



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 15

(Issued monthly, \$1.00 per year) August, 1964

No. 12

The Prayer Martyr -----

John Hyde

Remarkable Victories of the Great Prayer-Warrior of India

The life story of John Nelson Hyde reads like spiritual fiction. It requires an effort to realize that it is spiritual fact. Men, in their loyalty to God, have met death in many forms. Probably John Hyde's death is the only one traceable to prayer, yet it is true that prayer brought about the death of this remarkable man of God.

Toward the end of his glorious days, when strength was fast waning, he was induced to see a doctor. This is what the doctor said, "The heart is in an awful condition. I have never come across such a bad case as this. It has been shifted out of its natural position on the left side to a place over on the right side. Through stress and strain it is in such a bad condition that it will require months and months of strictly quiet life to bring it back again to anything like its normal state. What have you been doing with yourself?"

Mr. Hyde only smiled, but his friends all knew. The displaced heart was the outcome of terrific prayer burdens that were brought before God during days and nights of prayer and fasting.

But who was John Hyde? John Hyde was a missionary to India. He went out in 1892. Then he was simply Mr. Hyde. Now throughout the world he is known as "Praying Hyde."

A few hours after leaving New York harbor on his first voyage to India he read a letter from a

friend. In this letter the friend urged him to seek the baptism with the Holy Spirit as the great qualification for missionary work. Hyde angrily crumpled up the letter, and threw it on the deck. Surely his friend must know that this equipment was his—otherwise how could he be going forth as a missionary! But his anger passed. He picked up the letter and re-read it. As a result he sought for the full blessing of Pentecost. That he received it is evidenced by the mighty life of power into which he entered.

The first thing with Mr. Hyde was prayer. He did not neglect Bible and language study, but these were preceded by prayer. Prayer, the great cable linking men with God, was the pre-eminent fact in his life.

Before the first convention was held, this prayer-warrior, with two others, tarried in supplication for thirty days and thirty nights. That convention was an instrument in reviving India.

Here is a vivid account of it by a missionary:

"Hours alone with God with no one to see or hear but God, were customary; but the fellowship of others in prayer or praise, for hours, could it be downright real? On your entering that room the problem was solved. At once you knew you were in the holy presence of God, where there could be only awful reality. Others in the room were forgotten except when

