



GOD'S MISSIONARY STANDARD

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

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No. 6

ABRAHAM—His Call, Faith, and Trials

By REV. GEO. I. STRAUB

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee: and in thee shall all the families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran." Genesis 12:1-4.

It has been said the life of Abraham was like the course of a river: many windings, but gathering strength as it went on. No Old Testament saint figures more prominently in the New Testament than Abraham, for throughout the Bible many references (both good and bad) are made relative to his journey to the Promised Land.

Abraham's Call

Abraham's Call was divine, *"Now the Lord said unto Abraham: Get thee out of thy country."* This call included separation from his country, his kindred, and his father's house. Whether he heard an audible voice as did Saul on Damascus highway, we do not know. However, we know the call was clear and distinct enough for Abraham to recognize it to be of God.

The call came to Abraham while he was living in a land of idol-

worshipping heathen. The Bible does not teach us that he was any better than his countrymen, but that God saw great possibilities in him as He did in Saul of Tarsus. Moral as these characters may have been, in their own eyes, they needed help from God. According to 1 Chronicles 16:9, *"The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of them whose heart is perfect toward him."* Nowhere do we read that Abraham argued, doubted, or questioned God's promises or leadings. Note in Verse 4, *"So Abram departed as the Lord had spoken unto him."*

He responded immediately and walked in the first light God flashed across his pathway. This is the secret of getting somewhere with God. *"If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin."* 1 John 1:7. The Apostle John went on further to say, *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,"* in his First Epistle, Chapter One, and Verse 9. The Prophet Isaiah fills us in on another detail: *"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."*

It appears Abraham's separation was not as complete as it might have been, for in the clos-

ing verses of Chapter 11, we read that he took with him his father, Terah, (a type of the "old man"), together with his nephew, Lot, who represents the off-spring of the old man or his deeds. Nowhere do we read that God called Terah or Lot. We would do well to read Chapter 11, and Verse 31, *"And Terah took Abraham his son, and Lot the son of Haran, his son's son, and Sarah his daughter-in-law. And they went forth with them from Ur of the Chaldees to go into the Land of Canaan; and they came unto Haran and dwelt there."*

A careful study of this verse suggests Terah was leading the procession toward Canaan. This verse contains a spiritual lesson for us as it reveals a partial separation, and further pictures the Church under the leadership of the Old Nature. Terah, a type of the Adamic nature, and Lot, a type of his fruit and deeds, gave Abraham trouble all along the way. They hadn't gone far until they came to Haran, where Terah called a halt and retarded the progress and journey of Abraham. In fact, they never moved or advanced from this spot until Terah, the "Old Man," died. This gives us insight as to why the Apostle Paul had so much to say about *"Putting off the Old Man and his deeds."* Col. 3:9. Listen to Paul's cry to be delivered from this old Adamic nature:

"O wretched man that I am; who shall deliver me from this body of death?" Romans 7:23.

To the Church at Rome he advocated complete deliverance from this old nature by saying: *"Knowing this that our Old Man is crucified with him, that the body of*

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EDITORIAL

DAVID'S MIGHTY MEN

By The Editor

"But the men that shall touch them must be fenced (Margin—'filled') with iron. . . . These be the names of the mighty men whom David had. . . ." 2 Samuel 23:7, 8, portions. Read also verses 6-16.

Every great man is surrounded with men that have helped him arrive at his victories and goals. We read much about General Douglas McArthur and his World War II victories, but forget about one of the earliest heroes of the war in the Pacific, Colin P. Kelly, who helped stop the early Japanese invasion battleships. Bravery of men in positions of honour and responsibility in all America's offices cannot be acknowledged without giving credit to the "Unsung heroes" who made their victories possible. The captain of a sea-going warship would get nowhere, without the men in the engine room, out of sight to be sure, but faithfully doing their duties. *Thus It Is in the Spiritual!!!* Moses had his Aaron; Abraham his Eliezer; Elijah his Elisha; Daniel his Shadrach, Meshach, and Abednego; Jesus His Twelve; Paul his Silas, Luke, Timothy, Titus, and others; Barnabas his John Mark, and David his "Mighty men."

It appeared David has three captains, over ten men each, who were with him in the cave Adullam, when the Philistines had their garrison in Bethlehem. *"And David longed, and said, O that one would give me a drink of the well of Bethlehem, which is by the gate. And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless, he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives?"*

Therefore he would not drink it. These things did these three mighty men." Verses 15-17. Josh-ebbassebet (The Tachmonite), Adino (The Eznite), Eleazar (The Ahohite), these three "mighty men" fought the Philistines. Their names are unimportant, but what they did, and what they became in their struggles speaks loudly to us in this age. We would note some thoughts in this regard.

They Drew Inspiration from Their Leader

Not a one of them had not heard of the great victory of David over the Giant, Goliath. All of the hosts of Israel had shouted in that day: *"Saul hath killed his thousands, but David his ten thousands,"* take up the refrain of the dancing women upon the return of the triumphant armies of Israel.

Who would for long follow a leader who was not a victor? Our Saviour has killed the giant of Sin, and is well-qualified to be our victorious leader. You see, Our Leader has never known defeat. In The Cradle, In The Temple, In The Midst of the Sea, In The Wilderness during Temptation; In The Garden in Prayer; On The Cross at Calvary; In The Grave . . . A Victor!

Out of all the men that shouldered arms in Israel, David chose three to captain thirty others. Out of all the thousands who followed Him, Jesus could depend upon only eleven, and even they failed in the test. Oft times He turned to His Trio, Peter, James, and John. They were with Him in healing missions, in preaching to others of the news of the Kingdom, and on the Mount of Transfiguration. One, James, was first to lose his head for the Gospel. Another, Peter, would be crucified upside down for Christ. Still another, John, would survive all others to write the Gospel, Epistles, and the Revelation.

It is said that Napoleon, in the shadow of the Great Pyramids, said that he greatly admired Jesus Christ. As he lectured his men, he said: "This Captain has marshalled to His side the whole world, without firing a shot, for He has done it by Love alone!"

We have a Victor as our Captain! O the inspiration David's "mighty men" in this Dispensation can draw from their Leader!

They Devoted Everything To Their Leader

David had but to speak of the

"drink of the water of the well of Bethlehem," which was his own city (Remember how our David made it His city, by being born there), and the three head men jumped out of line, and hazarded their lives to produce it for him. His very wish was their command. Think of such wonderful obedience translated into the language of this age, and service to Christ.

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Characteristics of a Good Pastor

REV. RALPH TROMBLE

"A bishop then must be blameless."
(1 Tim. 3:2)

In writing about a good pastor, let it be said that the first great need is that he be a God-called man and a man of prayer. No pastor can do what God intends he should do unless he is a man that has been chosen by the Lord for that work. When Jesus started in His ministry, he chose some to leave their nets and various occupations and come follow him. It is just as necessary to hear that call today. The ministry should never be entered into merely as a profession, but rather it should be a calling.

A man should be called of God because he needs to be Spirit-filled and Spirit-led if he is going to enrich souls and be the means of saving the lost. Intellectual and cultural preaching may help men to live better, in pointing them to the finer things in life, but it takes the power of the Spirit of God to save men from sin and make new creatures in Christ Jesus out of men whose hearts are sinful and mean. We are not called to entertain people, we are to preach the everlasting gospel. If a man knows he is called of God to preach the gospel it will help him in the hard battles and trials.

Again, a pastor should be one with a vision of the spiritual needs of his people. If his vision comes from God, he will be able to see the spiritual needs of the people to whom he ministers. And he can never be able to help them unless he does see this need. He needs spiritual discernment.

The pastor should be a man of humble spirit. You, friend pastor, will never be able to help people if they see in you a proud egotistical spirit. Whether we minister to the better class or the underprivileged, we must be of a humble spirit.

