



GOD'S MISSIONARY STANDARD

Official Publication of God's Missionary Church, Inc.
Penns Creek, Pa.

"The Lord gave the word: great was the company of those that published it." Psalms 68:11.

Volume 13

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No. 8

The Blessing of Full Surrender

"And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." Acts 4:36, 37.

Rare indeed is the event of our text in this age. Instead of preachers' letting go of worldly possessions, they are grasping them more firmly, until one wonders if when the Lord comes, whether they may not be reluctant to leave it all behind. But, here comes Barnabas, *"The son of consolation,"* striding forth with deep emotion and zeal, coupled with a full surrender to Christ, and laying all on the altar for God. The days of the formation of the Early Church demanded such sacrifices as Barnabas made, for many of the 3,000 converts had doubtless lingered in Jerusalem, and not scattered back to *"every nation under heaven,"* thus affording the Church a good chance to obey the wish of Christ, *"I was hungry and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."* (Matt. 25:35, 36.) Those were not the days of Social Security, Old Age Pensions, Public Assistance; Surplus Food Distribution, Cradle-To-The-Grave Government-Care. Far from it. The Church took care of its own poor. God demands obedience in His children today, as well as in the days of our text. A full surrender to do the will of God, even

at the loss of personal possessions, is often required. The trouble is that people in this age do not want to even think of sacrifices. They must have the latest gadgets, split level ranchers, tail-finned cars with bucket seats and floor shift, but God's cause often must go begging.

A new church was to be dedicated, and the community had turned out *en masse* for the sacred occasion. The indebtedness was not large, but the church folks firmly resisted all pleas from the pulpit to pledge their support to erase it. Finally, a little lady stood, and addressing herself to the clerk who was writing the few pledges that had been given, she said: "Ben, it seems that we are having difficulty in meeting this need today. You know, Honey, we have our little bungalow paid for, and that the bank has offered us a tidy sum for it so that they can expand their buildings. Why cannot we give our little house for the glory of God and erase this debt on God's House?" Ben replied that he was willing so to do, and the little lady sat down, weeping. Soon, a great wave of emotion shook the congregation, and in a few moments the assembled church members stood as one person, pledging and giving, until the complete debt was satisfied. Ben and his wife didn't have to give their little house, after all, but it was the spirit of sacrifice and full surrender that brought God's blessing down on His people, and urged them forward in the same spirit of a full surrender.

Let us observe several thoughts on the Full Surrender Brother Barnabas made, and what it produced in his life:

— *His Willingness* —

"For he was a good man, and full of the Holy Ghost and of faith," says Luke in Acts 11:24. This verse plainly tells us the reason our hero was quick to spring forward in surrender of his earthly possessions for God's



*The Editorial Staff of the
Standard Wish You a
Christ-Honoring
EASTER SEASON*

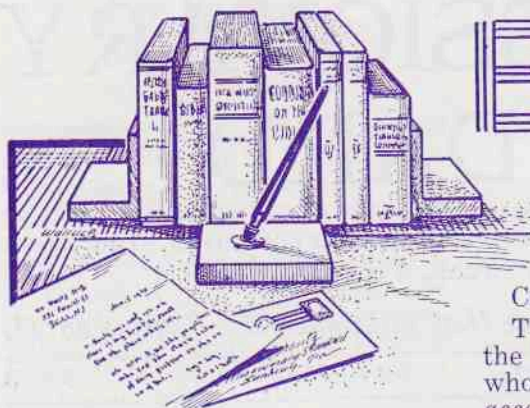


cause. There is every indication that his giving his Levitical land for God's cause sprang not only from a desire to relieve suffering and want in the physical needs of the Jerusalem saints, but also from his determination to allow nothing to hinder his progress in preaching the Gospel. Elisha, of Old Testament fame, made a similar sacrifice for God's work. His plow and oxen were laid on the altar. He burned his bridges behind him, so that he could never get back, unless he swam. Do you hear that song he is singing? Listen:

*"Strengthen all the ties that bind me,
Closer, closer, Lord to Thee;
Every bridge is burned behind me,
Thine I evermore shall be."*

This is the song of victory in this age, too! Why this reluctance to obey God's call, so prevalent among young men today? Is there some reasonable explanation for the lack of men to fill positions on the Mission Field? Mission boards around the world are saying: "We have plenty of ladies to work on the fields. We need men. Send us your young men to work the harvest fields!" But our young men feel called to the comfortable pastorates, the evangelistic rounds, or the Christian Colleges. The American Indians often made their squaws do the work of men. In our unwillingness to answer the pressing call, are we modern Americans any

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EDITORIAL

Thomas E. Frantz...

Not a Shadow or a Doubt

"That thou mightest know THE CERTAINTY of those things, wherein thou hast been instructed." Luke 1:4.

There has always been a question in the minds of Bible readers as to just who the man of our text really was. Some have said that he was a heathen, and others have placed him as one of the Bishops of the Early Church. He was very probably a Greek, having a Greek name (Which means "Lover of God"), and, doubtless, a good man, for in those days a man's name often indicated his character. It is hard to picture the reasoning of Luke in dedicating both volumes of the New Testament (Luke's Gospel and The Acts) to a man who was not a Christian, or an earnest seeker of the truth.

Tradition tells us that Theophilus was a rich man, and that Luke was his slave, but that the Saviour came into Theophilus' life through the faithful testimony of Luke. In gratitude, we understand, Luke is sent through medical training by his former master, and set free. If this is true — and it sounds plausible — we can well understand the care that Luke uses to see his former master is well-instructed in the Scriptures, and the things that have to do with eternal worth. Observe the unusual greeting Luke uses, "Most excellent Theophilus," which leads us to believe he had but the highest regard for this man. "THE CERTAINTY" of eternal matters concerns Luke in that day, and it should well concern us in this age, so that we may know without a shadow or a doubt.

CERTAINTIES FOR THE SAINTS

The first *Certainty* we see for the people who love God, the ones whom Paul says are "the called according to his purpose," is that of God's Presence. Look with us at the Old Testament standard:

DAVID: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Psalms 23:4. "Even the night shall be light about me." Psalms 139:11. "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Psalms 139:9, 10.

JOSHUA (After the death of Moses): "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." Joshua 1:5.

THREE HEBREW BOYS: "Our God, whom we serve is able to deliver us from the burning fiery furnace," (Daniel 3:17) they said to the King. "Lo, I see four men loose walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God," (Daniel 3:25) cried King Nebuchadnezzar.

