

poor, that we through His poverty, might be rich.

"But," some one asks, "What does Paul mean by our being made rich? Does he mean rich in material things?" We think not. Material riches do not meet man's greatest need. One may possess much of this world's goods, and still be very poor. Our greatest needs are our soul needs. We read of a man who was very rich, and fared sumptuously every day, being clothed in purple and fine linen. But he died, and went to hell and became a beggar there, and, being in great torment, asked for water to cool his tongue, no water was given, and he was too poor to buy.

We think the wise man answered the foregoing question when he wrote: "The blessing of the Lord it maketh rich, and addeth no sorrow with it." James speaks of those who were rich in faith. Perhaps we can measure our riches by the blessing of God which we enjoy in our souls, which we possess, by virtue of faith, and obedience to Him, being restored again to the family of God by His regenerating and sanctifying grace, making us children, and rich heirs of God. Having all our spiritual needs supplied, being filled with all the fulness of God, waving victory over all our foes, the world, the flesh and the devil, and possessing a joy that is unspeakable and full of glory. This, we think, is what the Apostle means in his letter to the Ephesians where he speaks of the riches of His grace, and the riches of the glory of his inheritance in the saints. "The Son of God, became the Son of Man, that we who are the sons of men might become the sons of God." I wonder why we can keep so quiet about it!

Wishing all our readers a Joyful Christmas and Happy New Year. With Christian love,
—H. S. D.

VERY GOD AND VERY MAN

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ness of men, but it was also in "The likeness of sinful flesh". Dare we say, after reading the genealogies of Matthew and Luke, that this is a sinless line? How utterly foolish and unauthorized is the Romish doctrine, that Mary must have been sinless to have borne a sinless Son. If this were true, then we would have to say the same for the mother of Mary, and then on down the line until we come back to Adam, thus denying in unconscious theory, that sin came into the world at all. Yet we have sin: therefore, by whom did it come, if Rome is right? What a paradox! While coming from a sinful line, yet was Jesus Christ sinless, for He had no human father. This is the glory and the mystery of the Virgin Birth. "He took upon Himself the likeness of men" and "was made in the likeness of sinful flesh". All this, let us remember, was for the one purpose of providing salvation for sinners. "Though He was rich, yet for our sakes He became poor."

Two names are evidenced in the first chapter of Matthew. One is Jesus, the other is Emmanuel. Jesus describes His office; Emmanuel describes His Person. The former is in relation to what He did, the latter is in relation to what He is. Let us take care that we have clear views of our Lord Jesus Christ's nature and person. It is a point of the deepest importance. We should settle it firmly in our minds, that our Saviour is perfect Man as well as perfect God, and perfect God as well as perfect Man. If we once lose sight of this great

foundation truth, we may run into fearful heresies. We shall often find as we read the Gospels, that our Saviour could be weary, and hungry, and thirsty; He could weep, and groan, and feel pain like one of ourselves. In all this we see "the Man" Christ Jesus. But we shall also find in the same Gospels that our Saviour knew men's hearts and thoughts—that He had power over devils—that He could work the mightiest of miracles with a word—that He was ministered to by angels—that He allowed a disciple to call Him "my God"—and that He said "Before Abraham was I am", and "I and My Father are One". In all this we see "the eternal God".

The story of the Virgin Birth is of great encouragement, strength, help, and importance to the believer. Through it, Christ has become our representative Man in the glory, for He is bone of our bone and flesh of our flesh. "As the children are partakers of flesh and blood, He also Himself likewise took part of the same. . . . He took not on Him the nature of angels; but He took on Him the seed of Abraham." Because He became a partaker of our human nature, "He can be touched (able to sympathize) with the feeling of our infirmities".

Someone has said:

"Christ is the Priest-King. As Priest, Christ delivers men from guilt of conscience, and by so doing, delivers them from their fear of death. As King, He destroys him who had the power to destroy. He is death of death and hell's destruction. His humiliation (manhood) implied propitiation, moral discipline, conscious brotherhood, and subjection to him who had the power of death. His glory (Deity) consisted in the effectiveness of the propitiation of His brethren, and in the destruction of the devil."