There must be a genuine sympathy for people. We live in a world of trouble and sorrow, and broken hearts. Let us know how to sympathize with men and we may win their hearts. Let each pastor be unselfish, willing to go the second mile. There may be many times when justice would say stop, but love for God and souls causes a worker to forget himself and give for others.

Kindness is another great requisite. The world responds to kindness as the flower to the rain and sun. People feel better on a bright clear day. Let the spirit of kindness so fill the pastor that he will have this effect on those he meets. Kind words can never die! A kindness shown today may bring a harvest tomorrow.

Then, let us mention an understanding spirit. Many have been won to God because someone understood them, and some have been driven away because there was not an understanding heart. People do make failures, but let us try to understand their motive. Let us put ourself in their place, had we faced the same temptation we might have failed too. Let us try prayerfully to

understand their problems and encourage them to try again. God will give grace. They may be down but never out. Perhaps one reason we lose some of our young people is that we do not understand their problems. We must save them for God and the church. A sympathetic and understanding heart will greatly help.

A good pastor must be above reproach. There are those who may bring accusations against us, but let us be sure they are false. The pastor who is indiscreet in the way he conducts himself, will bring a reproach on the church. A reproach can be brought about over night that may take years to live down. Some things are never lived down.

The Bible says a man of God should not be "greedy of filthy lucre." A pastor can ruin his ministry by demonstrating a money-grabbing spirit. A pastor has to live, he has expenses as well as others, and some of our faithful men are not receiving enough; but pastors lose the respect of their people if they are ever and anon hinting about needs and showing dissatisfaction over what they receive. The best way and most blessed way to have needs supplied is to go to God and He can put it on the hearts of others to supply those needs. Because of this desire for money, some have left the ministry.

Another way for a pastor to bring a reproach upon the church is to constantly contract debts, without due thought to take care of them. That kind of a pastor is hurting himself, his influence, and makes it very unpleasant and hard for his successor. No pastor should leave a church with bills unpaid. One's character is greatly judged by the way he handles his money matters. Let us keep above reproach in this important matter.

Again, it is good if the pastor be an organizer. What is the use of a farmer raising a crop of wheat if he just cuts it down and leaves it lying in the field? But the farmer does not do this, he gathers it up and brings it in. John Wesley had such lasting results because he believed in organization; he held the ground that he possessed. Nothing is more discouraging than to see a disjointed, haphazard sort of way of doing work for the Master. The greatest of all undertakings, that of the gospel work, should have careful attention, and should be organized and handled in the best manner possible for the upbuilding of the kingdom.

Again, the pastor is to be a good shepherd. Jesus said, "I am the good shepherd." We are his undershepherds. The good shepherd feeds his flock, and leads them forth into green pastures. The sheep are sheared once a year but they must be fed many times for one shearing. Some have tried to turn the procedure around. They feed them once and shear a dozen times. No wonder the sheep are bleeding and torn.

A good shepherd will not only feed his sheep but will warn them of dangers. He will see when the wolf comes in the form of false doctrine. If a thing is false a pastor should lift his voice against it. The people should know the truth, for to be fore-warned

is to be fore-armed. There are many wolves that people need to be warned against.

Another great lesson that each pastor should learn is how to be tolerant without compromising with sin. "A fine point," you say. Yes, it is, but the pastor will have to know how to do it. He dare not compromise. A compromising ministry will never reach the souls of men. We must have some principles that we believe in and stand for. A preacher without standards is no good to the kingdom of God. Know how to stand firm for what you believe and stand for it until God shows you differently; but show a good spirit and be kind to the other one who does not see things as you do.

Finally, there is the adaptability of a pastor. His qualifications may be high along these other lines and still he may fail because he cannot adapt himself. Remember you are the leader, but you have to get the people to follow. Your congregation may have ways you do not like, and your ways may be better, but you are going to have to adapt yourself to the situation. Some adjusting may need to be done, so be sure you do your part. Will a square plug fit into a round hole? No! But then what is to be done? Cut the corners off some one in places where there is no spiritual principal at stake. It does us all good to let the other person have his way once in a while.

Lord, give us many good pastors, for the sheep are in need of real shepherds.

—Pilgrim Holiness Advocate

A Child's First Grief

O, call my brother back to me!

I cannot play alone:

*The summer comes with flower
and bee—*

Where is my brother gone?

*The flowers run wild, the flowers
we sowed*

Around our garden tree;

*Our vine is drooping with its
load—*

O, call him back to me.

*He would not hear thy voice, fair
child;*

He may not come to thee:

*The face that once like summer
smiled*

On earth no more thou'lt see,

*A rose's brief bright life of joy,
Such unto him was given;*

*So thou must play alone, my boy:
Thy brother is in Heaven.*

*And has he left his birds and
flowers?*

And must I call in vain?

*And through the long, long sum-
mer hours*

Will he not come again?

*And by the brook and in the glade
Are all our wanderings o'er?*

*O, while my brother with me
played,*

Would I had loved him more.

THE JOURNEYS OF THE CHILDREN OF ISRAEL—A BIBLE STUDY

Church In The Valley, Milesburg, Pa.

Rev. Thomas E. Frantz

Study No. 11

(See Gen. 25, 26)

In previous Studies we have covered the early history of the Children of Israel. Our hearts were thrilled as we marched out of Ur of the Chaldees with Abram and his party; soon Abram proves himself to be **capable of greatness** as he gives his nephew, Lot, the choice of all the land. "Well-watered plains" turn Lot into a sad case, and but for the prayer of Uncle Abram he would have been lost with others in the fiery destruction of Sodom-Gomorra! Abram becomes Abraham, and the promise of a son is entertained by the aged patriarch and Sarah, his beloved wife. With the birth of the Son of Promise comes dissension and trouble in the home until Hagar, the bond woman, and her son, Ishmael, are cast out. Sarah has gone on to her reward, and Abraham sends his chief servant, Eliezer of Damascus, down into Mesopotamia to seek out a bride for Isaac from Abraham's own people. **Eliezer is successful** in his search, and soon Rebekah comes back to Canaan, and a happy couple of newly-weds rejoice together! The spiritual applications here are many, but we have learned that Abraham is a type of GOD THE FATHER and the Chief Servant pictures the HOLY SPIRIT, who is seeking a bride (the CHURCH) for Isaac (CHRIST JESUS OUR LORD). Amen! But, now, to continue our story:

"And Abraham gave all that he had unto Isaac." Ch. 25:5. Here we see that Isaac is heir of all things, just as Christ is heir to all His Father has. This is what made the Christ able to say: "All power in heaven and earth is given unto me," near the close of His earthly ministry. It is also of worth to observe that Abraham had other sons, some to Keturah, his second wife, but the aged Patriarch sent them all away from his son before he died (Verse 6), so there was only ONE SON OF PROMISE. Apostle John tells us: "But as many as received HIM, to them gave HE the power to become the sons of God." (John 1:12). So, we see that there are many "sons of God," but only one "Only begotten" (of miracle-like conception, or supernatural birth). Abraham dies at the age of 175, and is buried in the family graveyard, next to Sarah, at Machpelah.

Isaac prays for the Lord to bless him and Rebekah with children, for Rebekah was barren. In answer to prayer, Rebekah soon conceived, but a great struggle took place within her body. God explained to her that there were twins in her womb, the beginning of two nations. (See 25:22, 23.) So, too, today, the Church in the birth pangs for souls is capable of bringing forth varied types of converts. Soon the babies make their appearance. Read Verses 24, 25, and 26. Jacob (Supplanter, Heel Grasper, Trickster) and Esau. Jacob was a refined sort of fellow, while Esau was a mighty hunter.