JOSEPH — Repeated a number of times when the boy was taken down into Egypt and passed through various tests and trials . . . "And the Lord was with Joseph."

ELISHA'S SERVANT was afraid at the approach of the enemy's chariots: "Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:16, 17.

Now, let's look at the New Testament Standard of God's Presence as a *Certainty* to the people of God.

JESUS said: "Lo, I am with

you always, even unto the end of the world." Matthew 28:20. In John 14:16, 17, hear the Master say again to His faithful ones: "And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; Even the Spirit of truth, whom the world cannot receive. . . . I will not leave you comfortless (Margin — "Orphans"): I will come unto you."

JOHN, the Beloved Apostle,

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Missionary Message



Bonnie Cleaver & Barbarba Harper
Missionaries with huge cucumber
given to them by natives.

IN INTERIOR AFRICA WITH CHRIST

Killingsworth Mission
Kungtown, Liberia
West Africa

December 30, 1961

Dear Prayer Warriors,

"From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I. For those hast been a shelter for me and a strong tower from the enemy. I will abide in thy tabernacle forever, I will trust in the covert of thy wings." Psa. 61:2-4. Last year around this same time of the month we were writing to tell you of our arrival in Liberia. We can hardly believe that we have been here for a year. It has been a year of crying unto Him, as the verse states above; sometimes crying when our hearts were overwhelmed with burdens, other times with joy because of His goodness. But in every part He has been our Shelter and High Tower, keeping us covered with His wings.

— A WILD ANIMAL —

Time has quickly passed and our last prayer letter was dated September 21, so let's slip back a bit and see what happened during the interval between then and now. One of the first exciting events that took place was the appearance of a wild animal. Yes, a leopard was shot and brought to the village that is near us. Some men came by the village telling our boys, so we dropped everything and with our family hurried to see it. They had it draped over a chair near one of the huts and it was very dead, of course. We examined its teeth and its claws and were glad that it was not alive. Perhaps some of you have seen our pictures that we had taken with it. The children were thrilled the most, and we came back to school rather reluctantly to study of other things. The villagers later ate the meat of the animal and the skin was given to the Paramount chief. We have never seen a live leopard and thank the Lord that we can make this admission.

— "THE CHARIOT OF THE LORD." —

It is difficult for us to describe the next happening, for our hearts were filled with such joy and thanksgiving that we cannot put it into words. Many of you know already what we are speaking of. **Our JEEP came from America!!!** It sounds cold when you put it on paper. You could only truly understand how we felt if you could have walked with us miles and miles, then waited hours for a passenger truck that would sometimes be almost falling apart, then ride at breakneck speed with your heart racing as you prayed that God would keep you safe while you went to the city for supplies and other needs. You would have to pay precious money for fare and for taxi expenses as you sought to get all your business accomplished . . . you would have to know how it was to always have to depend on someone else to take you and bring you again, many times an inconvenience to them, but they did it with willing hearts. But now! . . . bless His Name, we go, we come, and He hears our rejoicings as we use the jeep that has been dedicated to His work. It's blue! it's a station wagon! and it's wonderful! It takes sick people



Leopard shot by natives near village.

to the hospital, it brings many useful supplies for your missionaries, and God Himself, keeps it and its passengers safe over rickety bridges, weather beaten roads, up and down treacherous hills and through crowded city streets. How can we thank you? We don't know how, only please accept our heartfelt gratitude for all of your prayers and your finances that made it all possible. Then thank Him with us for the blessing He has so richly given.

— THE QUEEN, CHRISTMAS DINNER, HAPPINESS —

To our regret we cannot fill in all the details we long to tell you, concerning the closing of school, our getting to see the Queen of England as she visited Liberia in November, and our trip to Suehn Mission for commencement services when some of the children for the first time saw the city and were out of the interior. When we get to heaven



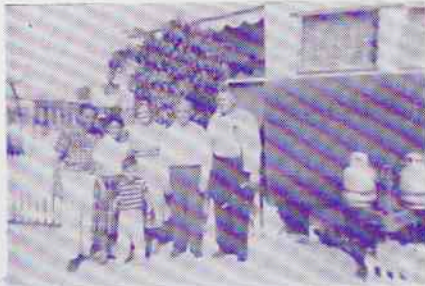
Shower-room facilities. Drum of water is located under thatched roof. Boy to right of missionary is a mission helper, other lad is a day school student.

we shall be able then to tell each other of all His many blessings that we do not have time or space to relate now. But Christmas cannot be left out. Why? Because we must tell you of the joy that flooded the faces of the children when they received their first Christmas cards and gifts, and of the delight that filled our own hearts as we watched them hurriedly unwrap each present, as they said, "Thank you, Mother" even before they knew what it was. Our own presents from home did not arrive in time but we shall have them later, in His due time. It was so wonderful to be here with our own family for the holiday for the first time because last year we were at Suehn. We believe that we had more people for Christmas dinner than you did. There were around 120 in all, for we had invited the people from the village to come. And they did, with their chief, very happy to be with us at this time. What was on the menu? Rice, enough for all to have large helpings, plenty of soup, and especially for Christmas, sweet, sweet cookies and kool-aid. Eyes danced with delight as they ate the goodies; and rice, of course, is their favorite dish. We

(Continued on page 4)



Junior, Native Teacher's Boy



Cuban converts. The Shueys, and Rev. Fred Watson in Key West. See accompanying article.

One Year Anniversary of Key West, Work

Recently we had a revival meeting. The month of January is the anniversary month of the tender vine of His own planting here. We were all greatly encouraged during these meetings. God got to us and helped us to go down in humility before Him. Both Cuban and Navy families attended the services.

One Navy boy came in one night and then on the second night he came back and was saved. Pray much for this boy that he will obey God. Some claimed to get sanctified. Others were seeking. Among the Cubans there was also a move of the Holy Ghost in conviction upon them.

"The Lord is not slack concerning his promise but is longsuffering, not WILLING THAT ANY SHOULD PERISH, but that all should come to repentance. II Pet. 3:9

"Go out quickly into the streets, and the lanes of the city and bring

in . . . the poor, maimed, the halt and the blind." Luke 14:21

As we do visitation work we are made to realize the terrible darkness so many of these people are in. It is hard for them to break away from many of their superstitions, and idol worship. (images) Only when the gospel really takes hold of their hearts can they change. For months we have been fasting and praying (and working diligently) for a spiritual awakening here in this place, where Satan has a very strong hold and a goodly number are idol worshippers. We are thankful that the truth has been reaching some of them. Brother Fred Watson had visited Cuba in 1951 and came to us with a burden for them. His messages were powerful and soul stirring. We thank God for the victories won during the time of these meetings.