This is glad tidings. This is indeed good news. May we not keep silent upon these blessed truths until the whole world knows.

—Light & Life

CHURCH LOYALTY

H. E. Mullen

In dealing with the subject of church loyalty, I feel that the Holiness folk are as loyal a group to their churches as can be found, unless it is among the ones who are loyal because they feel in following up certain rules laid down by their church, they merit the favour of God.

However, the loyalty found among the Holiness people is fostered by a deep love for God and His church. While there is much to be thankful for that we have as many consecrated loyal saints as we have, there are in some sections of our work those who cause sadness to our hearts by their lack of concern and loyalty.

I feel the underlying cause of the lack of loyalty is the glib and thoughtless way folk unite with our churches. Some join the church because they like the pastor that is serving and since he has asked them to unite with the church, it might hurt his feelings if they refused. Others join the church because it is the church of their forefathers, and still others join because, oh! well, they should join some church and since the Holiness Church is the handiest one to their home, they unite. We can never expect church loyalty in the fullest sense from any of the above named classes, any more than we could expect a man and woman to be happily married who had no better reasons for marrying the one they did than these folk had for joining the church.

If we are ever to expect church loyalty, we

can expect it from the class of people who have cast their lot in with us, because they believe in heart holiness. Not only do they believe in it as the best way of Christian living, but they are convinced that the way of Holiness is the only way, as far as they are concerned. I heard one person say they did not know why they went to the Holiness church unless it was because of the fact their father and mother were Holiness people. Another person makes this statement, "Oh! I attend the Holiness church because I live near one, but if I were away from here I wouldn't pass any other church to get to a Holiness church." Now, if the two I have mentioned were the only ones, then I could hope for much more church loyalty than we see, but most of us as pastors have contacted folks of this type and as long as there are folk like this, we can expect a laxity in church loyalty.

I think we can drift into two extremes in regard to church loyalty. We, as pastors, can take the attitude that folk owe us their support by attendance and financing, until to offend in any of our ideas of the church's expectation of them, as members, becomes a grave thing, until we take the attitude of a schoolmaster or lord it over God's heritage. I have seen christian people get under bondage to their pastor until they acted as if they needed permission from him to absent themselves from a service or spend their money for any other branch of God's work. Then, perhaps, we have fallen into the other extreme conception of church loyalty. It may be because of the times or the trend of our day, but people can pretty well drift along, attend one service on a Sunday, absent themselves from prayer meetings, give their tithes to Holiness fighters, and fanatics, and yet be looked upon as quite loyal.

I am convinced that there is a loyalty that gets its sustenance deep from the fountain of a holy life and is honouring to God and pleasing to a fair minded pastor. The member who has this type of loyalty, feels it is his privilege, and not his duty alone, to attend as many meetings as he can and makes it the exception rather than the rule to miss one. The Sunday morning service finds him there in his accustomed place, expecting and receiving the peculiar blessing that comes only in a Sunday morning service. His sense of loyalty leads him back to the Sunday evening service in prayer for his pastor, that souls might be won to the Lord.

No, it is not because he didn't hear about the big service over here, or the good time they are having down there, but back some years ago he cast his lot in with the despised few in his locality, and the congregation and pastor look for him and are seldom disappointed. If he is absent there is a likelihood he is sick.

The faithful consecrated child of God has a loyalty that is natural. He loves his church, he loves his pastor but above all he loves his Lord. He is not legalistic, to him to serve is a pleasure. Thank God we have them in every church and may their tribe increase.

WEDDINGS

Delong—York

On December 1st, at the Reformed Baptist Parsonage, Hartland, N. B., Rev. A. D. Cann united in marriage Mr. Harley Delong, of Rosedale, N. B., and Mrs. Cora York, of Victoria, N. B.