Isaac loved Esau because of the venison he hunted down, and Rebekah clung to Jacob as her favorite. Soon the nature of Jacob begins to make itself known, as one day Esau comes in from the hunt, bone-tired and ready to drop from sheer exhaustion. It seems that Jacob was making some red pottage, and Esau asked for some, as he was faint from hunger. Jacob raised the price of pottage to an all-time high! Being the first-born, Esau (Or Edom—"Red." Here we get the Edomites, or the present-day Arabs of Palestine, who hate the Jews, sons of Jacob or Israel) had what was called a birth-right, and would have been complete master of the household, but for one little bowl of pottage he COMPLETELY SOLD OUT HIS BIRTH-RIGHT! "Thus Esau despised his birthright," says verse 34. Wait a moment! Before we of the 20th Century stand in judgment, consider how cheaply people are selling their souls in this day, but a puny, mess of the Devil's Red, shining, sweet-smelling, eye-appealing, flesh-pleasing, and finally heart-breaking "pottage." Help us, Lord!



Leave Them Alone

By DR. DICK HILLIS

"Mr. Hillis, why don't you leave the heathen alone? They have their own beautiful religions and don't need ours!"

I suggested to the couple with whom I was talking that to get the answer to their question we should go right to the national Christians.

At the close of a Sunday service I asked the Okinawan pastor to introduce me to his most recent convert. The fisherman I met had been converted nearly a year. His answers to my questions were very enlightening.

"Your temples are much more beautiful than this simple little church building. What brought you here?" I asked.

"From childhood I have only worshipped in fear. Behind all the artistic beauty and seeming reverence of our religion is the haunting fear of demons, who, if not constantly appeased, will bring tragedy into our lives.

"I watched my eldest son die. He cried to me to help him, to tell him where he was going, to give him some comfort. He tore my heart. I stood by in complete helplessness. Yes, I went to our ancestors' tablet, and there pled with the spirits to help. I promised large offerings of fish; I burned incense—but to no avail. It was all hopeless and led only to despair.

"It was during this time of awful loneliness and grief that I listened to the Gospel. For the first time I heard a message of life, and hope, and peace, and resurrection."

Would you be prepared to exchange places with the heathen? Theirs are lives of poverty, tragedy, misery and sin. When ill, most of them have no hospitals, doctors or medicine. They watch hopelessly as loved ones are cruelly taken from them by death. Their minds are filled with superstition and their hearts with fear.

They have no churches, no Bibles, no triumphant hymns. They are an enslaved people—not liberated by religion, but chained by its awful sacrifices and rituals—rituals that only take and never give.

Leave them alone? God forgive us! We have left them alone too long!

Stop Fussing

A dear old lady from the country went for the first time on a railway journey of about fifty miles through an interesting and beautiful region. She had looked forward to this trip with great pleasure. She was to see so much and enjoy it all so greatly. But it took her so long to get her basket and parcels adjusted, her seat comfortably arranged, the shades right, that she was only just settling down to enjoy her trip when the conductor called out the name of her station, and she had to get up and hustle out. "Oh, my!" she said, "If I'd only known that we would have been here so soon, I wouldn't have wasted my time fussing."

The Captain of Our Salvation

By H. ORTON WILEY

Jesus is called the Captain of our salvation because He marches in the van. He goes before us, not only as a Leader, but as a Conqueror. Great truths are suggested here, some of which are difficult to understand. We note the following:

As the Captain of our salvation, His purpose is to bring "many sons unto glory." He does not merely bestow glory upon His people as a gift; He brings them to glory as they follow Him in the path of sacrifice and service. That salvation is a free gift of His grace is not to be doubted, but the final triumph by which the saints enter into glory comes only in taking the way over which the Captain of our salvation has gone before us.

The Captain of our salvation was made perfect through suffering. The expression "made perfect" as here used does not refer to the sinlessness of Christ, for He was sinless from the beginning. Rather, it applies to the discipline of trial. It is not the perfection of character, but the perfection of efficiency, "that he might be a merciful and faithful high priest in things pertaining to God" (2:17). There are different kinds of perfection, as witness a block of marble which may be said to be perfect when it is without flaw; but it acquires a different kind of perfection when it is chiseled into a beautiful statue fit for a palace.

Christ, the Captain of our salvation, triumphed over sin as the Son of Man. He was indeed the Son of God, but in His incarnate life He triumphed over sin as the Son of Man. We must ever keep steadily in mind that the triumph over sin and its consequences was first accomplished in the personal life of our Lord on earth, and the reconciliation which He made for the sins of the people is now communicated to us by the Holy Spirit through faith in His shed blood. When we realize that He met all the forces of evil—the currents of the world, the weaknesses of the flesh, the personal attacks of Satan, the humiliation of the cross, and, last of all, death itself—suffering in them and triumphing over them, we begin to see something of the marvelous work which God accomplished for us.

Christ as the Captain of our salvation sustains His people in all the vicissitudes of life. There are three fundamental needs of mankind. (1) He needs to be redeemed from all sin, both actual transgressions and inherited depravity, and lifted to the plane of full salvation. (2) He needs to be given the power necessary to overcome all his enemies, and thereby be lifted to the plane of freedom. (3) He needs to be given the inward strength to overcome his weaknesses and infirmities, and thereby be lifted to the plane of gracious security.

A careful study of this chapter will show that Christ fully meets each of these needs. When, therefore, we are tempted to think that our forgiven past

will stand against us in the judgment, we can reach out and grasp the promise that He has made reconciliation for us and brought us to the plane of salvation. When we are met by enemies which would destroy us, we can reach out with even a wider grasp and claim the promise that He will deliver us from Satan and the fear of death; and when we are about to break down from weakness and infirmity, we can reach out with even a still wider grasp and claim the promise of strength that will enable us to return to Zion with songs and everlasting joy upon our heads. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (2:18).

"And Pour Contempt On All My Pride"

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable.

Pride of *birth and rank*: "Is not this the carpenter's son?"

Pride of *wealth*: "The Son of man hath not where to lay his head."

Pride of *respectability*: "Can any good thing come out of Nazareth?"

Pride of *personal appearance*: "He hath no form nor comeliness."

Pride of *reputation*: "A friend of publicans and sinners!"

Pride of *learning*: "How knoweth this man letters, having never learned?"

Pride of *superiority*: "I am among you as he that serveth."

Pride of *success*: "He was despised and rejected of men."

Pride of *ability*: "I can of mine own self do nothing."

Pride of *self-will*: "I seek not mine own will, but the will of him that sent me."

Pride of *intellect*: "As my Father hath taught me, I speak these things."

Pride in *death*: "He became obedient unto death, even the death of the cross."

—The Defender

The Resurrection

Some years ago, I kept a marine aquarium. As I stood looking at it one summer day, I saw on the surface of the water a tiny creature, half fish, half snake, not an inch long, writhing as in mortal agony. With convulsive efforts,

it bent its head to tail, now on this side, now on that, springing in circles with a force simply wonderful in a creature so small. I was stretching out my hand to remove it lest it should sink and die and pollute the clear waters; when, lo, in a moment, in a twinkling of an eye, its skin split from end to end, and there sprang out a delicate fly with slender black legs and pale lavender wings. Balancing itself for one instant on its discarded skin, it preened its gossamer wings and then flew out of an open window. The impression made upon me was deep and overpowering. I learned that nature was everywhere hinting at the truth of the resurrection.—A. Cox



Tithing

It is scriptural — approved of God in the Old Testament and supported by Christ's words in the New.

It is spiritual, for personal faith is called into action.

It is businesslike, for it calls into play definiteness, progressiveness and system.

It is a crushing blow against selfishness.

It causes one to take the initiative in Christian giving rather than wait until the appeal for money is made.

It frees the church from the disgrace of deficits.

It enables the church frequently to plan for an enlarging of its work.

It establishes the individual as a financial steward, accountable to God.

It elevates worship to the high plane of rounded-out sincerity.

It makes giving a principle and no longer a spasmodic expression.