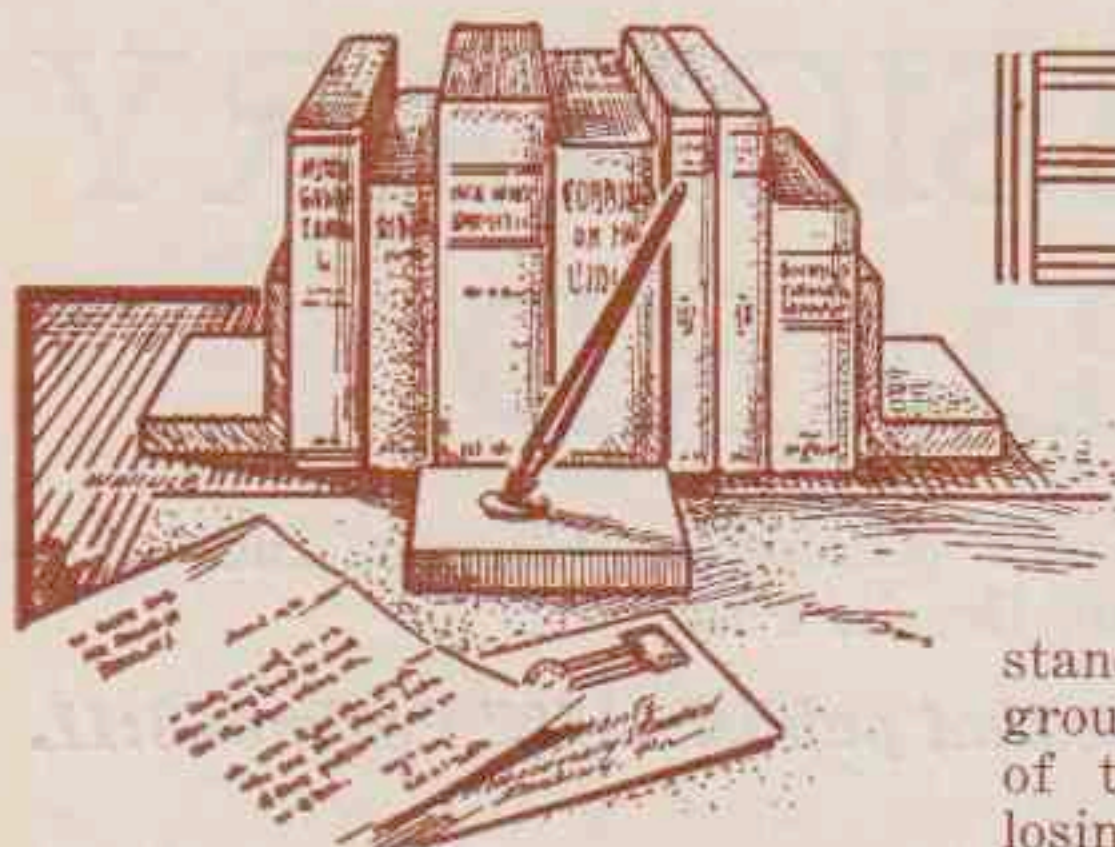
the combined prayers and praises made you realize the strength and power and sympathy of such fellowship. The hours in communion with others were precious times, when together we waited on God to search us and to speak to us, together interceded for others, together praised Him for Himself, and for His wonder-working power.

"There was a breadth and freedom during those ten days that I never imagined existed on earth. Surely it was for freedom such as this that Christ has set us free. Each one did exactly as he or she felt led to do. Some went to bed early, some prayed for hours, some prayed all night long, some went to the meetings, and some to the prayer room, and some to their own rooms, some prayed, some praised; some sat to pray, some knelt, some lay prostrate on their faces before God, just as the Spirit of God bade them. There was no criticism, no judging of what was being done or said. Each one realized that all superficialities were put away, that each one was in the awful presence of God."

One speaking of Mr. Hyde said, "It was evident to all that he was bowed down with sore travail of soul. He missed many meals, and when I went to his room, I would find him lying as in great agony, or walking up and down as if an inward fire were burning in his bones. John did not fast in the ordinary sense of the word; yet often at that time when I begged him to come for a meal he would look at me and smile, and say, 'I am not hungry.'"

About 1908, John Hyde began to pray for one soul a day. He got

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EDITORIAL

Thomas E. Frantz...

Consecrated Construction

"And they said, let us rise up and build. So they strengthened their hands for this good work." Nehemiah 2:18.

We have already mentioned in a previous article that we believe that statement does not always refer to the construction of visible sanctuaries of stone, glass, and wood, but that there is a spiritual construction, a heavenly building to be considered. We used the words, "LET US BUILD," believing they included BUILDING RELATIONS WITH HEAVEN. Now, to continue:

"LET US BUILD" RELATIONS WITH HOLY PEOPLE

Abraham ran into many problems in his Christian walk, but the one that flared up between his employees and those of Lot's was designed to be a major source of trouble, until the Patriarch stepped forward in Faith, later "counted to him for righteousness," and said to his nephew: "WE BE BRETHREN." Abraham said he hoped there would be no further strife, because of their close relationship in the flesh, and he hoped, in the Spirit, too. Lot's desire for grass ran him into serious trouble, and he soon moved into Sodom itself, but the Bible still says: "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." (2 Peter 2:8). Some holiness preachers have consigned Lot to the pit for the troubles that befell him in Sodom, and afterwards, but Peter seems to say he was a victim of circum-

stances. There is no doubt he lost ground in moving toward the cities of the plains, and the grief of losing his family was tragic, but God still spared him in answer to the intercessory prayers of Abraham, who thought it necessary to BUILD RELATIONS with his nephew.

