



## The Haywoods' Itinerary

We in Black's Harbor have just completed a four day Missionary Rally with Rev. and Mrs. Eric Haywood. We have received so much help and inspiration from their ministry we are anxious that all our churches share the benefits.

The Haywoods have prepared photographic coverage of the evangelistic and medical efforts carried on by our church. Their devoted and illustrated messages make the mission field really come alive and take on new meaning.

If your church has not already arranged for a visit from the Haywoods please do so at once. They wish to have the last months of furlough for rest and relaxation. They have open dates between January and April. Easter is already taken. Address Brother Haywood at Victoria Corner, Carleton Co., N. B. For convenience and economy in travel try to arrange your meetings as much as possible with other pastors in the area.

A. D. Cann

Chairman, Foreign Mission Board.

## Will There Be Room ?

Evangelist Wilfrid E. Moutoux

Two thousand years is a long time when compared to the "Three score and ten," of individual existence: but when set beside the longer cycle of recorded history it becomes more recent in our thinking.

The fact that Jesus was born within the more recent two thousand year's period must forever shut the mouths of unbelievers. That He was born in Bethlehem of Judea is an accepted fact of history, both religious and secular. Reputable historians of whatever persuasion proclaim that Jesus was born.

No other birth has ever so deeply stirred contemporary society as the birth of the Son of God. No other life has ever affected the life-stream of all generations like the life of the King of Kings.

How grateful we ought to be that History is not alone in her proclamation. We, as, "Christ Ones," rejoice because His philosophy has become living truth, and that truth throbs in our hearts even as it did in the hearts of those who heard it fall from His blessed lips.

Two thousand years of blood-soaked history has not dimmed the reality of His presence. We know He lived, and still lives, because, even now, He lives in our hearts.

The western world will soon gather at a manger to do homage to man's emancipator. They will, in a sentimental way, remember Bethlehem's Babe. Many will sing enchanting carols, and quote pious prayers, and yet still refuse Him room in the inn of their heart. They will attest to the fact of His birth, and refuse Him the right to accomplish in them the real purpose of His coming — To emancipate them from the slavery of their passion, perversion, and pride.

Christmas, as wonderful as it is, falls flat to the ground until the God-Man is reborn within us. We must have a personal Christmas in the manger of our own spirit. Christmas will only be eternally and personally blessed as we know the Christ-Child in a conscious fellowship of heart and life.

## HOLINESS A PRINCIPLE TO BE APPLIED

by Rev. A. D. Cann

"A sermon," states Dr. Ralph Earl, "should contain three parts, interpretation, exposition, and application." Application is the psychological "block" that keeps many from accepting holiness. Paul deals with this problem in Romans 4-8. Salvation is by faith without works. Since salvation is a free gift, without human effort, why not simply accept it and learn to live with our sin? Or, why not continue in sin?

To this question, Paul replies, "God forbid." What is the answer? Let's follow Paul's reasoning: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Christian faith is a birth, but it is also a death. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:5-6). What is meant by the likeness of his death? Simply this, Jesus gave up his right to live. Likewise the Christian gives up his will to live for self.

What happens? Instead of being married to self for a slave to sin, he becomes a slave to another, namely, him whom God raised from the dead — a slave to Jesus. How does this take place? "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord". Jesus died once, death could never challenge him again. Likewise the old man or sin principle has no power to challenge the believer that is crucified with Christ. In other words the old man or sin principle undergoes a change equivalent to that which Christ experienced in his mortal body.

Therefore the believer reckons the old man dead because he knows it to be true. Grace is not only greater than sin, but grace destroys the power of sin.

The secret of application is in the "yield", verse 19. When we come to an intersection on the highway we frequently read "yield." That means to give the other fellow the right of way. Give God the right of way and we have holiness applied.

## God's Unchanging Word

For feelings come and feelings go,  
And feelings are deceiving;  
My warrant is the Word of God,  
Naught else is worth believing.

Though all my heart should feel condemned  
For want of some sweet token,  
There is One greater than my heart  
Whose word cannot be broken.

I'll trust in God's unchanging word  
Till soul and body sever.  
For, though all things shall pass away,  
His word shall stand forever.

—Martin Luther

## NEUTRALITY IMPOSSIBLE

Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence out to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates.—Chalmers.

The King's Highway