It is likely to result, as it has done in many instances, in our giving more than a tenth of all our receipts.

It means fewer of the comforts and pleasures of life which money can purchase, but the power to enjoy those that are left is expanded.

It places us in the position before God of holding out our hands to give as well as to receive.

—Selected

IN THE VALLEY OF THE SHADOW

BAILEY, Mrs. Edith, (1879-Nov. 25, 1962), was born in Union County, Pa., the daughter of Joseph and Anna Loss, and passed away at the home of her daughter, Mrs. Nelson Kuhns, November 25, 1962, after a prolonged illness. She is survived by two sons: Luther of Middleburg and Rev. Clair of Lima, Ohio. Two daughters: Mrs. Nelson Kuhns and Mrs. Francis Kuhns, both of Middleburg, Pa. Sister Bailey's husband and a son, Joseph, preceded her in death. Funeral services were conducted in the Beavertown Church by her pastor, and she was laid to rest by the side of her husband in the Penns Creek Cemetery to await the first resurrection.

The Church at Beavertown has suffered an irreparable loss in the passing of one of its most beloved saints, and its eldest member. Sister Bailey was a charter member of the church, having played an important role in its organization. She was in every sense of the word, "A Mother in Israel."

—Rev. Truman Wise.

Editor's Note: Our feelings of sympathy go out to this family. We have always loved and respected them as people of God. Mother Bailey was a precious sister, and she will indeed be missed by all.

FETZER, MRS. GERTRUDE, 83, of State College, Pa., was laid to rest on December 23, 1962, after services at the Wetzler Funeral Home in Milesburg. Sister Fetzer was survived by a number of children, among them Mr. Raymond Fetzer and his family, who had attended the Church in the Valley at Milesburg. Although knowing about the Lord for years, it was not until shortly before her passing that she was really converted. At that time she made arrangements for her funeral with her son, Raymond, which included selections in song and the choice of a minister. Rev. and Mrs. McDonald sang, "We Are Going Down the Valley" and "Face to Face" during the memorial service. Burial was in the Advent Cemetery, R. D. 3, Bellefonte. Rev. Thomas E. Frantz officiated.

BINGAMAN, SPURGEON H., 70, of R. D. 1, Herndon, Pa., passed to be with God at his home on November 2, 1962, after an extended illness. He spent some time in the Harrisburg General Hospital. Brother Spurgeon was one of God's saints, and was a member of the Pillow congregation. He is survived by his wife, five children, two brothers, and five sisters, among them, Mrs. H. Koppenhaver of the Pillow Church. Funeral services were held from the Church and interment in the Pillow Cemetery, with Rev. C. William Rachau, pastor, officiating.

TROUTMAN, KATIE M., 84, wife of James Troutman, passed from this life after a brief illness, at her home at Elizabethtown, R. D. on December 18, 1962. She was a choice saint, and a faithful member of the Pillow Church. We keenly miss the fellowship of this "Mother in Israel" in the services, which she attended as faithfully as her health permitted. Surviving are her husband, four daughters, two sons, among whom is Paul of the Pillow Church, a brother and a sister, 30 grand children, 38 great grandchildren, and two great, great grandchildren. Funeral services were held from the Pillow Church with Revs. Truman Wise, Allen C. Russell, and William Rachau, officiating. A touching and fitting message was brought by her former pastor, Rev. Truman Wise. Burial was in the St. Peters Cemetery at Lykens, R. D., Pa. Our loss is heaven's gain!

—Rev. C. William Rachau

Primary Graces in the Sanctified Life

E. H. COOK

In his book, *The Borrowed Glow*, Richard Ellsworth Day states that he has examined the New Testament holiness movements of the last three hundred years, and he mentions several things that he has found exhibited in common by Spirit-filled believers.

1. Holiness of Character and Conduct is one mark of the sanctified. "The inner life and disposition is brought to Christlikeness." One outstanding mission of the Holy Spirit is to sanctify. He comes to purify our hearts. God cares more for what we are than for what we do. We are the "elect" ac-

cording to the foreknowledge of God the Father, "through sanctification of the Spirit."—1 Pet. 1:2. In his second epistle to the Thessalonians, Paul says, "God hath from the beginning chosen you to salvation, through sanctification of the Spirit." Pentecost gave to each of the 120 waiting disciples a pure heart. (See Acts 15:8, 9). The blood of Jesus Christ made possible a new-found relationship with God. At His death "the veil of the temple was rent in twain from the top to the bottom." We may now enter "into the holiest by the blood of Jesus." "The Father's grace saveth no man without the grace of the Son, neither do the Father and the Son save any without the grace of the Spirit; for as the Father loves, the Son must die, and the Spirit must sanctify" (in initial sanctification) "or no soul must be saved."—John Bunyan.

2. Another mark of the sanctified life is soul rest. There is freedom from all anxiety. Heb. 4 deals with the subject of soul rest. "God did rest the seventh day from all his works." Now, by a perfected faith, we may "enter into his rest." "For we which have believed do enter into rest." We are now restful and happy. We are "anxious for nothing." (See Phil. 4:4-6.) George Mueller says, "When faith begins, anxiety ends; when anxiety begins, faith ends."

3. When sanctified we enjoy a new revelation of Jesus Christ. The Holy Spirit comes to magnify, to exalt and glorify the Lord Jesus. "He" (the Holy Spirit) "shall glorify me; for he shall receive of mine, and shall show it unto you."—John 16:14. The Holy Spirit comes to reveal, in and through us, the beauty and loveliness of Christ.

4. When sanctified we enjoy a better degree of spiritual freedom. We are made free from the power and dominion of sin. Jesus said to certain Jews who had just believed on Him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32. These Jews interpreted Christ's word as referring to outward, physical freedom—freedom of government. "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" Jesus answered them, "Verily, verily, I say unto you, Whosoever committeth sin is the servant" (the slave) "of sin. And the servant" (the slave) "abideth not in the house for ever. If the Son therefore shall make you free, ye shall be free indeed." Do you know the freedom, the joy and gladness of being made "free from sin"? "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. 6:22. "Knowing this, that our old man is crucified with him, that the body of sin" (the sin principle) "might be destroyed, that henceforth we should not serve sin."—Rom. 6:6. No one is able to produce a single Scripture that teaches or in any way implies that the normal Christian life is a defeated life, a sinning life. It is a victorious life.

5. The baptism with the Holy Spirit brings an endowment of power. "Ye shall receive power, after that the Holy

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Fletcher Missed His Boat

God's plan in human experience is difficult to read. Great careers often hang by the thinnest of golden threads. Many a life that seems marred by accident is only in the process of being made by providence.

Up to a certain point tragedy rules when with a lightning-like stroke God steps in and controls human experience.

This is the case of John Fletcher. A pot of hot tea proved his undoing but it was the Divine instrument through which God came into his experience to shape it.

Young Fletcher was a well-to-do youth with a streak of the bizarre running through his make-up. The age in which he lived, the city where he dwelt sniffed strange odors from unexplored lands. Adventure was on everybody's tongue. Ship captains organized themselves into roving adventurers and lured young men on deck with promises of fabulous gold.

John Fletcher met such a captain, and listened to the strange tales he told of far-away Brazil where gold hung in pots from the ceilings of caves. Fletcher joined up and made ready to sail with the ship, which was outfitting at Lisbon, Spain.

While waiting for the ship to be made ready, Fletcher engaged a room in a local tavern for himself and his servant, who was to sail with him. Being English he could not get away from his tea-drinking habit, so he ordered his servant to bring him a pot of hot tea. The servant promptly obeyed and prepared the water. It was heated to the nth degree, and as he brought the boiling water to his master, an unexplained accident happened.

The kettle tipped!

Fletcher berated the bungling servant for his carelessness, but in the servant's consternation he could not give an account for the strange occurrence.

