

MINISTERS AND CHURCHES

Rev. H. E. Mullen will conduct morning devotions over radio station CFNB, Fredericton, N. B., Nov. 15th, 8.30-8.45.

The Editor had the privilege of speaking in the prayer meeting at Marysville, N. B., Tuesday, Oct. 21st. We enjoyed good fellowship with the people of our home church and found the work in a healthy spiritual state under the ministry of the pastor, Rev. F. A. Watson.

Special services are scheduled to begin at Marysville Nov. 16th, with Rev. N. E. Trafton and Randolph Nicholson as workers.

We have heard a number of good reports from the fields where new pastors were received at the beginning of this church year. From Seal Cove and Wood Island, where Rev. R. T. Sabine is located; from Perth, N. B., where Rev. G. R. Symonds is pastor; and from the Havelock, N. S., church, which is served by Rev. Mered Grant, we have the good word: "We like our new pastor and the work is going forward."

Good news comes from Doaktown, N. B., also. Work has begun on the construction of a new church under the supervision of our Superintendent of Evangelism, Rev. F. A. Dunlop.

Don't forget—November is "New Subscribers Month." Won't you send a new subscription?

HOME MISSION FUND

An interested friend	\$100.00
A friend	10.00
Miss Jennie Bradley.....	10.00
Mr. and Mrs. Millard Mitchell.....	25.00
Mrs. Fred Barr.....	5.00

Remember our Home Mission work, please.
G. R. SYMONDS, Treas.

SUPPLEMENTARY FUND

Mrs. C. M. Grass.....	\$.50
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AN INCENTIVE TO HOLY LIVING

D. Shelby Corlett, D.D., Editor

The doctrine of the second coming of our Lord was used in the ministry of the apostles as a great incentive to holy living. In this they followed the teachings of our Lord who frequently used the thought of His return both in parable and in direct teaching as a basis for an exhortation for watchfulness, and as an incentive for Christian service. It seems strange that so great a number of preachers who have devoted much time to the study of and preaching on this theme have been taken up so fully with an effort to decipher the symbols of the apocalyptic teachings of the Bible and to the making of speculative predictions of future events, and have overlooked almost entirely the great and blessed practical phases of this truth. The writers of the Bible generally made no such mistakes; they stressed the practical truths of this teaching along with their predictions of Christ's return.

The Apostle Paul connects the thought of the return of Jesus with the life of holiness especially in his letter to the Thessalonians. He earnestly desires the establishment of these Christians "unblameable in holiness before God" at the coming of Jesus Christ with all His saints (I Thess. 3:13); and prays for them, "And the very God of peace sanctify you wholly; and I pray God your whole spirit

and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (ch. 5:23).

Paul's statement about "the blessed hope" is mentioned often, but its connection with holy living and zealous Christian service is overlooked, for the practical aspects of the truth are emphasized in verses preceding and following the announcement of the blessed hope. Note, "... teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:12-14). Here righteous living, purity of heart, and zealous Christian service are all associated with the thought of our Lord's return.

The Apostle James also strikes a practical note in his mention of the Lord's return. He uses it as the basis of an exhortation to be patient amid the unjust and irregular moral conditions of life. James condemned the evil practices of the rich and recognized that the righteous were the victims of their fraud and deceit and even their murderous assaults; but he writes, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 4:7-8).

In the writings of Peter which give the message of God to the first Christian refugees, "the strangers scattered abroad," he several times related the thought of our Lord's return to that of holy living. His mention of "the lively hope" brought through the resurrection of Jesus Christ, the inheritance reserved in heaven, and of God's keeping power is related to the "salvation ready to be revealed in the last time"; that the fierce and fiery trials of the Christians "might be found unto praise and honour and glory at the appearing of Jesus Christ." He prefaces his quotation of the great commandment on holiness given by God in the Old Testament, "Be ye holy; for I am holy," with this exhortation, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." He uses the thought of hope in relation to the appearing of Jesus as Paul did. Here the hope—the blessed hope—is the incentive of holy living, something that is the continuous inspiration of the "obedient children" of God to their being "holy in all manner of conversation" or conduct. If the hope of His coming is kept bright, our hearts will not be tarnished by the spirit of the world, nor will we become polluted with worldly evils. That hope is the incentive to holy living made possible through the grace of God; the present grace of entire sanctification and holy living which leads us on to that future "grace which is to be brought unto you at the revelation of Jesus Christ."

Likewise, Peter in his second epistle stresses the relation of the second coming of Christ to holy living. In the third chapter he outlines some of the events associated with the Lord's return, but closes it with this exhortation, "Seeing then that all these things shall be dis-

solved, what manner of persons ought ye to be in all holy conversation and godliness"; and with this word of encouragement, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The brief mention of this theme by the Apostle John is definitely associated with holiness; "... we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2-3).

If the teaching of the return of the Lord was the "blessed hope" to the early Christians, if it was to them an incentive to holy living and watchfulness, and an inspiration to zealous Christian service; should it not be the same for us today?

Bids Protestantism Unite or Lose to Roman Catholic Church

Unless Protestant churches show a strong tendency toward unity, the world will come to regard the Roman Catholic Church rather than Protestantism as the power capable of bringing about world order, Dr. Ernest Trice Thompson, Presbyterian minister and professor of church history at the Union Theological Seminary, Richmond, Virginia, declared at Montreal. He spoke at the twelfth General Council of the United Church of Canada.

Dr. Thompson asserted that in the United States, where there are 256 different Protestant denominations, separatism has reached a climax, and the question, "Can Roman Catholicism Win America?" must be answered affirmatively, unless there is a strong movement for Protestant unity.

Dr. Thompson described the trend toward unity as divided into two movements, one for organic union, and the other for co-operation, and said that while obstacles to union "guarantee the existence of many denominations for years to come," concrete advances are being made toward co-operation. He brought greetings from the Western Alliance of Reformed Churches.—Religious Digest.

THE SECRET OF JOY

He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren. But he who calls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most High, whose soul is given up to Christ—such a man must have an overflowing heart; and, as his heart is, such will be he.

—Alliance Weekly.

MY RULE FOR CHRISTIAN LIVING

Dr. J. Wilbur Chapman had this which he called "My rule for Christian living." "The rule that governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it." This simple rule may help you find a safe road for your feet along life's road.—The Watchman-Examiner.