. A light, careless, flippant person is unfitted to deal with eternal issues involving the salvation or damnation of souls.

5. He must be of good behaviour. His deep spiritual life must work itself out in a courteousness of manner which will lend attractiveness to his profession. Ill manners, rudeness, boorishness, lack of attention to person or clothing is inconsistent with the beauty of holiness.

6. He must be given to hospitality. This grace seems to be dying out in many places. No man is qualified for the ministry who does not take pleasure in caring for others and who does not give himself whole-heartedly to this work.

7. He must be apt to teach. He must know the truth and be able to impart it. He must be able to so speak that men will believe. The minister who cannot or does not teach, will invariably have a weak church.

8. He must not be given to wine. The marginal reading makes this statement clear. It says, "Not ready to quarrel, and offer wrong as one in wine." A preacher must not be fussy. A fussy preacher can stir up more trouble in a short time than can be lived down in years.

9. He must not be a striker. He must not be a "knocker" 'as modern parlance would put it. A knocker is a despicable creature whether in church or state. The ministry must have a positive message of salvation

from sin and cannot turn aside to petty and vain jangling.

10. He must not be greedy of filthy lucre. All honor to the man who must sometimes make tents or other things to help support himself while he preaches, but from the minister who carries sidelines, we want to be delivered. The Church has suffered greatly at this point.

11. He must be patient. He must be able to endure much that he could wish otherwise. He must be willing to be imprisoned without murmuring if this be the providence that overtakes him. Some of our richest epistles are from apostles in prison.

12. He must not be a brawler. Bragging and boastfulness are out of place anywhere and should not be tolerated in the ministry. Let another praise thee and not thine own lips.

13. He must not be covetous. He must learn to be content with such things as he has. No minister who is self-seeking or place-seeking will prove successful in a spiritual ministry.

14. He must be able to rule his own house. So important is this that the apostle stops to argue the point. This emphasizes the necessity of ministers giving due attention to their households. Many otherwise excellent and godly men fail because the influence of their families militates against their own. The manner in which a man succeeds with his family, the apostle seems to argue, is an index of his ability to deal with the Church of God.

15. He must not be a novice. It is a fatal mistake to advance young men too rapidly, or to place even mature people who have been converted but a short time, in positions of influence and authority. The early Methodists saved their young preachers from many blunders by placing them under the supervision of older men until such time as they were properly qualified to assume the responsibility of a church or circuit. There is still a strong argument for the proper training of our young preachers. Many have been ruined by having too great responsibilities placed upon inexperienced shoulders.

16. He must be of good report of them that are without. He must have a record for righteous living in the community where he dwells. In many of the places where holiness is held in ill repute it is not due to the teaching itself, but to the inconsistencies of those who identified themselves with this doctrine. This the apostle would prevent by insisting that the ministry be held in high repute even by those who are without the Church.—Herald of Holiness.

MARRIED

Turner-Doucette

The wedding of Earl Turner, of Andover, son of Mr. and Mrs. John Turner, of that place, and Miss Roberta Doucette, of California Settlement, N. B., daughter of Mr. and Mrs. John Doucette, took place at 2.45 p. m. on Wednesday, Feb. 12th, at the Reformed Baptist parsonage, Rev. G. A. Rogers officiated. The couple were attended by the bride's mother and by Fred MacDonald, of New Brunswick. Congratulations and best wishes are extended.—F. F. Review.

The affections are like lightning, you cannot tell where they will strike till they have fallen.—Lacordaire.