Who tipped that kettle?

John Wesley answers that question when he speaks Fletcher's funeral oration, as we shall see.

The captain sent for his adventurer and said, "The ship is ready to weigh anchor."

Fletcher said, cursing the fates that confined him to his room with a scalded limb, "Wait and I will soon be ready to sail with you."

It became a waiting game and a questioning game. Each day the captain came with his question, "When will you be ready?"

Each day Fletcher could only say, "Tomorrow."

Those tomorrows ran into weeks and the weeks strung into a month, still the limb would not heal sufficiently for Fletcher to join the ship.

Finally the irate captain delivered his parting message of curses upon bungling men-servants and careless masters, and with an "I'll have no more of you" attitude he strode out of the room and down to his ship.

Fletcher bewailed fate's terrible turn and, like a burned bear stooped in a tiny cage, he gave vent to his disappointment.

As the ship's sails hove out of sight, Fletcher watched them with a feeling of having been cheated of a voyage to Brazil which rightly was his.

Up to this point it was tragedy, but from here on the story becomes a providence.

That ship was never heard of again!

Fletcher, in the course of events, was converted and made the impact of his life upon the Methodist Church, then in its infancy. He turned from sin to a life of nobility in God's realm.

He became a soul-adventurer going into far and stranger lands of spiritual conquest than Brazil could ever have been. He devoted his attention to teaching and preaching. He trained many men who gave their lives for the Methodist Church. He wrote extensively—books which became classics in his denomination and which today are still on preachers' shelves.

—The King's Highway.

His Witnesses

E. W. LAWRENCE*

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses," said the Lord Jesus, just before His ascension. And all of us are included in that commission.

"We are his witnesses of these things," said Simon Peter. "Of what things?" we ask. That Jesus, whom the Jews had crucified, had been raised up by the power of God, and exalted to the Father's right hand in Heaven, to be a Prince and a Saviour, "for to give repentance to Israel, and forgiveness of sins."—Acts 5:31, 32.

Much more than forgiveness is provided in God's redemptive plan; and, as Paul declared to the Ephesian elders, and then to Herod Agrippa, every believer can enter into his or her inheritance of entire sanctification by faith. (See Acts 20:32; 26:18.) We have collected testimonies of scores of witnesses over the years, and they lie in our files. Sons of sacred flame, all of these witnesses. In quoting from them we use the preacher's privilege.

During his pastorate in Brooklyn, N. Y., John Inskip and his wife attended the Sing Sing Camp Meeting. For a long day his wife had been seeking that experience of grace known as sanctification; and as a result of these meetings she did enter into the blessing. At first her husband was unable to "walk with her in that way." For a time he was actually biased or prejudiced against any who claimed to be sanctified in heart and life; but he was honest enough to admit that in his own life he needed something better than mere regeneration.

Mrs. Inskip's testimony roused the members of their congregation. One day he was preaching from Heb. 12:1, his exhortation being to "do now." The Spirit whispered to him, "Do it yourself." The inner Voice spoke again. Inskip surrendered as he stood in his own pulpit, and turning to his congregation he said, "Come, brethren, follow your pastor. I call Heaven and earth to witness that I now declare I will be

henceforth and forever the Lord's." His own faith gained strength, and with almost unutterable rapture he declared, "I am, O Lord, wholly and forever Thine." In that act of abandonment the work of sanctification was wrought in his heart.

Dr. A. B. Simpson once came across an old book entitled "The Higher Christian Life." He began to read it, and saw the Lord Jesus as a living and all-sufficient Presence. "I learned for the first time," he said, "that Christ had not saved us from future peril, and left us to fight the battle of life as best we could; but He who had justified us was waiting to sanctify us, to enter into our spirit, and substitute His strength, His holiness, His joy, His love, His faith, His power, for all our worthlessness, helplessness, and nothingness, and make it actual fact."

This was an entirely new revelation to him, and throwing himself down at the Master's feet, A. B. Simpson claimed the mighty sanctification promise. He said later, "Across the threshold of my spirit there passed a Being as real as the Christ who came to John on Patmos, and from that moment a new secret has been the charm and glory and strength of my life and testimony."

Albin Peyron, of the Salvation Army in France, testified as follows: "I can fix precisely the day when, kneeling beside a Salvationist who for years had revealed the way of holiness, I had the distinct impression that the Lord had taken away from my soul the roots of sin, that He had purified me from all my stains, all my idolatries. I besought Him for this blessing of entire deliverance, as I prayed long for the grace of forgiveness." It is a most remarkable testimony, and sanctification became a reality in his life some time subsequent to his conversion. He also said, "He freed me from evil. He made me literally free."

Daniel Steele, that eminent American theologian of a former generation, said he made the discovery that he was living in a pre-pentecostal state of spiritual experience. He paid especial attention to the Gospel of John and the Pauline Epistles, and God spoke to him. "Very suddenly, after three weeks' diligent search, the Comforter came with power and great joy to my heart. He took my feet out of the road of doubt and planted them upon the rock."

As a partial result of hearing the American Baptist revivalist, A. B. Earle, Dr. Steele also "discovered that it was the fullness of the Holy Spirit enjoyed as an abiding blessing" that explained the successful life and ministry of the early disciples of the Lord Jesus.

Then there is Bishop Hamline (American Methodist). "All at once I felt as though a hand . . . was laid on my brow," he said. It diffused through his entire being a holy, sin-consuming energy. "My heart was conscious of this soul-cleansing energy," he stated. "This is the baptism of the Spirit," he cried again.

Dougan Clark was a member of the Friends Church, in the U. S. A. He wrote several books on the subject of Scriptural holiness, and once testified,

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Few People Know George Washington, *The Christian*

Washington's Religious Life

EDWIN D. SNYDER
in "Evangelical Crusader"

George Washington's religious training started early. Although not a great deal is known about Augustine Washington, who died when George was but eleven, he was a vestryman and an ardent churchman. In his home were found the best books conducive to the building of character which could be had in that day, and it is recorded that the father did much to counsel his son in the way he should go, and many lessons did he teach him in honesty, justice and benevolence.

Washington's mother, who spent considerable time in reading to her children from the good books available, including the Bishop of Exeter's Sermons and Matthew Hale's *Meditations and Contemplations*, undoubtedly had the greater influence in forming his noble character. She taught her children their lessons in catechism, which they were required to recite to the minister, who encouraged those under his tutelage by giving prizes consisting—in part at least—of pin-cushions for girls and trap-balls for the boys. How many and what kind of awards the boy Washington received is not on record.

At the Washington home the labor of Saturday was almost double that of other days because preparations had to be made for the Sabbath in such a way that as little work as possible be performed on that sacred day.

In those times religious services were extremely long. As no hymn books were available, the song leader would read a line of a Psalm, after which the congregation would sing it with him, the procedure continuing until all of it was completed. The Washington children, with tired backs from the Saturday's work, would sometimes fall asleep during the sermons, which were correspondingly long, often lasting from an hour and a half to two hours. Mrs. Washington, in the midst of the service, would tiptoe to the seats they were occupying and awaken them by poking them vig-

orously with her fan, as it was considered very irreverent to fall asleep during the services in those days.

It is interesting to observe that from young boyhood to old age, Washington made it a profitable practice to write down, for permanent keeping, information which he thought would be a help to him. Although his schoolbooks were few, he kept notebooks all his life. In his library at Mount Vernon he had two hundred volumes of his own documents. On a page of a book he had when a boy is a prayer of considerable length. This shows that he was a lad with high religious principles. At the age of thirteen he copied a series of verses on Christmas Morn which begins as follows:

"Assist me, Muse divine, to sing the morn

On which the Saviour of mankind was born."

Part of Washington's education was received at the Marye School, whose teacher for a long time was Rev. James Marye, the minister of St. George's Church in Fredericksburg. Undoubtedly Christian principles and religious doctrine formed no small part of the instruction.