David, the Psalmist, seems to draw a good picture of the value of such fellowship and friendship with God's people, when he likens the "dwelling together of brethren" to the dripping oil of anointing that covered Aaron, the priest, from head to toe. It is so necessary that holy people hang together, or as Ben Franklin used to say, "We will hang separately." Why should there be this division of fellowship over items that will all burn in the Judgment fires of God anyway? Some churches have split over the smallest things, while the devil dances with glee, and sinners view the scene with disgust and disappointment. Division is never the friend of the sanctified. Differences can be solved at the altar of prayer, with all concerned walking the highways of deep humility. True saints cannot look with pleasure upon genuine compromise and unbridled worldliness, but their prayers of intercession can dump the conviction of heaven upon the hearts of the needy, and revival fires will burn up the dross.

The writer well remembers some of the holy people he has met since beginning the Christian walk 21 years ago this month. Some were poor in this world's goods, quiet, unassuming souls. Others were in possession of much of what good labor had bestowed upon them, but held this world's goods as a loose garment, ready to cast it off when the Lord would call. One Christian couple he remembers always had such good words of wisdom, such fine words of encouragement, and to go with it, a fine meal and a generous of-

fering for God's work. There was that aged, retired missionary who pressed a 50¢ piece in his hand, praying God to bless him with souls. There was that fine Christian couple who put new tires on his car, and refused to take a penny for it. There was also that well-to-do couple who offered a fifty dollar bill, not knowing it would go far towards an oncoming hospital bill in the family. There were those three brethren who lost their day's work, to drive to a funeral service where a beloved father lay dead and his family in sorrow. There were those five ministerial brethren that journeyed for hours over icy roads to be present in an hour of supreme need. "Make friends of God's people," says the song writer. True, beloved, true. "LET US BUILD" RELATIONS WITH THE HOLY PEOPLE!

(Next month: RELATIONS WITH THE HUNGRY HUMANS about us, and how to "BUILD" them.)

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The Church in Communist China

Restrictions On The Church

The official attitude of the Communist government toward the missionaries was in general frigidly polite up to the time of the entrance of the Chinese "volunteer army" into the fighting in Korea. However, from the very beginning they placed a number of restrictions upon their activities. Missionaries home on furlough were not given visas to re-enter the country. Those who remained in China were placed under severe travel regulations. Every foreigner was free to move only within the confines of the city or town where he resided. For travel beyond the city limits special permission was required, but very seldom was it ever granted. Even within this prescribed area, the work of the missionary was more and more restricted. Chinese church leaders were informed that it was unpatriotic to have foreigners as members of the governing boards of hospitals and schools; missionaries should be deprived of such positions as early as possible.

With the outbreak of "police action" in Korea, the Chinese government's attitude toward the church suddenly became more hostile. For example, in Nanking all the church leaders were called to a meeting and told by the mayor: "We are having more difficulty with you church leaders than with any other segment of the population, and the reason is that you have daily contacts with enemy aliens and unconsciously absorb their point of view. If you want to be considered as patriotic Chinese citizens you must resolutely cut off all contact with these enemy aliens."

This change of attitude convinced most of the missionaries in China that their days of usefulness were numbered, and that their continued presence would be only a source of embarrassment to the Chinese Christians. The result was that the missionaries began to leave in large numbers, and by the end of 1951 the exodus was almost complete. The few who were still left in the country were either under house arrest, in prison, or for some unknown reason denied exit permits.

The government next turned its attention toward the flow of foreign money into the churches of China. For a while it was willing to allow for a period of decreasing financial assistance from abroad to the weaker churches and to various church institutions. But the Korean war resulted in strained relationships between the U.S. A. and China, culminating in December, 1950, in a "freezing" order from America forbidding the transfer of American funds to China. The Communist government immediately retaliated by prohibiting any organization in China from receiving any aid from abroad, thus bringing about a financial crisis for many of the churches and mission institutions in the country.