The gospel can change lives as nothing else can do. One who has been recently converted now carries a small New Testament in his pocket, and has also begun to make restitution for wrongs he has committed. His wife wanted to know what she should do about her idol, the "Patron Saint of Cuba." She has wondered if she should break it and throw it away. There are other hungry hearts too. Let us pray one for another. We will be reporting from time to time the needs and special requests for prayer.

(Mrs. Carl) Ernestine Shuey
Stadium Park Lot 173
Key West, Fla.



Missionary News

(Continued from page 3)

had borrowed large black pots for the rice and the boys were early birds that Christmas morning as they cooked over open fires preparing the feast. As they left with tummies full they came to us saying shyly, "Thank you, yah," or "It was fine, you did well," meaning that their hearts were satisfied and so were ours as we explained that God had made all of it possible.

— WATCH NIGHT IN THE JUNGLES —

The Lord gave us also a very wonderful watch night service. We invited all of our congregation to come, but actually we expected very few and of those only men because the women are not permitted to walk in the night. How surprised we were when we looked outside around 9:30 Sunday evening and saw men, women and children coming up the path with their lanterns ready to bring the New Year in before the Lord. We took all of our lamps out on the porch and there had watch night service. Until 1:30 in the morning we sang English, Gola and Kpelle songs and testified to some of the glorious things He has done for us.

— REQUESTS FOR PRAYER —

We again request prayer for little Jim, still in the hospital. Due to some wrong information that we received we thought he had been operated on, but this was not the case. The doctor merely changed the cast and feels that an operation is not the wisest thing at this time. So he shall be there for many days unless the Lord undertakes. He looks well and is gaining weight, so happy to get his Christmas gifts which included balloons, crayons, coloring book and puzzles. Please pray earnestly that he shall know the healing touch of the Saviour soon. With him continue to remember all the many others who come daily to us for medicine and praise the Lord for the many that He has touched and made well again.

Satisfied with Jesus,
Bonnie and Barbara



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Form A-861

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Form B-1

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Enclosed is \$1.00 for which please send a current copy of GOD'S MISSIONARY STANDARD to ten friends, whose names and addresses are attached. I want to help them find the Lord as their Saviour.

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Mail to: Miss Eva Bailey, Centre Hall, Pennsylvania.

Missionary Crusader's Page

Reaching Youth for the Saviour

Eastern Zone Youth Rallies

PILLOW: Our Zone rally was held at the Pillow Church, February 23 with the Zone Leader, Rev. Earl Deetz, Jr., conducting the service. Rev. H. Ray Styers, host pastor, welcomed the good attendance in spite of a bad night, weather-wise. Pillow — 49; Lebanon — 24; Coopersburg — 1; Shamokin — 32. Several other churches were guests: Immanuel Wesleyan of Gratz — 12; Powells Valley Evangelical Methodist — 9; Tremont Brethren In Christ — 5; and Millersburg Brethren in Christ — 2. This made a total attendance of 134. Brother Watson, from Coopersburg, traveled the greatest distance, alone, because of the bad weather conditions prevailing in his area.

The Lebanon Chorus favored with three special selections, and a newly-formed trio from Pillow sang as well. Rev. and Mrs. Deetz represented the Shamokin congregation song-wise; and Miss Helen Miller played her own arrangements of Gospel numbers on the piano.

Rev. Marlin Crock, Lebanon pastor, brought the message under the anointing of the Holy Spirit, using the text: "**KEEP THYSELF PURE.**" The next rally will take place in the Shamokin Church, and we expect to broadcast it over the local radio station direct from the church, the Lord willing.

LEBANON: The first meeting of the Eastern Zone was held in our Lebanon Church with Rev. Marlin Crock and congregation. The attendance, in spite of an icy night, showed: Lebanon — 54; Allentown — 14; Shamokin — 29; Pillow — 2; and 15 visitors, making a total of 114. Rev. Ernest P. Miller, Jr., pastor of the Good News Tabernacle of Allentown, was the special speaker, using Matthew 11:18-30 as the basis of his message, suggesting that the Yokes of Humility, Quietness, and Loneliness — under God — would lead us to victory.



ALLENTOWN — Second meeting of the Eastern Zone was held in the Good News Tabernacle at Allentown, with the church filled with 200 in attendance. Lebanon — 34; Coopersburg — 22; Shamokin — 43; Allentown — 25; Holiness Christian Church and Missionary Church of Allentown had 22 represented. Many visiting friends were counted in the congregation. Special numbers included: Lebanon Chorus; Rev. Ladette Cooley; Shamokin Trio; Shamokin Duo; Charles Griffiths; Allentown Girls Trio, as well as other instrumental and vocal numbers. Rev. Mark Miller, of the Shamokin Church, spoke on Receiving the Holy Ghost. Thank the Lord for what He is doing to help to revive our Youth Program.

—Reports submitted by Earl Deetz, Jr.

Weddings

KOPP-SZIVES. On February 3, 1962, Harold L. Kopp and Anna Mary Szives were united in marriage at the parsonage of God's Missionary Church of Shamokin, the pastor, Rev. Earl Deetz, Jr., performing the ceremony. Mrs. Kopp is a daughter of Mr. and Mrs. George Szives of R. D., Millersburg, Pa., while her husband is a son of Mr. and Mrs. Harold Kopp, Sr., of Shamokin. The couple will reside in Harrisburg.

SCHANKWEILER - CRISSINGER. On February 10, 1962, Harry Schankweiler, Jr., of Shamokin, was united in marriage to Miss Lois Crissinger of Trevorton, Pa., in the Church in the Valley of Shamokin, Pa. Revs. Earl Deetz, Jr. and David Wooten performed the ceremony in the church, which was decorated with Glads and Pom Poms. Miss Naomi Crissinger was Maid of Honor, and Thomas Shankweiler was Best Man. Miss Helen Miller played the organ. After a trip to Florida, the young couple will reside in Elysburg, Pa.



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....., 1962

A BASKET OF RIPE FIGS

Children Who Do Not Care

We were visiting the doctor for a minor problem in the family, when he "let down his hair" and began to tell us of some of the problems with patients that burdened him. Entire wards in hospitals and county homes, he said, were filled with patients, elderly and senile, who needed little beyond ordinary care and LOVE . . . but there they were until they died, because children assumed little responsibility for their parents. This is to be seen on all sides, and the doctor said he didn't know where the problem would end, as it was becoming increasingly hard to get space for operative patients in some institutions, because the beds were filled with people who could just as well be cared for at home. A sad scene.