With such a background it is easy to understand why Washington followed Christian teachings throughout his life. When during the French and Indian War, the Governor of Virginia did not supply the army with chaplains, he voiced a strenuous complaint, "The want of a chaplain," he wrote, "does, I conceive, reflect dishonor upon the regiment. . . . Common decency in a camp calls for the service of a divine."

Complying with his remonstrance, a chaplain was furnished. On September 18, 1756, this twenty-four-year-old colonel of the militia ordered that "the men parade tomorrow morning at the beating of the long roll, with their arms and ammunition clean and in good order, and to march to the Fort, there to remain until prayers are over." The men had to go in arms because of danger of an Indian attack. But to Washington's chagrin, a number of the officers did not attend the services since he thought they would have enough respect to go without being mentioned. But the next week he did not forget to mention

very specifically that the officers were to attend divine services, too.

After the French and Indian War, Washington became a vestryman of Truro Parish, serving from 1763 to 1774, during which time he attended twenty-three of the thirty-one meetings of that body, being absent only because of sickness or some other unavoidable reason. While in this office he served on the building committee, and carefully drew up the plans for the Pohick edifice. He also made a complete survey of the community to show that the site chosen by the vestry was centrally located with respect to the homes of the members attending that church.

Washington and his family attended the Pohick church for a while, and later at Alexandria. The records show that Pew No. 28, next to the communion table, sold to Colonel Washington, November 20, 1772, for sixteen pounds—at one time about eighty dollars in U. S. money. Then, when the church was built at Alexandria, he purchased a pew for thirty-six pounds and ten shillings—the highest price for any pews sold. Washington always contributed liberally to the churches he attended.

The Rev. Lee Marsey, the rector of the Pohick church before the Revolutionary War, has reported most commendably concerning George Washington as a churchman:

"I never knew so constant an attendant in church as Washington," he said. "And his behaviour in the house of God was ever so deeply reverential that it produced the happiest effect on my congregation, and greatly assisted me in my pulpit labors. No company ever withheld him from church. I have often been at Mount Vernon on Sabbath morning, when his breakfast table was filled with guests; but to him they furnished no pretext for neglecting his God and losing the satisfaction of setting a good example."

To Nellie Custis, the beloved granddaughter of Martha Washington, we are indebted for the following information: "In New York and Philadelphia he never omitted attendance by indisposition. The afternoon was spent in his own room at home; the even-

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ABRAHAM—His Call, Faith, and Trials

(Continued from page 1)

sin might be destroyed. . . .
Romans 6:6.

Within the breast of every son of Adam there is a depraved nature, which is spoken of as the Body of Sin, the Carnal Mind, The Old Man, or the Root of Bitterness. Terah is a type of this old nature, which wars against the law of our mind and heart life, and many times retards and defeats the young convert, who is on his way to the fulness of the blessing or the experience of entire Sanctification. In order to understand what is meant by the carnal nature or the old man it is well to realize that it can be said to be that "something" within that resents and retaliates when things go contrary to our wishes, wants, and ideas. At times it causes one to change colors and get red in the face, or give way to a smouldering fire shut up in the heart.

During a recent revival a fellow evangelist likened the old man to a Cuckoo Clock on the wall. The door opens and out comes a little bird for a moment and yells its greeting and then disappears.

This old nature often times boils over and scalds friends for which many are sorry after the explosion is over. Try as we will, if it is there, it will manifest itself in spite of all one tries to do to suppress it. The only cure is to have the axe laid at the root of the ugly nature, and have it eradicated.

After the death of Terah, Abraham went forth. However, a lot of precious time was lost at Haran. Here we can well see why we are commanded and urged to go to perfection. Hebrews 6:1.

(Continued in Next Issue)

David's Mighty Men

(Continued from page 2)

When the enemy approached one day in a field of lentils, most of the people fled, but Shammah stood his ground in that bean patch, and won a great victory. Look at people run today when the battle gets hot! A few meals of

hot tongue and cold shoulder, and there they go, running out over the bean patch. Thank God for the "mighty men" of today who will not run.

Bad weather had come: snow falls. The lions arrive, but Benaiah "went down also and slew a lion in a pit in the time of snow," verse 20. Many wild beasts in this age, and often in the "time of snow," but where are the Benaiahs who will slay them?

The Editor has recently met a Chinese student from Pennsylvania State University, who has asked to remain nameless, for he has loved ones he must protect. While a patient in Centre County Hospital, he told of the many dangers in his own land, now under the oppression of the Red Chinese Government, and how he served as a professor in a University in Canton, China, about three hours train journey from Hong Kong, the free city on the borders of Red China. His parents were land owners, and when the Communists took over they were first executed, and then the land was taken by the State. Four others of his brothers and sisters have escaped to freedom, but two still remain under persecution.

While in Canton, this young man (41 years old, married, with two children) endured "Brain Washing," or to use his term "Thought Reform," as the Communists called it, for no one could be a student or instructor in a University unless he consented to attend the lectures of Communism. He taught seven years in the University in Canton before escaping to Hong Kong, where he also served as a professor. Meeting a local Evangelical United Brethren pastor, who was touring Hong Kong, he was invited to America, to attend Pennsylvania State University, where he can get his final degree, so as to return to Hong Kong in Spring, 1963, to his wife and family, and to resume his teaching career there.

Among other things, his earnest desire is to help Americans see that there is no religious freedom under Communism, he tells us. In each City in China, there are areas that people visiting from foreign countries are allowed to go. In Canton, his own city for instance, he says that over 100 churches were closed in 1956, with one or two remaining open as "show places" for visitors. Naturally, these churches would be jammed with worshippers, thus giving the impression to those who came to visit, that many people were allowed to attend worship in Red China. Various Church organizations have made remarks to this end, and have desired Red China's admittance to the United Nations organization on the basis of this clever deception.

The Chinese professor also said that many of the Catholic groups had suffered worse persecution because they were better organized than were the Protestants' efforts, and posed more of a threat to the work of Communist oppression, doubtless.

They Determined To Be Invincible

In the Prohibition Era many thugs, gangsters, and mobsters were completely in control of the enforcement of all laws in the Chicago area. Thousands of outlets were found for strong drink, and many of the law enforcement agencies made no arrests at all. They were being paid off by members of the Capone mob. A young policeman was chosen to lead the "clean up" of this situation; his name was Elliot Ness. In a book named "The Untouchables," the late Mr. Ness has told his story of securing men to help him. He had to bypass many of the usual channels, for any of the men in law enforcement groups could NOT be trusted to fulfill their duties. Elliot Ness naturally wanted men of good physical condition, but their brains were as important as their brawn, and they had to have good past records, for nothing could tie the hands of an investigator more than the threat of blackmail or extortion. Finally, a group of men was welded together by the common need: to clean up the rackets in Chicago, and spell ruin to the Capone Gang. They accomplished this great feat when they saw Scarface put on a train for prison, after an uphill battle that lasted for years, and had run the full length of Chicago, through alley-ways, brewing stills, club houses, and dens of iniquity.

Wait! I see another Gang-Buster, David, and he is laying down the conditions for the men who were to follow him and do the work of the kingdom. Note the statement of the text . . . "But the men that shall touch them (The sons of Beliah, or the agents of the devil) must be fenced (Filled) with iron. . . ." David won his battle, too, and was set up as King of the whole nation, defeating his enemies on all sides.

There is a greater enemy than Scarface Al Capone today! He comes from Hell itself, and only men "fenced with iron" can stand against him. "The whole armour of God" will be furnished to all "Mighty men" of this age who will dare to join David's Band, and meet the challenges of a godless generation before That David comes again to receive us into glory! Amen and Amen!