Thus the first two major objectives of the Communist regime in regard to the Christian church in China—namely, the withdrawal of all foreign personnel and the cutting off of all finances from abroad—were accomplished. The government could now turn its attention to the Chinese Christians themselves.

The Christian Manifesto

Recognizing the cataclysmic nature of the changes that were being instituted by the new Com-

munist regime, and realizing the need for some sort of a working relationship between Church and Government, several church leaders made a visit to Peking in May, 1950, to consult with Premier Chou En-lai on how best to show the church's loyalty to the new regime. As a result of the meeting a written statement was drawn up by the church leaders and approved by the Premier. This document, which was written largely by Mr. Y. T. Wu, Y.M.C.A. secretary, came to be known as "The Christian Manifesto."

The Manifesto recognized that Protestant Christianity had made "a not unworthy contribution to Chinese society," but charged that it had become the puppet of the imperialistic aims of the countries from which the missionaries came. The United States was specifically mentioned as the chief offender in this respect. The Manifesto called upon all Christian churches and organizations "to give thoroughgoing support to the Common Political Platform, and under the leadership of the government oppose imperialism, feudalism, and bureaucratic capitalism, and take part in the effort to build an independent, democratic, peaceable, unified, prosperous, and powerful New China."

In spite of widespread criticism, the Manifesto was finally published in July 1950 under the title: "Direction of Endeavor for Chinese Christianity in the Construction of New China." It was signed by forty of the outstanding church leaders, and immediately a campaign was initiated to give it wider support. By September it had 1,527 signatures, and a year or two later the number had reached approximately 400,00—almost half of the total Protestant mem-

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Subscription price: \$1.00 per year in advance, in the United States. For foreign countries, add 50 cents for postage.

Remittance and subscriptions should be sent to Eva Bailey, Centre Hall, Pa.

God's Missionary Standard

Official organ of God's Missionary Church, Inc.

"A Messenger of Full Salvation."

Entered as second class matter at the Post Office at Milesburg, Pennsylvania. Published monthly by God's Missionary Church, and mailed at Milesburg, Pennsylvania.

All items for publication must be in the editor's office not later than the first of each month, so as to be eligible for publication in the following month's edition.

All items for publication should be sent directly to the editor. We advise that all articles be typewritten, double spaced, and typed on standard type-writer paper.

We are strictly "WESLEYAN" in doctrine and it is our aim to uphold the teaching of the infallible Word of God.

But Glennie Did Not Die

A True Incident
Ben H. Palmer

"Oh, Ida, little Glennie has been run over by a load of potatoes and may be dying," was the opening exclamation of a hastily scribbled note pushed into the hands of my bewildered wife by an excited little boy who had been dispatched to us from his home a half-mile away. "We have phoned for a doctor," his mother's plea continued, "but we want you folks with us."

As quickly as we could, my wife and I set out on foot through the Minnesota northwoods accompanied by the little boy. But perhaps we should start at the beginning of the story.

We had recently come to reside in a little backwoods community near Spur, Minn., where, although I was already pastoring a little church at Blackduck, about twenty-six miles northeast of Bemidji, circumstances had led me to accept the principalship of the Spur consolidated school. Here the children were brought in from several miles around by horse-drawn buses, and among the pupils attending were the children of the Crouse family. It was from this family that the alarming note announcing the accident to the child had been rushed to my wife and me.

We reached the home of Sam and Minnie Crouse some little time before the arrival of a Doctor Ward, from Bemidji. We found little Glennie, aged three, to be still unconscious. His breathing appeared labored, and it seemed to us more than likely that his lungs had been injured.

The family explained that somehow unnoticed, the little fellow had gotten in the way of the potato-filled wagon which his father was driving, had been run over, and had been picked up unconscious from behind the vehicle. Now the parents wondered if he could last until the doctor arrived, and could the doctor do anything for him anyhow?

