

got through to me. "Love your enemies; do good to them that despitefully use you."

If you are under the impression that all the prisoners of the Japanese have been mistreated, let me remind you that out of the 141 missionaries brought out of occupied territory by one Board of Foreign Missions, only three report mistreatment, and these were interned in Korea, not in Japan.

Those who have suffered most, tell the most thrilling stories of the Christian gallantry of native Chinese, Koreans and Japanese. At one of our churches in China, the first Sunday after Pearl Harbor, Japanese guards stood at the door challenging those who came for the service; 1,600 people that day defied the guards and attended the services of the church. In Nodoo, Hainan, even before the eighth of December, not one of our chapels was occupied by a Christian pastor, or was being used for Christian worship; two chapels had been bombed, three were burned, two were being used by the invaders, and the rest were looted or partially destroyed. Yet not one of those pastors, evangelists or Bible women stopped working! In some of the coastal regions of China, the people fled as the Japanese approached, taking shelter thirty or more miles inland; their spiritual shepherds went into exile with them.

In Korea, the government commandeered the church bells, and melted them up into war scrap; yet the 4002 Presbyterian and Methodist churches in the land have their regular services Sundays and Wednesdays, when the faithful gather, read the Bible, sing old hymns, and talk of the Kingdom of God. The students of Chosen Christian College offered to raise money to finance interned American missionaries. When Japanese plainclothes men searched a missionary home in Seoul, one of them whispered to the missionary—"This is your Christmas day. I am sorry we had to come on such a day!"

Leaving Thailand, a missionary heard a convert whisper, "Don't forget! On the first boat that lands after the war is over, I'll be looking for you!" And from China comes this, from a Chinese: "We have reached the end of an era. Nothing will ever be the same again. Even missions stand at the opening of a new era—different in many ways. The keynote now will be Co-operation, Fellowship, Equality."

No, my American friend, the missionary crusade is not at an end—it has merely reached a turn in the road. It will go on. It cannot possibly die, with the Christians of Japan and Korea and Thailand and China behaving like this. No Martian heel will ever stamp this out. They are risking their own lives to keep strong their one last bond of Christian fellowship and understanding, and the gun big enough to blast it has not yet been made. They will go on!—Church Herald.

#### DISCRIMINATIONS IN EXPERIENCE

A contribution to The Highway by  
Rev. C. W. Butler, D.D.

The surrender of a sinner is not the same as the consecration of a believer. The pardon of the penitent believing sinner is not the same as the cleansing of the believer. Justification and sanctification are not the same in our experience. The birth of the Holy Spirit and the baptism of the Holy Spirit are two separate and distinct facts.

The surrender of a sinner is the act of one who has been in rebellion against the will of God. The consecration of a believer is the

highest activity of a wholly surrendered will, bringing the **all** of the individual, both in person and possession, as an offering unto God, with a self-abandonment to His will, which means much more than the first surrender of that will.

The pardoning favor and regenerating grace of God constitute a definite and essential beginning of eternal salvation. The cleansing of the nature, the purifying of the heart, and the empowering of the life of the believer is another essential part of the one salvation.

The car of Bible salvation runs on a two-rail track—justification by faith and sanctification by faith—in other words, the being born again of the Spirit and being baptized with the Spirit. In the first instance, all guilt is cancelled and condemnation is lifted. The death sentence is commuted and new life is imparted. In the second instance, there is the eradication of indwelling sin and the establishment of the indwelling Holy Spirit, empowering the life for witnessing, for holy living, and for service. These facts constitute the double cure. They harmonize with the language of Toplady's hymn:

"Rock of Ages, cleft for me,  
Let me hide myself in thee;  
Let the water and the blood,  
From thy wounded side which flowed,  
Be of sin the double cure,  
Save from wrath and make me pure."

This is a clear setting forth of the great Bible truth of a double cure for sin. We are first saved from wrath. The judgments of God are lifted, and the favor of God is given. We are, after this, cleansed from unrighteousness, saved from the sin which dwelt in us, and purified by faith. We are, further, possessed by the indwelling Holy Spirit, revealing Christ in us, the hope of glory.

#### CORRESPONDENCE

Black's Harbour, N. B.

Dear Highway:

Greetings in Jesus' name.

I'd like to testify this morning to the saving and sanctifying power of God. This is Monday morning but not "blue Monday" that people often speak about. It's a glad Easter Monday. We are praising Him for the good day He gave us yesterday with two souls at the altar at the close of same.

We wish to report our revival services we held recently with Rev. G. A. Rogers and Sister Thelma Rose as our special workers. God blessed them both and made them a blessing. We saw several at the altar to be saved, reclaimed or sanctified. They all seem to be going on well so far and reaching out for a deeper experience in Grace. Yes, it lingers with us yet and different ones have found their way to the altar of prayer since.

We covet your prayers for a still greater outpouring of His Spirit upon us.

We have received a unanimous call to remain here for another year so have accepted same and trust it shall be the best year yet.

May God richly bless all the Highway family. We trust to see a great many of you at Beulah Camp.

Yours for souls,

H. S. AND MRS. MULLEN

"I was talking to that poor man, Haile Selassie, and I said: 'Your Majesty, what are you going to do now?' He looked at me with a curious timid look, and said: 'After all, your Excellency, there is God.'"—General Sir Edmund Ironside.

#### JOHN WESLEY'S RULES FOR HIS PREACHERS

Be diligent. Never be unemployed. Never be triflingly employed. Never while away time, nor spend more time at any place than is strictly necessary.

Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting and foolish talking.

Believe evil of no one unless fully proved: take heed how you credit it. Put the best construction you can on everything. You know the judge is always supposed to be on the prisoner's side.

Speak evil of no one. \* \* \* Keep your thoughts within your own breast, till you come to the person concerned.

Tell everyone what you think wrong in him, lovingly and plainly, and as soon as may be, else it will fester in your own heart. Make all haste to cast the fire out of your bosom.

Be ashamed of nothing but sin. \* \* \*

Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them, and that for conscience's sake.

Do not affect the gentleman. A preacher of the gospel is the servant of all.

You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those who want you, but to those who want you most.

Act in all things not according to your own will, but as a son in the gospel and in union with your brethren. As such, it is your part to employ your time as our rules direct, partly in preaching and visiting from house to house; partly in reading, meditation, and prayer.—Selected.

#### DR. JOSEPH PARKER ON PREACHING

Why not preach the sermon you preached last Sunday night? You did a week ago; let's have it again. I liked it. For my own part, brethren, I never preach old sermons; but I never hesitate to repeat a new one.

Think of a man saying that "Hamlet" will be read in the lecture hall tomorrow night; but that "Hamlet" is an outworn thing! You never say that; "Hamlet" never becomes old; but a sermon, that costs you ministers tears of the heart, is to be called old if it is preached a second time. Ah, me! This cut me to the quick. It's hard to bear.

The play actor may play a hundred times the same thing, but if the minister ventures to say what he said a month ago, there be those preternaturally and detestably sharp and penetrating people who say, "This is an old sermon."

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Preach only what you believe; not what you intellectually believe, what you morally, spiritually, emotionally believe and cannot leave out, and then there will be no mistaking the music of your voice. Represent yourself.

Ought we not to preach to the times? Yes! What are the times? Broken hearts, they are the times; shattered lives, broken hearts, wasted opportunity, dead children, struggles, persecutions, bodily pain, moral temptations, wrestlings with the devil—these are the times. Other times I do not recognize in the church. Preach these, and thou shalt never want sympathetic and grateful hearers.—The Leader.