—Thomas E. Frantz

These Pointed Toes

"A Doctor in Los Angeles," writes E. Gilmour Smith in the *Observer*, publication of the United Church of Canada, states that he had removed the little toes of over two hundred women in order that they may get their feet into the narrow and pointed shoes which are fashionable today. No doubt this same mutilation is being done by many doctors, and the total number of women sacrificing their little toes must run into thousands. It is almost unbelievable that this can actually be taking place. We who live in an enlightened and modern continent, have looked with pity bordering on contempt for the poor Chinese women who under an ancient and stupid custom used to practice foot-binding. Their society demanded they go through life crippled and suffering stumping along on deformed remnants of human feet. We have been slightly amused and rather appalled at magazine pictures of primitive tribes of New Guinea skewering lips and ears and noses with bones and sticks. Now these backward folks can marvel at what strange creatures are the white people.

—*Gospel Banner* —*God's Revivalist*.

His Witnesses

(Continued from page 7)

"Relying wholly on Christ, I did there and then reckon myself dead indeed unto sin and alive unto God through Jesus Christ my Lord." What Clark reckoned by faith the Lord Jesus made actual and real. "I held on by faith to my confession," he said. Real and lasting peace then came into his heart. He said he received three things: 1. A clean heart, 2. Perfect love, 3. An endowment with power. "I was baptized with the Holy Ghost, and my heart was purified by faith," he stated.

James B. Taylor was an American Presbyterian. "I was delightfully conscious of giving up all to God," he said. "I was enabled in my heart to say, 'Here, Lord, take me; take my whole soul, and seal me Thine—Thine now, and Thine forever. If thou wilt, thou canst make me clean.'" He entered into the blessing, and said that whatever name men give to this particular experience of grace — sanctification, holiness, or love — "It makes no difference with me." He continued, "It contains a blessed reality, and, thanks to my Heavenly Father, it is my privilege to enjoy it."

John D. Drysdale, founder of the Emmanuel Missions and Bible College, Birkenhead, England, passed into the Lord's presence only a few years ago. He had been converted in his fourteenth year, although, as he once pointed out, "One can hardly remember the time when the Holy Ghost did not plead for an abandonment of sin, and for a full surrender to Christ." Four years later he heard the call to service, but the call and the equipment are two vastly different things. The Lord Jesus would not allow the believers in Jerusalem to go forth with the evangel until first of all they had tarried in the city and received the promised endowment with power from on high. It was to be like that with young Drysdale.

The first six years of this century were marked for him with a long and weary search for all the fullness of God. S. D. Gordon's book, "Quiet Talks on Power," stirred his soul to its very depths. He caught sight of the goodly land of Canaan. But he was "thoroughly dispirited and cast down, and with a perfect famine in my heart for righteousness."

The following day—New Year's Day, 1907—he went to a conference of believers, and heard a man speak on Ezek. 36:1-10. Later on, God told him that he was like Peter, "following afar off." Then he heard another address on Scriptural holiness, and was enabled there and then to claim the blessing of heart purity. To quote his own words: "For days I held onto the promises of God, when suddenly, one day on the Bothwell Road, Uddingstone, the Lord baptized me with the Holy Ghost and fire. Oh, the glory of His indwelling presence! It seemed as if billows of Divine love rolled over my soul! Oh, it was wonderful!"

I don't suppose **George Mueller** would ever have defined the experience in terms Wesleyan. He lived the life, and this is just as important. When someone asked him for the "secret" of his life and ministry, and the remarkable work at Bristol, he said that one day he had died, utterly died to sin and to self. While one may be a long time dying, there is a precise moment when death actually comes. So it is spiritually. Whenever that particular day was in Mueller's life, on that day Mueller entered into the Canaan-land inheritance of sanctification.

It was the same with **Evan Roberts**, young apostle of the 1904-05 Welsh revival. "For thirteen years," he said, "I prayed for the Spirit." For years on end he attended meetings, until one day an evangelist petitioned the Lord to bend his congregation. Here are Mr. Robert's own words: "The Spirit seemed to say to me, 'That is what you need, to be bent' . . . I prayed that God would bend me. . . . I felt a living force coming into my bosom. This grew and grew. I was almost bursting . . . I cried out, 'O Lord, bend me' . . . Suddenly the glory broke. . . . After I was bent, a wave of peace came over me and the audience began to sing. . . . Henceforth the burden of souls became the burden of my heart. From that time on I was on fire with a desire to go through Wales and, if possible, I was

willing to pay God for the privilege of going."

We could go on with such testimonies. But I do want to say just this; if the reader is prepared to let God have His way in his heart, willing to pay the price of full allegiance to Christ, willing to be bent and broken, willing to count the cost and then surrender without condition to the Saviour's sovereign Lordship, and finally claim the blessing in faith, then he will be able to prove, with multitudes more, living and in the Glory Land, the fullness of the sanctifying Spirit. May it be so today.



Washington's Religious Life

(Continued from page 8)

ing with his own family, and without company. Sometimes an old and intimate friend called to see us for an hour or two; but visiting and visitors were prohibited for that day."

Washington was a firm believer in prayer. Nellie again tells us that "when my aunt, Miss Custis, died suddenly at Mount Vernon, before they could realize the event, he knelt by her and prayed fervently for her recovery."

At the death of General Braddock he read the funeral service. In the War of Independence he believed with all his soul in the cause for which he was fighting, but felt that the almost insurmountable difficulties could not be overcome without the aid of Divine Providence. And as the war went on he believed more and more that God would help the cause. At Valley Forge when times were unusually hard and the skies dark, we see him kneeling in fervent prayer to the Father in whose care he entrusted all.

And he kept that faith to the very end. After struggling twenty-four hours for his breath, his faith was still unshaken on his death bed. "I felt from the first," he whispered with difficulty, "that the disorder would prove fatal, . . . but I am not afraid to go."

Revival Announcement

Spring Garden: Rev. Juddie Peyton, Mt. Hope, W. Va., February 8-17, 1963. Services each night at 7:30 p.m. The Church is located near Allenwood, Pa.

Rev. Kenneth Walter, Pastor

95th Annual National Holiness Association Convention

The 95th Annual Convention of the National Holiness Association will be held April 16-18, 1963 in the Morrison Hotel, Chicago, Illinois. Program arrangements are now complete.

The convention theme is "Charged To Communicate." The keynote message will be brought by Rev. Richard Humble of the Church of Christ in Christian Union. This first address to be heard at 10:00 a.m. on Tuesday, April 16 will be followed by the Convention Personnel Luncheon which will feature the annual address of the N. H. A. President, Dr. Kenneth E. Geiger.

The Tuesday and Wednesday evening speakers, respectively, will be Dr. Hardy C. Powers, General Superintendent of the Church of the Nazarene, and Dr. C. P. Haggard, President, Azusa College, Azusa, California. These evening public rallies will begin at 7:15 and will feature sacred concerts by the A Capella Choirs of Greenville College and Olivet College respectively.

The nine speakers in the several public meetings of the convention represent as many different holiness denominations. Other outstanding leaders, in addition to those already named, who will bring convention messages are: Dr. Paul M. Thomas, Bishop E. C. John, Colonel Milton S. Agnew, Dr. B. H. Phaup, and Dr. Arthur Climenhaga.

Rev. Earl Bray of South Bend, Indiana will serve as convention musician. His stirring solo numbers will be supplemented by musical groups from several colleges and the Chicago area.

Six Seminars or Workshops will each have three sessions during the Convention under the general leadership of Rev. Merne Harris.

Following is a list of these seminars with their leaders: Camp Meetings, Bishop Henry Ginder; Doctrine, Dr. Leo Cox; Education, Dr. J. S. Logan; Evangelism, Dr. Robert Coleman, Holiness Preaching, Dr. Richard Taylor; Spiritual Life, Dr. J. C. McPheeters.