The story is told of a son who had taken his father into his home in his last years, this action taken much against the wishes of the boy's wife. Little by little the old gentleman was pushed out of their lives, and finally found himself on the back porch, eating out of a wooden bowl, for his nervous fingers had dropped too many dishes, it seems. Presently, the wife of the son delivered her ultimatum: either Grandad went to the County Home, or she was leaving. As the old gentleman and his son walked toward the County home, they stopped beneath a great tree to rest from the heat of the day. Suddenly, the father began to weep. The boy tried to express his regret in having to take him to the institution, but the white-haired saint said: "Son, I'm not weeping because you're taking me to the institution. As I sat here under the shade of this great tree, my memory took me back many years, when we rested under its cooling shadow, the DAY I TOOK MY FATHER TO THE COUNTY HOME! I cannot help believing I am reaping this day what I sowed those many years ago." And so it is, the generation of those who have ill-treated their parents in last years may well live to regret their unchristian actions.

The Scriptures are plain in

their blessing upon those who "Honor . . . father and . . . mother," and this includes respect to their physical needs in their last years, as well.

"Merger Fever"

It is not to be thought strange that the current move to merge companies, corporations, and business efforts into large, influential groups has found its way into the Church realm. We constantly hear that the "splintering" of Protestant groups is the cause for much disharmony in religious realms. While there may be some small merit in this statement, it is also true that the "gathering together" of many into one super-church can have its dangers, too. A lady asked a minister concerning smaller denominations, saying: "Reverend, tell me why there are so many, many church groups. Wouldn't it be nice if they were all one?" The minister, sensing in the tone of her voice her desire to "trip" him with this question, replied: "Lady, religion is a little bit like Jello: it comes in nine delicious flavors." Perhaps his answer was not theologically correct, but it gave the *grande dame* something to ponder. "Merger fever" for the sake of building great empires in religious realms can have little lasting effect upon society, except adding more and more machinery to an already over-burdened church system. "That they all may be one," was the prayer of Jesus, indeed, but it seems quite likely His prayer may never be fully answered until the Church gathers on the shores of sweet deliverance in Heaven. Being one in our efforts does not preclude our laboring in different segments of the Church. If we Protestants believe God raised up the Luthers, Calvins, Wesleys, Finneys, Albrights, Seiberts, Reeses, Hills . . . then He had a purpose in their existence as Church groups, which is much in evidence in this rocket age, for the floodgates of mercy are still ajar so that the "whosoever will" may still get into the ark of safety. Don't get "merger fever," brother, for there's only one cure for this temperature in religion.

Points to Ponder

(1) *Why professors of religion* are more careful where their animals are at night, than they are of the company their children keep until the wee hours of the morning. Little good can be accomplished after 12:00 midnight, unless it is at church or at home in the bedroom.

(2) *Why church people* will allow their children to watch every program that comes on the television set, even if the little ones have nightmares after viewing murder, sex, and crime.

(3) *Why members of the church* have money for new cars, for appliances, for luxuries, for vacations . . . for almost everything but the work of God.

(4) *Why religious folks* never take time to have family worship with their children, who are attending the public schools, now stripped bare of devotion in any form, in many quarters.

(5) *Why deacons in the church* subscribe to every publication around, daily newspapers and magazines on every subject, but one cannot find the religious organ of their own denomination on their reading table.

(6) *Why preachers of real righteousness* can spend hours at the stream, or in the woods, but never seem to be able to find time for the sick, the neglected, the dying . . . unless some member of the congregation calls it to their attention.

(7) *Why some church publications* carry as many ads for car insurance, vitamin preparations, and vestments, as the space they devote to food for the soul.

(8) *Why radio programs*, sponsored by church groups, cannot be kept on the air without endless "apple-polishing" (Calling out the names of the contributors each week) until more is said of Aunt What's-Her-Name than about Jesus Christ.

(9) *Why ministers' associations* are afraid to take an active stand against sin and unrighteousness in the community, lest they be marked as being "radicals."

(10) *Why the church in general* has been soft-pedalling the destructive efforts of smut publications, filthy movies, and un-American organizations aimed at the destruction of all that is holy and proper!

Daniel the Man Who Dared to be Different

By Superintendent

GEORGE I. STRAUB

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." Daniel 1:8.

The book of Daniel is a companion to the Book of Revelations, and consists of visions, revelations, and future mysteries. The key thought or theme of the book is: "The Sovereignty of God Over the Affairs of Men of All Ages." It opens with Nebuchadnezzar, king of Babylon, besieging Jerusalem, overthrowing the government, and taking some of the most promising citizens into captivity, some of whom were Daniel and his three colleagues. They came into the limelight of their day because of their unshattered faith in God.

— A Sad Day for God's People —

This was a sad day for the Hebrews and their church as they were called upon to surrender and give up those things that were dear to their hearts. Nebuchadnezzar made havoc of both the people and the church, taking the best of everything with him into Babylon. "And the Lord gave Jehoiakim King of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his God; and he brought the vessels into the treasure house of his God." Dan. 1:2.

Babylon was a stronghold of idolatry with no thought or desire to recognize the God of Abraham, Isaac, and Jacob. Both the king and his people were lifted up with carnal pride and boasted in their military strength and achievements. To the king it was a red-letter day when he saw his armies returning with the rulers and the choice men of Israel.

All of this came because of a spiritual breakdown in Israel. The lesson which God is trying to teach His people, is the fact that we cannot do wrong and get by. Judgment began at the house of God and prevailed against the ungodliness of both a backslidden

nation and church. In the overthrow of Jerusalem the just suffered with the unjust, as revealed in the words, "By the rivers of Babylon there we sat down, yea, we wept, when we remembered Zion." Psalms 137:1.

The Captives in the Strange Land

While there were many things left behind by the captives, there is one thing they took with them and that was memory. Memory is like a man's shadow, following him wherever he goes. Memory followed the rich man in Luke's Gospel into Hell. To him this was added torment as it kept before him the many opportunities he had passed by when wrought upon by the Spirit of God. This is not only true of the rich man and the captives mentioned by Daniel, because we find that all rational beings will look back at the end of a mis-spent life, only to be haunted with memories of neglect and failure along the way.

