

MINISTERS AND CHURCHES

Rev. H. O. McGeorge and the people and friends of our Church at Presque Isle, Maine, are erecting a new church building. It is a 40 x 65 ft. structure with full-sized basement, providing splendid facilities for Sunday School, prayer meeting, etc., and an auditorium which will give adequate accommodations for this growing work. May God bless this faith venture.

A revival campaign has been in progress at Killam's Mills, N. B., since August 21st. The pastor, Rev. B. D. Price, is assisted by the Mullen Trio with Brother Mullen as evangelist.

The next appointment of the Mullen Trio is with Rev. R. T. Sabine and our church at Wood Island, Grand Manan.

Special rededication services will be held at Moncton Sept. 25th. The morning service will be broadcast over CKCW, 1220 kc., 11.00-12.00.

SPECIAL ANNOUNCEMENT

Rev. and Mrs. R. H. Parks have arrived in Africa! Leaving Pennfield Airport Thursday morning, Aug. 25th, our brother and sister flew to New York and then on to the Azores, Lisbon, and Johannesburg. They arrived in Africa Saturday. Pray for these workers who have a great work before them.

PEACE

Joseph H. Smith, D. D.

Of the seven fruits of the Spirit, as catalogued in Galatians 5:22, the third named is Peace. This is preceded only by "Love" and "Joy." And we may say the Peaceable fruitage of the Holy Spirit is threefold.

It is Peace with God,
Peaceableness with others, and
Peacefulness in ourselves.

As to the first named, we may say this is fundamental or basic to all spirituality. We have no peace with God so long as we are under "condemnation" for unforgiven sins. As we read in Romans 5:1 that being justified we have peace with God through our Lord Jesus Christ! "One has no distress about a debt even if it is heavy and of long standing if he has received word that another has stepped up and paid it for him.

And such is the case exactly since it is true that "Jesus paid it all." Death, we remember, is the penalty of sin; but here is One in the pangs of tortuous death of whom it is written that though tempted in every point like as we are, he was without sin. But his death was substitutional. He died for others. And the justice of God our Judge has approved and accepted the sacrifice. So that, as by one man sin and death entered into the world, so by One man, sin is propitiated and death is vanquished on Calvary's Cross. A vile and wicked sinner, justly sentenced to death and pinned on a cross by his side, confesses his crimes, cries for mercy, calls Jesus Lord and voiced faith in his kingdom and hears the joyful words: "This day shalt thou be with me in paradise."

Now the Peace of pardon thus is not just an emotion or sense of calm and quietness. It is a condition, a state and a **STANDING**. As before, he was under condemnation—which was sentence unto death; now there is "no condemnation"; and he stands not acquitted but pardoned. Having died as a penalty of his

crime, the law of the land has nothing more against him. This is what it is to "Have Peace with God."

But though, as we have seen, this is a state and standing of Peace and not simply a dismissal of the sense of guilt and of the apprehension of penalty, yet it has an attendant fruit of the Spirit in the peace of God which passeth all understanding, assuring the heart alike of the closing of the case when once a sinner's name is blotted out of the prison docket and recorded in God's Family Record. For when one's sins are forgiven, he is also born again and adopted as a child of God. This is what we commonly term "conversion" and is the true beginning of the spiritual life of a true Christian. All the call and promise of entire sanctification and the assured hope of glorification at the coming again of the Lord Jesus Christ hinges on this.

All three persons of the Trinity are involved in each distinctive stage of our redemption, our regeneration, our sanctification and our glorification. And when the Spirit answers to the Blood and tells us we are born of God, the Peace of Adoption has possessed us with the knowledge of and fellowship with the Holy Spirit with which the Lord accredits them before they had yet been baptized and indwelt by the Holy Spirit, when he said: "Ye know him for he dwelleth with you and shall be in you. This is the state and relation of **PEACE WITH GOD**. And Sonship thus involves heirship of all that is to follow in time and eternity upon the fulfilling of successive conditions in due order. And we sing:

"A tent or a cottage, why should I care,
They are building a palace for me over there.
Though exiled from home, yet still I can
sing:
All glory to God, I'm the child of a King."