Dr. C. D. Ewell is serving as Chairman of the Convention Host Committee. Rev. A. E. Bray and Lt. Colonel Bramwell Tripp are serving as Vice-Chairman and Secretary respectively.

Additional information concerning the convention program, hotel reservations, etc. may be obtained by writing the National Holiness Association, 1819 South Main Street, Elkhart, Indiana.



Report of the Ministers' Convention

The one day Ministers' Convention, which had been planned since our Annual Conference, was a day of blessed fellowship and spiritual encouragement. It was held in the Millmont Church of which Rev. Arthur Thomas is the pastor. Of our 23 pastors in this area, 19 were present, and in all there was a total ministerial attendance of 22. All three services were well-attended, especially in the evening, when the large church was filled. The guest speaker, Rev. M. J. McCleery of Titusville, Pa., who spoke for all three services, brought good Gospel truth of practical salvation to hungry hearts, and served to encourage our faith.

The first service convened near 10:00 a.m. with Rev. Arthur Thomas, host pastor, leading the song service. Rev. Allen Russell was called to lead in prayer, and Rev. and Mrs. Marlin Moore sang a special number, after which many of the ministers present testified, and the guest speaker brought a message on Paul's

Prayer for the Family of God, from Ephesians, Chapter 3. The dinner hour was a time of blessed fellowship.

The afternoon service convened at 2:30, with Rev. Paul Merryman leading the song service. The ministers' wives testified, and the Rev. C. William Rachaus sang two special numbers. Portions of Hebrews 12 were used by our speaker for the basis of a message on "Holiness, God's Unshakable Kingdom," which was a real spiritual treat. God's Glory came upon us, and there were shouts of victory and praise in the midst of the message.

The evening service was well attended, and again the Rev. Paul Merryman led the singing. Special numbers were sung by the Rev. Marlin E. Moores, and the Rev. James Carroll Family. The closing message was taken from Genesis 3, "The Beast in the Garden." The Reverend McCleery said the devil wants to wreck the "Garden of our hearts, homes, churches, and the nation. In addition to the Convention, a Harvest-Home type service was held for the Superintendent's family. The Church was nicely arranged with gifts from all the churches, and a bountiful supply of good things were brought for Brother Straub and his family.

—Rev. Marlin E. Moore, Reporter

Primary Graces in the Sanctified Life

(Continued from page 6)

Ghost is come upon you: and ye shall be witnesses unto me."—Acts 1:8. In going forth with the Gospel message we are certain to encounter wicked opposition, open hostility from the world, the flesh, and the Devil. We cannot overcome these forces of evil without the power of the Holy Spirit. The Holy Spirit comes to unite His strength with ours in every emergency.

6. The baptism with the Holy Spirit brings a new delight in prayer. Our fellowship with God is unspeakably precious. Richard Ellsworth Day says, "The Spirit-filled believer has unmistakable and incredible power in intercessory prayer."

7. The baptism with the Holy Spirit perfects our love, our joy, our peace, our longsuffering, our gentleness, our goodness, our faith, our meekness. Yes, and He helps us to "keep under our body, and bring it into subjection." He helps us to eat our "meat with gladness and singleness of heart." He helps us to "live soberly, and righteously, and godly, in this present world."

Announcement

Conference Minutes can be obtained from Rev. M. E. Moore, Aaronsburg, Pa., at 50c per copy. First come first served. You must order TODAY.

Thanks To All

We wish to thank all who stood by in the sad days when God called Paul B. Frantz by death. God bless you all.

The Frantz Family

YE MUST BE BORN AGAIN

HENRY SHILLING

There are five ways this can be translated. First the Greek word translated "again" could be translated, "From the top." At first sight this seems very much aside from the true point. However, the question hinges on whether Nicodemus was a philosopher as well as a Jewish ruler. If he was, then Jesus could have answered him using the tripartite world of that day as the basis of his answer. The tripartite world of philosophy consisted of Top, Middle, and Bottom realms. Now if Nicodemus was a philosopher then the true answer of Jesus should be, "Ye must be born from the top (realm)." That is, "Nicodemus, you were once born in the middle world (earth) but if you are to enter the upper or top world you must be born into the top world (spiritual world)." This was saying to Nicodemus, "Your philosophy teaches three worlds of existence; you entered the middle world by birth, and there is one of two worlds yet to enter, therefore, either you enter the lower world by death or you may be born from the top world and enter it by this birth, just as you entered the middle world by birth." This is the philosophical theory of the above text.

Now, furthermore, it is interesting to note that the same word used here is used also in Matt.

27:51 where it states that the "veil of the temple was rent in twain 'from the top' to the bottom." Evidently the meaning is that from the top world, through the middle world, down to the bottom world the effect of the crucifixion was felt.

Second. The phrase can be translated, "Ye must be born 'from above.'" That is "above" here is strictly a Jewish conception of the location of Jehovah and His throne. Read John 3:31, "He that cometh from above is above all." Again read John 19:11, "Jesus answered, Thou couldst have no power *at all* against me, except it were given thee from above." Or read James 1:17, "Every good gift and every perfect gift is from above, and cometh down from the Father." The same word translated "again" in John 3:3 is translated "above" in these references. Thus, to Jews, "above" was the very presence of God of heaven. So, the meaning then, would be, "Ye must be born from God, or heaven. Your birth must come from God, not from your parents, if you are to enter heaven."

Third. The third theory can be called the anthropological theory. When the phrase is translated, "Ye must be born 'again,'" the mind is immediately thrown into a comparison with Nicodemus' first birth. His father, his mother, his family, his environment—all these things rush to the mind.

Why, for instance, did his mother name him Nic (to conquer), demus (the people)—Nicodemus, the conqueror of people?

This is the way Nicodemus interpreted Jesus' words, for he reasoned, "Must I enter my mother's womb a second time and be born again?" If this is the true meaning, then Jesus carrying out the anthropological figure of speech something like this: "Nicodemus you had an earthly father, you must have an heavenly father. You had an earthly mother, you must have an heavenly mother—the Holy Spirit. You were born into time, you must be born into eternity; you were born of the flesh, you must be born of the Spirit; you were born to die, you must be born to live eternally; you were born of earth, you must be born of heaven."

The fourth translation is "Ye must be born 'from the beginning.'" This can be called "the crisis theory." Read Acts 26:4-5. "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; Which knew me from the beginning." Read Luke 1:3. "It seems good to me also, having had perfect understanding of all things from the very first, to write unto thee." In both of these references, the crisis idea is emphasized. "From the beginning," in the first verse, refers to Paul's own birth. The Jews knew him from his birth on down through his youth. In the second verse, from "the very first" refers to Luke's knowledge of Christ's birth. Now if the crisis theory is right, then it can be stated this way: "The Christian life begins with a birth." Or one is not a Christian until he is born into the kingdom. The "birth" is first, it is the beginning of the Christian life.

The fifth theory can be known as the "dispensational theory," and can be translated, "Ye must be born 'new.'" Now if Jesus was using this idea in dealing with Nicodemus, then it would be reasoned with something like this: "Nicodemus, you are of this old law—there is a new grace extended; you are of the old church—there is a new atonement to be made; you are of the dispensation of the Father—but the new dispensation of the Son is coming; you are of the old earth—but a new earth will appear; you are of the old creation—but a new creation is to be offered. Nicodemus, an entirely new economy is on the way and to enter it you must be born anew."

Now the above constitutes the five ways the phrase can be translated. Select any one or all of them, but one can't avoid the fact that Jesus was telling Nicodemus he must be converted. Philosophically, "Ye must be born from the top." Jewish theologically, "Ye must be born from above." Anthropologically, "Ye must be born again." Experientially, it's a crisis experience. "Ye must be born from the beginning." Dispensationally, "Ye must be born anew." Yes, "Verily, verily I say unto thee . . . Ye must be born again."