In verses three and four of Chapter one, King Nebuchadnezzar commanded that those now in captivity be screened and examined for further studies in the field of sciences. A scholarship was offered to such as could qualify. The qualifications are mentioned in verse four: "Children in whom was no blemish, but well-favoured, and skillful in all wisdom, and cunning in all knowledge and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans."

High Standards for Service

There was probably that group who said, "The standard is too high; the king is unfair and unjust in his demands." There was this about it: they either meet these requirements, or were forever barred from his courts and palace. The same holds true with the requirements for heaven. Jesus said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John 3:13. The apostle, in his epistle to the Hebrews, further stated: "Follow peace with all men, and holiness without which no man shall see the Lord." Hebrews 12:14.

First, they were to be sound physically: "Children in whom was no blemish." This meant they could not be slaves to nicotine and alcoholic beverages,

which have a tendency to dwarf the minds of men.

Second, "Well favoured." They were to look presentable and be neat in their appearance. The king expected them to look like real gentlemen regardless of where they were. They were to be looked up to as his wise men. In addition to this they were to appear friendly and refrain from those things that would disqualify them for this honorable position. Questionable things were to be curbed and laid aside so that they might be at their best when needed to help solve major problems in the kingdom.

Their conduct and behavior was to be of the best when in the presence of the opposite sex. The prince of the eunuchs was to see that this law was enforced and carried out to the fullest extent.

It wasn't hard for Daniel to comply with these rules as he had been living this kind of a life long before he enrolled in this heathen school. A true child likes to know and do the will of the father, regardless of where they are. God's people live the same at home or away from home, in church or out of church. God's eye is on His people, no matter where they are, for darkness and light is the same to Him.

Third, they were to be skillful in wisdom, cunning in knowledge and understanding science. This meant they had to be studious and to devote a lot of time to their assignments. The same holds true with God's children. If they expect to grow in grace and in the knowledge of His word, it is necessary that much time be given to the reading of His word. As St. Paul said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

Fourth, they were to be able to learn to speak the language of the Chaldeans. The king's foremost thought was to stamp out the Hebrew religion, and have a people with one language, one religion, and one kingdom.

Fifth, each of them was given a heathen name. The definition for Daniel is "God's Judge." This infers that Daniel had the gift of discernment before being taken as a captive. Though they changed Daniel's name, it had little or no effect upon him, as he had already

settled it in his mind and heart to be God's man, regardless of what took place.

You might change a man's name and place of worship, as in this lesson, but his religion was not in the name, for it was in his heart. His first severe test came when the prince of the eunuchs requested that he eat meats offered unto idols and drink the king's wine. To do this was to transgress the law of clean and unclean meats observed by Israel.

A Serious Question Is Posed

This raised the question, "What are we going to do?" The answer is given in the language of my text: "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat." Daniel had some God-given convictions which he refused to compromise in spite of the consequences.

We would do well to look at verse nine and see what happened as a result of Daniel's choice and decision at this time. God brought him into favour and tender love with the prince of the eunuchs. As a result of this confidence, Daniel was able to explain why he refused the king's meats, suggested what was best as a diet for the Hebrews. Daniel won the battle and came out as a Valedictorian of his class. One need never go wrong by including God in his plans as God has promised to go with us "even to the end of the world."

While others were eating the king's meats and drinking his wines, compromising their convictions and taking the paths of least resistance, Daniel proved to his fellowmen there is a promotion that comes through godly living.

The Victory of a Young Man

One of the remarkable things about Daniel's choice and decision, was that he made it between the ages of 12 and 16. Enough of the knowledge of God was instilled into his heart at that young age to keep him steady and stabilize him in the midst of some of the most trying days of his life. While nothing is mentioned of his parents, it is evident that he was taught the ways of righteousness and true holiness in the very outset of life. Time spent with children around the family altar has much to do with the moulding of lives, and the shaping of destinies.

(Continued on page 11)

THE JOURNEYS OF THE CHILDREN OF ISRAEL—A BIBLE STUDY

Church In The Valley, Milesburg, Pa.

Rev. Thomas E. Frantz

Study No. 5

THE ISRAELITES AND THEIR JOURNEYS

(See Gen. 19)

In this Study we will turn our attention for the moment to the sad story of Lot and the destruction of Sodom-Gomorra, the twin cities of the plains. Lest we think God chose just to frown upon this area as a stroke of inutile (useless) judgment, re-read Genesis 18:20 — "Because the cry of Sodom and Gomorra is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." Sin never goes unpunished for long, for though the mills of God's justice may grind exceedingly slow, they grind exceedingly small! Let us take a close look now at Sodom and its punishment—

"And there came two angels to Sodom at even." (Vs. 1.) We note that one of the angels who announced this coming doom to Abraham in the "Plains of Mamre" tent location had now disappeared. What a wicked city for pure, holy angels from Heaven to set foot in, for they were not in any respect accustomed to what they were soon to discover. "And Lot sat in the gate of Sodom." The "gate" was to the ancient city what our council chambers or county courthouse is today. Here the elders of the city met and discussed their problems, and administered justice to the citizens. It appears that Lot had gotten himself into the employ of this wicked city, for he had become so entangled after leaving his Uncle Abraham. It always happens that way: "Pitching one's tent toward Sodom," soon results in a complete involvement in its affairs.

When Lot took the Angel visitors home with him (See Vs. 2, 3) he put on his religious acts again: "And he made them a feast, and did bake unleavened bread, and they did eat." (Vs. 3). He pretended that it was his custom to preserve the ordinance of

un-leavened bread God had given (on their coming out from Egypt it was to be much observed) as a sign of separation from the world. Now the battle began, for the men of Sodom discovered the presence of the angels, and evil suggestions were made. To pacify them, Lot offered his daughters to the beasts of the street, showing how low he had stooped in Sodom. As the lustful mob sought to crash through the doors, the Angels used their heavenly powers and smote the multitude with blindness!

Now the angels got down to business at once, and told Lot he had to leave and leave AT ONCE without delay before God's judgment fell (Verses 12 & 13), and he was urged to get any members of his family in a group and escape while there was yet time! The backslidden Lot made his rounds to his daughters' homes, urging their husbands to escape, "But he seemed as one that mocked unto his sons in law" (Vs. 14). Lot had lost all influence he ever might have had on his family! He had come down the spiritual ladder a long ways, and but for Uncle Abraham he, too, would have perished in the flames that devoured the city.