As these and similar thoughts raced through our minds, we all stood around the little bed and waited. There were Mr. and Mrs. Crouse, their daughter Alberta, about 17, three younger children, George, Ray, and Paul, and be-

hind them stood my wife and I. As we stood there, tense but still hopeful, the doctor arrived.

Deliberately calm and keenly professional was this Doctor Ward. He made a most careful and detailed examination. Then he arose and beckoned me into the kitchen. "Well, Mr. Palmer," he announced, "there is nothing I can do for this child. His chest is crushed and eventually his heart will stop beating. Can you and your wife stay with the family until it is over? It may be three or four hours." I assured him we would be glad to do so, and he departed after a few words with the stunned parents.

But we did not wait for the little heart to stop. We remembered that "man's extremity is God's opportunity," and that nothing is "too hard" for Him (Gen. 18:14). Also, there had been running through my mind that wonderful old refrain by Mr. Lehman—

"Telephone to Glory—oh, what joy divine!

I can feel the current moving on the line;

Built by God the Father for His loved and own,

We may talk to Jesus through this royal telephone!"

Our only recourse now was a "talk with Jesus," and, thank God, it was still a practicable one! We must talk to Him who said, "I am the resurrection, and the life" (John 11:25); "I am come that they might have life" (John 10:10); "Suffer little children... to come unto me: for of such is the kingdom of heaven" (Matt. 19:14). Here was a little one who could not come by himself, but we could bring him—and our faith was bolstered by the thought of the helpless man who was healed

when Jesus "saw" the faith of those who brought him (Mark 3:5).

Also there came to us the import of such thoughts as that once uttered by Dr. A. C. Dixon, of Spurgeon's Tabernacle: "When we rely upon education, we get what education can do. But when we rely upon prayer, we get what God can do." The frantic Crouse family had relied upon education (the doctor) and had received—nothing! Now we must trust God.

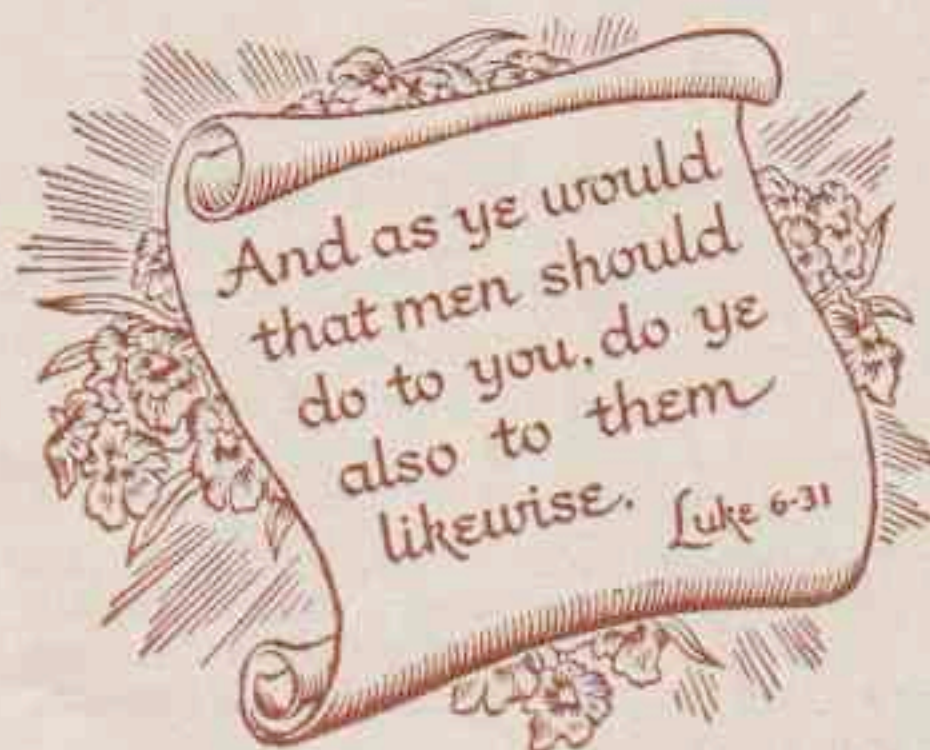
Reverently we dropped to our knees together around that tiny pathetic form, and those of us who felt so inclined poured out our hearts audibly to Him who is the Source of all life and the Physician of all ills. We unreservedly committed all into His omnipotent and loving hands, pleading, above all else, "Thy will be done, and may Thy most holy name be glorified."