Such is our **PEACE WITH GOD**. This surely calms our fear of punishment, silences our sense of guilt and cheers our hearts with the gladness of gracious freedom from our former wickedness and with the fellowship of saints.

In the second place we have like peace **WITH OTHERS**. If they have wronged us we forgive them as he has forgiven us. And it may keep us busy the rest of our days forgiving them who may trespass against us, in paying interest due on God's forgiveness of us. We must keep forgiving in order to remain forgiven. As an instance and example of this, we will hear and heed an echo of Christ's prayer in his Cross for the Father to "Forgive them for they know not what they do," as we hear Stephen when being stoned to death crying, with a loud voice: "Lord lay not this sin to their charge."

And in conclusion we may say, thirdly, this is an **ABIDING PEACE**. As Jesus himself is the same yesterday and today and forever, so no storm can break this inward calm while to the rock we are clinging. All things are sure since I am his. How can I keep from singing.

INFLUENCES DESTRUCTIVE TO THE HOLINESS MOVEMENT

"Take thou away from me the noise of thy songs: for I will not hear the melody of thy viols." Amos 5:23.

The message, experience and life of Scriptural Holiness is the need of the hour! It is the complete remedy for inbred sin. It is the grace and victory needed by Christians every-

where. It is the secret of a happy, contented and successful life of service. It is the power house from which flows forth an anointed ministry as well as a Spirit filled church. Is it any wonder that the devil is out to dampen, counterfeit, hinder and destroy such a powerful influence in the world?

It cannot be denied that we have many zealous, sincere and conscientious people in the Holiness Movement who are not wise. Zeal without knowledge, extreme views and practices some delight to air out in public meetings and careless methods of worship, do very much harm in public services. Radical preachers substitute narrow preconceived ideas and peculiar notions for the "Thus saith the Lord."

It is true that Holiness people are fearfully afraid of formalism and rightly so when one considers the dead state of churches all over our nation. But let us not forget that by running over on the other side and putting a premium on extreme emotionalism, demonstrativeness and noisiness, we are blocking the forward march of true Holiness.

Nothing is more beautiful than to be in a Spirit-filled meeting where people really mind God, and the very atmosphere is filled with His Holy presence. Shouting in the Spirit brings conviction on sinners, but making a show in the flesh is rottenness to the bones. Many shallow living holiness people are not able to discern between the clean and the unclean.

It is just this hypocritical aspect of religion that the prophet is speaking about when he said, "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols."

Let us seek to worship God in spirit and in truth. Let us seek to ornament our services with a meek and holy spirit, which the apostle Peter says, "is in the sight of the Lord a **GREAT PRICE**."—Immanuel Missionary.

EVANGELIZE

Give us a watchword for the hour,
A thrilling word, a word of power;
A battle cry, a flaming breath,
That calls to conquest or to death;
A word to rouse the church from rest,
To heed her Masters high behest;
The call is given: ye hosts, arise,
Our watchword is "Evangelize!"

The glad evangel now proclaim
Through all the earth in Jesus' name;
This word is ringing through the skies—
"Evangelize!" Evangelize!"
To dying men, a fallen race,
Make known the gift of gospel grace;
The world that now in darkness lies,
"Evangelize!" Evangelize!"

—Henry Crocker, in "Watchman-Examiner."

THE COMMON DAYS

God keeps us through the common days,
The level stretches white with dust,
When thought is tired, and hands upraise
Their burdens feebly, since they must.
In days of slowly fretting care,
Then most we need the strength of prayer.

Unthanked, unnoticed and unknown,
Blamed sometimes and misunderstood;
Yet if our Lord but sees our work,
And by His grace shall own it good,
It will not matter what men say,
Since God is Judge of all, not they.

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