Early the next day through the mercy of God Lot, His wife, and two daughters started to safety, being led on by the angels who "hastened" them forward to the mountains with the direction in Verse 17 — "Look not behind thee." "Then the Lord rained upon Sodom and Gomorra brimstone and fire from the Lord out of heaven." (Vs. 24). Now here comes a worse tragedy: "But his wife looked back from behind him, and she became a pillar of salt." (Vs. 26). Why did she look back? Only the Lord knows! Perhaps it was her comfortable home in the city, the whirl of social events, worldly friends, her family. Jesus exhorts us to be aware of the same temptation, when He says in Luke 17:32: "Remember Lot's wife." She stands in history as one of the most foolish, and yet unnecessary tragedies of disobedience.

The Blessing of Full Surrender

(Continued from page 1)

different? O the grace that covered this "Good man, full of the Holy Ghost and of faith."

— His Work —

After the persecution of Stephen, the Christians were scattered everywhere, and the Gospel went with them, and revivals began to break out. The report came to the Church leaders at Jerusalem, and they appointed Brother Barnabas to journey up to Antioch to see the work God was doing, "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." (Acts 11:23) Soon, Barnabas needed a helper, so he journeyed to Tarsus and picked up Paul. Well, for a whole year they had a Christian-producing revival up there, in the melting pot of the Universe. How could a man bury himself one whole year in a heathen city, helping the castaway Jews, driven from pillar to post by their persecutors? It was easy, Barnabas made a full surrender some time before down at Jerusalem.

— His Witness —

Soon, Barnabas and Saul get the blessing of the Church to go on extended missionary journeys, for "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2.) Being sent away with much blessing and power, the brethren minister all over the known world, practically, but not without severe difficulty and problems. God so conditioned the heart of this brother of the full surrender, until he was able to surrender his post of leadership in the party, which was his by right of age and experience, for after the event with Elymas, the sorcerer, the record reads . . . "Paul and his company . . . Paul and Barnabas," where previously it had read, "Barnabas and Saul." Brother, it isn't every older brother today who could stand to have a younger man promoted to a place of leadership in front of his eyes! Barnabas could and did agree to it, for he recognized in Paul the true greatness and ability, and gave the

"Apostle to the Gentiles" every opportunity to fully serve his Christ.

Disagreement over John Mark's value to the cause came as a shock to the brethren, but in the wake of the separation, we see two parties of evangelism instead of one. It has been marked that Barnabas was partial to John Mark because of his relation to the young preacher. Paul was adamant to including Mark in a future journey, for the lad had failed to fulfill his job on a previous occasion. However, years later in the damp prison cell we hear Paul saying: "Take Mark, and bring him with thee: for he is profitable to me for the ministry." (2 Tim. 4:11) Barnabas had taken a failure and made a success of him, in spite of all Paul had said. Of course, it took bigness of soul on Paul's part to admit it after those years, but it just proves the power that lingered in the heart of Barnabas, the man of the full surrender.

—Thomas E. Frantz, An Editorial

Not a Shadow

(Continued from page 2)

wrote: "But if we walk in the light, as he is in the light, we have fellowship one with another." 1 Jn. 1:7.

Thrill at Paul's words: At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me, and strengthened me." 2 Tim. 4:16,17a

The Certainty of God's Promises should also be called to our attention, as being a part of the "things wherein thou hast been instructed."

First, thrill with us at the blessing Solomon had at the dedication of the temple: "Blessed be the Lord . . . there hath not failed one word of all his good promise." (2 Kings 8:56). Saints in this age believe the same is true in our lives. A young man prayed in earnest for his dying father to be spared, but it seemed he steadily grew weaker. That night in his bedroom, the young preacher "jumped out on the promise": "With long life will I satisfy him, and show him my salvation." God's Word was fulfilled, and though doctors gave no hope of recovery, 11 years later the man

was still alive, and approaching a good old age.

Peter calls these assurances, "Exceeding great and precious promises," while Paul shouts to know that "All things work together for good to them that love God; to them that are the called according to his purpose." Romans 8:28. David reminds us that it is all a necessity to "Delight thyself also in the Lord, and he will give thee the desires of thine heart." The writer of the Philippiian Epistle assures us that "My God shall supply all your needs according to his riches in glory by Christ Jesus." Philippians 4:19. We are told that God owns the "cattle on a thousand hills." Buddy Robinson said that all we have to do if living gets hard, therefore, is to "sell a few cows."

The Certainty of God's Provision must be also mentioned as an uplift to the saints. Many verses tell of the grace of God's being able for the complete man, that is for his transgressions and for the destruction of the old nature. Note a few, with the double cure attached:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 Jn. 1:9.

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

"Wherefore, he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Hebrews 7:25.

If God could not do the work of dealing with the old nature, the writer of Romans 6:6 was deceived, when he said: "Knowing this that our old man is crucified with him, that the body of sin might be destroyed."

Answers to March Puzzle

No. I.

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Editor's Note: We borrow an article that appeared in the Herald of Holiness some nine years ago. It is from the pen of Kenneth Bedwell, then a missionary in Africa.

Holiness and the World

By KENNETH BEDWELL



The relationship of the sanctified soul to the world is an urgent and inescapable problem. We are in the world, bound to it by birth, and compelled to touch it at every moment throughout our earthly life. What then must be our attitude as Spirit-filled believers towards the world? Furthermore, what is the world's attitude towards the sanctified? The Word of God leaves us in no doubt upon this question. So then let us consider carefully what it has to say.

v. Hated by the World

"If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18 and 19).

These are the words of Jesus given in warning to His disciples, just before He went to the Cross, so that they might be prepared for the antagonism and persecution which they were to receive at the hands of the world. Again in His prayer to the Father in John 17 He declared, "The world hath hated them" (see verse 14). The very holiness of Jesus was the disturbing factor which aroused the active hatred of His enemies. He was different. Their hypocrisies, their religious and racial pride, their narrow bigotry, their air of superiority, He could not endure. His whole life was a standing rebuke to men and women who were living in sin. They could not stand Him, so they crucified Him.

Jesus warned us that the servant is not above his master (John 15:20). For the very same reasons they will persecute the followers of Jesus. The more like Jesus we are, the more likely is the world to want to crucify us! Methods change, but the spirit of the world is the same. It is remarkable that whenever God's children have been truly filled with the Holy Ghost, and revivals have swept the land, then persecu-

tion has arisen, bitter and fierce in proportion to the measure of the revival. The devil hates holiness, and so he inspires his minions to hate and persecute holy people.

