

LOYALTY TO YOUR CHURCH

Have you ever paused to think just how much your church has meant to you? It has no doubt been responsible for much of your Christian training; has led you in your acceptance of Christ; has ministered to you and your family in hours of sorrow; has shared your greatest joys; has challenged you to undertake some worth-while service in life. By reflecting a little you will find plenty of occasions to be grateful to your church and for your church.

The question naturally arises: Have I given my best to the church that has so tenderly and meaningfully ministered to me? There is opportunity after opportunity to be loyal, to serve, to share, to undertake for our blessed church.

Our greatest need today is not money—even though we need a greater loyalty in this respect. Our need is you—all of you—all of yours.

Will you not place your church first? You could be a great inspiration and help at Sunday School, at the hours of worship, at the devotional meetings, and in the work of the different organizations of the church. Your support in attendance at these services and in the work of the church will strengthen you and also will give your church the power it needs for a great and far-reaching ministry.—Selected.

YOU STARTED SOMETHING

You sent the money across the sea
That bought a Bible for little Sing Lee,
And young Sing Lee, when he'd read
therein,
Proceeded to turn his back on sin.
Then he rested neither night nor day
'Til his brother walked in the narrow way,
And his brother worked 'til he had won
Away from their gods, his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long until half the town
Had left its idols of wood and stone,
And the work's not ended yet, my friend;
You started something that ne'er will end,
When you sent the money across the sea
That bought a Bible for young Sing Lee.
—Amelia Price Ayers

HOLINESS PREACHING

(Continued from Page 4)
are those who continue to display worldly dispositions and yet testify to being sanctified. It just doesn't work out. It is possible for us to deceive ourselves and endeavour to Put Up a Front on this matter and appear to one and all as spotless regarding the theory, yet far from it in actual practise.

Holiness brings to the heart the disposition of Perfect Love, when we receive that we are fitted for Heaven. Nothing short of Holiness in heart and practise will suffice to bring us up to and through the pearly gates. I have that experience by the Grace of God—Have You?

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THE SECOND WORK OF GRACE

(Continued from Page One)

man (the inherited sinful nature which remains in the heart of a born-again person as the foe of 'the new man' or spiritual life) is crucified with him, that the body of sin might be destroyed" (Rom. 6:6). Also, Paul states that through the work of Christ, God "condemned sin in the flesh" (Rom. 8:3). Or, as is stated in Hebrews, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (ch. 13:12). Christ suffered to forgive the sinner, and to sanctify the Christian.

The Scriptures give examples of this second work of grace done in the lives of people. The disciples were spiritually related to Jesus Christ before Pentecost—they were branches of Christ, the True Vine (John 15:5); clean in life (John 15:3); their names were written in heaven (Luke 10:20); they were the gift of the Father to Jesus, they were His own, He had kept them, none who came to Pentecost were lost (John 17:6, 9, 12); and they were the recipients of some of the benefits of the resurrection of Jesus (John 20:22). Yet they were not pure in heart, for Peter testified to their being made pure in heart when on the Day of Pentecost they were filled with the Holy Spirit (Acts 15:8-9).

The Gentile Christians at the home of Cornelius likewise received purity of heart when the Holy Spirit fell on them and this was after their initial experience of grace. Cornelius was a devout man, a man of prayer, a generous giver, a man to whom God gave detailed instructions for locating Peter. He also knew the peace which came by Jesus Christ, and Peter recognized that he and his group were accepted of God (Acts 10:2-6, 34-37). The fact that Peter was to tell them words whereby they would be saved (Acts 11:14) does not discount their spiritual relation with God, for the word "saved" is an inclusive word embracing everything from the forgiveness of sins, or peace by Jesus Christ—which they already knew (ch. 10:36-37)—on to that "salvation ready to be revealed in the last time" (I Peter 1:5). But Peter's testimony is clear that these who already knew the word of peace by Jesus Christ were purified by a second work of grace.

The Christians at Thessalonica knew and maintained a definite spiritual relationship with God as is evidenced by Paul's description of them in chapter one of his first letter to them; and the testimony given by Timothy (ch. 3:6) indicates their continued relation to God; yet they were not sanctified wholly. Paul told them, "This is the will of God, even your sanctification" (ch. 4:3), and prayed for them, "The very God of peace sanctify you wholly" (ch. 5:23). So with all the grace and manifestations of spiritual life they had, they were not entirely sanctified, and Paul recognized that if they were ever to be sanctified wholly it would be done by "the very God of peace" in a work of grace beyond their present spiritual experience. For Paul states that their being sanctified wholly was an act of God, and not a process of development.

The experience of multiplied thousands of Christians confirms this position of the Scriptures. As a second work of grace, consequent upon their entire consecration to God, their dying indeed unto sin and faith in the cleansing blood of Jesus, God has sanctified them wholly.

FOR BOYS AND GIRLS

THE MISSIONARY DOLLAR

A Sunday-school missionary in the West was visiting a friend's house. He had gathered the family about him, and with a map spread out on the floor was showing where he had organized Sunday schools, and was explaining his work to a deeply interested circle of hearers. Among them was little Helen, the four-year-old sunshine of the home, who was nestled up under his arm, listening with the others.

"Here is the place," said the missionary, a shadow falling on his genial face, "where the people want a Sunday school. They are begging hard for it, but they must wait. The money does not hold out."

Soon after, little Helen slipped out of his arms and ran away. In a few minutes she came back, and stretching her small arms across the map, laid a bright gold dollar on the spot where the school was wanted.

"There," she said, with satisfaction, "that's all I've got. That's for the Sunday school. Can they have a school now? Is that enough?"

It was enough. The missionary took it with him and preached from it, and it proved a powerful text, for as he told of the little girl's gift it touched many a heart, and moved many others to give. Those people in the West had their Sunday school, besides many others were helped, and it came from the cheerful gift of a little girl only four years old.—Unknown.

THE SALOON BAR

A bar to Heaven, a door to hell—
Whoever named it, named it well!
A bar to manliness and wealth.
A door to want and broken health.
A bar to honor, pride and fame,
A door to sin and grief and shame,
A bar to hope, a bar to prayer,
A door to darkness and despair.
A bar to honored, useful life,
A door to sin and grief and strife.
A bar to all that's true and brave.
A door to every drunkard's grave.
A bar to joy that home imparts,
A door to tears and aching hearts.
A bar to Heaven, a door to hell—
Whoever named it, named it well.

Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also. Hab. 2:15.—Selected.

HIS LIFE MADE MANIFEST

As Lord of our life Jesus must be Lord of all that is in our life. Over all outer acts, habits, and words, Jesus must be admittedly and openly Master. Then thoughts, feelings, tastes, imaginations, longings, ideals, judgments—all these are to be under the rule of Christ. Yet His bondage is perfect liberty. He delivers from the lower slavery to the emancipated life.
—Dr. E. E. Speer.

filling them with the Holy Spirit. And the fruit of the Spirit, the life of holiness, remains as a living and constant witness that God has sanctified them wholly in a second work of grace.

—American Holiness Journal.