Silently we arose, each meditating upon his own thoughts and upon his own band of hope or fear, as the case might be. Again we stood or sat watching—waiting, but for what? We looked into each other's faces searchingly, but not many words were spoken. The little victim's breathing seemed quieter, softer. Was he getting better? Was he dying? Was he—

And then, in spite of all the faith we had tried to exercise, we could scarcely believe what we saw. The babyish blue eyes opened wonderingly. A moment later a friendly smile played about the full but neatly chiseled lips. Then the chubby form turned painlessly over onto its side, and little Glennie dropped peacefully off to sleep, traces of the satisfied smile still visible at the corners of his attractive mouth.

Some were still dubious, but not for long. After a brief period of refreshing rest, little Glennie slid cheerfully from his bed and began to play about the room without an ache or a pain. Nor did he display any symptoms thereafter that could be attributed to his critical accident.

And I had kept my promise to Doctor Ward. I had stayed with the family until it was "all over," but "all over" in a way and a sense far different from what the good doctor had anticipated.



Darkness and Heaviness

These terms are used by many professors as synonymous, but the Scriptures never use them interchangeably. While "heaviness" is compatible with holiness and fellowship with God, darkness is not. In I John 1:5, 6, we read, "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." It is sin that brings darkness. Hence sin is spoken of as "the unfruitful works of darkness." The soul redeemed by grace is said to have been called "out of darkness into his marvellous light."

Certain it is that sin beclouds the vision of the soul and shuts out light of God. To say that a soul is in darkness is equivalent to saying that some sin has entered the heart and life, and has broken the fellowship between the soul and God; consequently, the soul is left to grope in darkness. Seeing that God cannot countenance sin, we can understand why God has said, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But 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."

While "seasons of darkness" are not consistent with any degree of salvation, it is well for us to distinguish between "darkness" and "heaviness." In I Peter 1:5, 6, we read of a people "who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." Sin brings darkness, while manifold temptations bring "heaviness. Unless the soul distinguishes between the two, it is in danger of making shipwreck of faith. For be it remembered that Satan takes advantage of our moods.

When a soul is suffering some temptation and consequent heaviness, Satan is most likely to whisper to that soul, "You don't feel as you once did, or as others say they feel," and then insinuates that "the probabilities are either that you never had the blessing of sanctification or that you have lost it." And having thus taken the attention and eye away from Jesus to oneself, and so started the wedge of doubt into the soul, he will whisper most adroitly, "You know you do not feel as you once did, and the probabilities are that you have lost the blessing; at any rate, you do not want to be a hypocrite and profess what you do not have, and so you better say no more about sanctification until you feel differently."

Having listened to the devil, and having first given up your faith and now your testimony—all because you were in heaviness and did not feel as you desired—it is easy to see that defeat is inevitable. Many have lost their experience right at this point, simply because they did not understand that heaviness was consistent with holiness,

and did not indicate the loss of Divine favor. "Kept by the power of God," and "ready to be revealed in the last time, though now for a season, if need be, ye are in heaviness through manifold temptations."

The same persons of whom He said they had a "lively hope," and were "elect according to the foreknowledge of God" and "ready to be revealed in the last time," are still subject to temptation and seasons of heaviness. The fact that there was heaviness did not indicate that they were not "kept."