The revival in Jerusalem following Pentecost was immediately followed by the persecution which began with the imprisonment of the disciples, the stoning of Stephen, and ended with the scattering of the Christians from the Holy City. It was not long before Rome, too, became incensed, and thousands of Christians perished in the amphi-theater. It has continued so down through the centuries. The early Methodist preachers were pelted with mud, stones, and rotten eggs by the mob and thrown into prison by the authorities. The early Salvationists suffered the same fate. They recognized that holy men and women were a threat to all that they stood for, and so they tried to silence them. Persecution in our day has taken on the more subtle form of intellectual skepticism, and superior contempt, combined with a callous indifference. Make no mistake about it — the world hates Jesus Christ, and with Him all who are Christ-like.

B. Separate from the World

"They are not of the world, even as I am not of the world" (John 17:16). The very reason why the world hates the sanctified is that in spirit and life they are separate and different from the world. Society demands conformity, and where it is not given it persecutes. The Christian becomes a speckled bird. The sanctified soul is IN the world, but not OF the world.

The revolution wrought in the heart by the cleansing of the blood of Christ brings in new ideals, a new outlook, new principles, new sources of pleasure, and a new vision. Instead of being conformed to the world, the mind is transformed by a complete renewal of the disposition. Ponder Rom. 12:1 and 2. The Spirit-filled soul and the world are like paraffin and water; they may be thrown together, but they cannot and will not mix. A worldly Christian is a freak — a contradiction in terms — and a traitor to his Lord. James declares that friendship with the world is on a par with adultery. It is in fact spiritual adultery, for it is an unlawful, a

demoralizing alliance. See James 4:1-10. In strong terms the apostle affirms, "Whosoever therefore will be a friend of the world is the enemy of God."

John exhorts God's people: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). One love is a rival of the other for the affections of the soul. We cannot love God without reserve and love the world at the same time. It is spiritually and morally impossible. This applies to worldliness in dress, in pleasure, in business, in society, and in the home. A heart experience of holiness results in the realignment of every department of human living. You cannot be sanctified and worldly at the same time.

C. Victor over the World

"This is the victory that overcometh the world, even our faith" (I John 5:4). Thank God, we need not succumb to the pernicious and persistent influences of the world. We can be "overcomers." In the minority — yes; but overwhelmed — no! The tribulation that comes by our refusal to hobnob with the world throws us into the best society in the universe — that of Jesus Christ. He said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). The world rejected Him, mocked Him, misunderstood Him, and crucified Him — but they could not defeat Him. He came through it all "more than conqueror." Praise God, He overcame the world! Because He overcame, we may overcome. His victory becomes our victory. He overcame by meeting and defeating the prince of this world. He could say triumphantly, "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31). So completely did Jesus defeat him that He could say, "The prince of this world cometh, and hath nothing in me" (John 14:30); and again in John 16:11, "The prince of this world is judged."

The secret of separation from the world and victory over the world lies in the appropriation of that which Jesus has accomplished. To be born again from above means that a new life — an unworldly life — has begun. To

be sanctified wholly means that the old life has been crucified. If the new birth takes us out of the world, spiritually, then the blessing of sanctification takes the world out of us. We need both experiences to be masters of the world. When He resides within in undisputed possession, then it is true that "greater is he that is in you, than he that is in the world" (I John 4:4). The victory has been won for us, and it becomes ours when we exercise faith in the Victor. "This is the victory that overcometh the world, even our *faith*."

D. Sent in the World

"I pray not that thou shouldest take them out of the world" (John 17:15). "As thou didst send me into the world, even so have I also sent them into the world" (John 17:18). God does not propose to protect us from the cruel blasts of the world, or to remove us to a place where the world cannot touch us. He sends us back into the cold, uncongenial, and antagonistic world to win from its clutches the precious souls of men. The world has been defined as "organized society in opposition to God." But Jesus never forgot that within that organized society, blinded and deceived, there were men and women who could be won back to light and life and love and holiness. He was crucified by the world but He died to save it. He was hated by the world, but He loved the souls of men, and bore their sin in His own body on the cross. Our task is to go back into the world from which God has delivered us, and from which He has separated us, to snatch men as brands from the burning. We are not to be so "heavenly minded that we are of no earthly use." This other-worldliness does not become preoccupied with its own sanctity, while souls are perishing. No, it takes off its coat, rolls up its sleeves, and goes down to the very gates of hell, until it can feel the very scorching of the fire, in order to rescue poor, deluded, and wrecked humanity.

The doctor sterilizes himself and his instruments, not that he might avoid the responsibilities of his calling, but that he might be able to operate without endangering the lives of others. He is separate that he may save. You cannot reach out a helping hand to save

a drowning man if you yourself are being sucked down by the treacherous current. Deliverance from the world is a prerequisite for being made a blessing in the world. Worldly Christians are never successful soul winners. When I want to find those who have a burning zeal for souls and who have skill in winning men to God, I do not go to the selfish, worldly crowd, but to those who have been separated and sanctified and baptized with the fire of the Holy Ghost, and fitted for the Master's use.

Yes, this is the divine order: hated by the world — separate from the world — victor over the world — sent into the world.

Try Pentecost

(Continued from page 12)

ascribed to the blood of Jesus. Neither is the word *counteraction* (popular in Keswick circles) scriptural. These all fail to give the required deliverance. The Word of God always speaks of a thorough cleansing away of the traitor of inward carnality.

A vision of the holiness of God, as Isaiah once witnessed in the Temple, and as the disciples received in the upper room in Jerusalem while tarrying for the Holy Spirit, (we have seen that "God is light, and in him is no darkness at all," they had cried) enables those disciples, and Isaiah to discover the depths of inbred sin in their own hearts. Then, when the day of Pentecost was fully come, and they were all with one accord in one place, the Spirit's incoming brought them not only the power promised, but also the purifying efficacy of the glorious baptism with the Holy Spirit.

The anointing of Pentecost is the dire necessity of all who are called upon to minister the word of life. Their's is a calling that angels covet, and the most glorious work possible for a saved sinner here on earth. We have already told of two ministerial brethren, Lionel Fletcher, and Samuel Chadwick, also of the Moravian community at Hernhutt. It was Pentecost that revolutionized their ministry, touched their lips with the holy flame, set them ablaze, and made them invincible. A personal Pentecost is the real

secret of successful soul winning.

The blessing of Pentecost is also the need of the church as a whole. Contrast the church of today with the church in the apostolic era, of early Methodism and the first Moravians. The Church of 1953 is weak, powerless, and ineffective. And why? Because although we know the Living Presence we have never progressed to Pentecost.

Hear the words of Dr. Joe Brice, "If the Church would move to Pentecost, nothing could arrest its triumph, and its thousands of unsatisfied believers would have found something better"

It can happen to us! To you! And right here and now! Pentecost is our need! It is our spiritual birthright, our spiritual inheritance through grace. It is receivable *now*, in faith and consecration, if we are willing to count the cost, for the Lord gives His Spirit not only to those who *ask Him*; but to those who *obey Him*.

Suppose we all try Pentecost now?

"Thou Christ of burning, cleansing flame,

Send the fire;
Thy blood bought gift today we claim,
Send the fire!"

Daniel

(Continued from page 8)

Knowing that prayer changes things, Daniel prayed not less than three times a day. A praying man is a blessed man and usually knows what that good and acceptable will of God is for him. There is a saying, "The family that prays together, stays together."

Because of Daniel's godly influence and decisions the course of an entire nation was changed. Heathen philosophers, skeptics, and kings were converted and believed in Daniel's God. True greatness comes through obedience to God and faith in His eternal Word. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him," says the writer to the Hebrews.

Let it ever be remembered that the God of Daniel ever lives, and is the same today and will stand by all who will dare to "Earnestly contend for the faith once delivered to the saints."

Try Pentecost

E. W. LAWRENCE,
London, England

Suppose we do. What then? And why the need? In one of his testimonies the apostle Paul said the Lord made his life "a constant pageant of triumph" (Moffat trans.). But there are thousands of believers who could never say this of their own experience. Their life is made up of sinning and repenting, both in the present continuous tense. Yet the Scripture says "Sin shall not (and need not) have dominion over you." And when in his Roman letter the Apostle asked "Shall we continue in sin, that grace may abound?" he answered his own question: "God forbid. How shall we, that are dead to sin, live any longer therein!" In effect, "perish the thought, let it never be mentioned amongst you." Beware of antinomianism!

Thousands of believers are living lives that savor of the disciples experience before the day of Pentecost. Their lives are pre-Pentecostal. The Word of God declares, however, that "when the day of Pentecost was fully come, they were all with one accord in one place . . . and they were all filled with the Holy Ghost, and . . . and . . . and . . ." well, you can read all about it in the remaining twenty seven chapters of "The Acts of the Apostles."

One brother says that he heard Edward Davidson preach on the text, "He shall baptize you with the Holy Ghost, and with fire," and his comparison of the disciples before and after Pentecost showed only too plainly that he was living without the endowment of Holy Spirit power.

There is Lionel B. Fletcher. In his earliest days he was the member of quite an "ordinary" church in the city of Adelaide, Australia. Nothing of an exceptional nature ever happened. It was never expected. But he longed to be the means of his members' conversion. He lacked the authentic power to make this desire a reality. One day he attended a convention service addressed by Archdeacon Treeves. This man had testified to receiving a personal Pentecost. As a result Lionel Fletcher for himself received the gift of the Spirit's indwelling fulness. In

later years he said that the greatest moment in his life, apart from his conversion, was when he realized that "the mighty gift of the Holy Ghost was not only for the men of the New Testament day, but was available for the men and women of today." And he also added, "Every blessing I have received since, every soul won, and every church revived in my ministry is a result of that night."

Lionel Fletcher may not have expressed this in Wesleyan terminology, but he came into a definite experience of the Spirit's fulness, and that mighty work of entire sanctification.

There was also Samuel Chadwick. One Saturday evening during his first pastorate he realized that his life and ministry lacked the power and passion of Pentecost. He preached frequently, but without the Spirit's unction. Holy Ghost fruit was not forthcoming from his proclamation of the evangel. That night, as the clock struck the midnight hour, Chadwick received his personal Pentecost. It revolutionized his life, and started him on his apostolic career, a ministry that has since spread to the four corners of the world. His book, "Way to Pentecost" consists of articles that originally appeared in "Joyful News" during the 25 years he was editor. In it he says: "I owe everything to the gift of Pentecost. It came to me when . . . I was about my Heavenly Father's business, seeking means whereby I could do the work to which He had called me. . . . It was gloriously wonderful. . . . From the first day of my Pentecost I became a seeker and winner of souls."

One of the greatest days in the story of the church in modern days is when the Holy Spirit "fell upon" the Moravians. On August 17, 1727, a few humble Moravians were gathered in their church at Hernhutt. The Spirit "fell upon them," baptized them into a unity, and its effects revolutionized the entire continent of Europe and led to the inauguration of the modern missionary movement. Moravian missionaries were at work in India and other parts 50 years before William Carey. Carey admitted all this, and he used their zeal as an incentive to others to unite with him in the missionary crusade.

Pentecost is the need of the

Church today. It is the one thing needed by every individual Christian, in our daily round, and in the common task.

Our lives demand it. Our many sins have been forgiven, and we are in a state of acceptance with God, yet in our inner being, as the Scriptures so faithfully portray, and as our experiences testify, there remains an infection of nature. The flesh lusts against the Spirit, and the Spirit against the flesh. And the things we most desire, in our efforts to be His faithful disciples, we lack. We cry in effect with Paul of Tarsus, "Wretched man that I am! who shall deliver me from the body of this death?" With the hymn writer we exclaim:

"Tell me what to do to be pure,
In the sight of the All seeing eyes!
Tell me, is there no thorough cure,
No escape from the sins I despise?
Tell me, CAN I NEVER BE FREE
FROM THIS DREADFUL BONDAGE
WITHIN?
IS THERE NO DELIVERANCE FOR
ME
MUST I ALWAYS HAVE SIN DWELL
WITHIN?"

Samuel Chadwick's answer to this question is quite Scriptural: "Let us try Pentecost." He and others "tried it" as we have seen above in this message. And it worked! In the gift of the Spirit of Pentecost they all found deliverance from inbred sin and power for service.

What then happened on the day of Pentecost? Acts 2:4 says they were all filled with the Holy Spirit. Now we have always maintained that the fulness of the Spirit is only one side of the Pentecostal anointing. And the great danger is that we so often allow half a truth to minimize the whole truth. Acts 2:4 must be understood side by side with say Acts 15:8-9. Pentecost brings purity of heart as well as power for service. "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." And as Henry E. Brockett points out, in his 'Riches of Holiness,' this cleansing is one that is *complete* — "from all sin;" *continuous* — "cleanseth us" (present continuous tense); *conditional* — "if we walk in the light, as he is in the light" (I John 1:7).

Repressive power is nowhere
(Continued on page 11)