It is well to remember that it is impossible for anyone always to feel just the same, and that God has never told us to feel, nor required any certain amount of feeling. It is not by our feeling but by our faith that we stand and honor God. Temptations will come, but temptation is not sin. We are told to "count it all joy when we fall into divers temptations." If the devil is after you, it proves that he does not have you, and because of this you may well rejoice. Not only so, but the trial of your faith will mean the development and perfecting of your faith, which will bring "a far more exceeding and eternal weight of glory," both in this world and in the world to come.

"Time Out" for the Holy Spirit

by J. C. McPheeters

The crucifixion-resurrection events initiated by God for man's redemption were revolutionary in their outreach. Yet Jesus on the eve of His ascension announced another event quite as far-reaching and indispensable to the evangelization of the world: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

"It is expedient for you that I go away," were His words to the disciples, "for if I go not away, the Com-

forter will not come unto you; but if I depart, I will send him unto you" (John 16:7). At this juncture of God's program for His kingdom it was more important for the Comforter to come than for Jesus to remain in the world.

Jesus called "time out" for His disciples until the Comforter came with cleansing and endowment for their lives. He had commanded them to go into all the world and preach the Gospel. But before going, they were to take "time out" for the coming of the Holy Spirit.

"Tarry ye until..." said Jesus. The only time limit placed on their tarrying was "until." In response to His command, one hundred and twenty disciples tarried in an upper room for ten days, until the Holy Spirit came with His mighty baptism. But the time pattern set by Jesus for the Spirit's coming was not ten days; the time pattern was "until."

"Until" has always been the secret of the Spirit's baptism. The Holy Spirit never comes into the lives of Christians who are too busy to take time out for His coming. When Christians spend more time in committee meetings than on their knees, the Holy Spirit does not come. We must take time out for heart searching and complete consecration in every phase of life before the Holy Spirit will make His abode in us.

Nothing is more urgent in this present crucial hour of human history than that the Church take time out for the coming of the Holy Spirit. We are to be dependent upon the Holy Spirit for vitality in all Christian activity, whether it be teaching, witnessing, or preaching. "For our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance," was the testimony of the Apostle Paul (I Thessalonians 1:5).

Jesus clearly reveals that we become dynamic Christians only through the Holy Spirit. There are His words: "But ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8).



Part of crowd attending Camp

Missionary Crusader's Page

The Best Things Come Hard

In this twisted world of ours the most important things are often the most difficult to learn; and conversely, the things that come easiest are mostly of little real value to us in the long haul.

This is seen clearly in the Christian life, where it often happens that the things we learn to do with the least trouble are the superficial and less important activities, and the really vital exercises tend to be avoided because of their difficulty.

It is seen still more clearly in our various forms of Christian service, particularly in the ministry. There the most difficult activities are the ones that produce the greatest fruit, and the less fruitful services are performed with the least effort. This constitutes a trap into which the wise minister will not fall, or if he should find that he is already caught in it he will assault heaven and earth in his determined fight to escape. To pray successfully is the first lesson the preacher must learn if he is to preach fruitfully; yet prayer is the hardest thing he will ever be called upon to do; and being human, it is the one act he will be tempted to do less frequently than any other. He must set his heart to conquer by prayer, and that will mean that he must first conquer his own flesh; for it is the flesh that hinders prayer always.

Almost anything associated with the ministry may be learned with an average amount of intelligent application. It is not hard to preach or manage church affairs or pay a social call. Weddings and funerals may be conducted smoothly with a little help from Emily Post and the Minister's Manual. Sermon-making can be learned as easily as shoemaking, introduction, conclusion and all. And so with the whole work of the ministry as it is carried on in the average church today.

But prayer—that is another matter. There Mrs. Post is helpless and the Minister's Manual can offer no assistance. There the

lonely man of God must wrestle it out alone, sometimes in fastings and tears and weariness untold. There every man must be an original, for true prayer cannot be imitated nor can it be learned from someone else. Everyone must pray as if he alone could pray, and his approach must be individual and independent; independent, that is of everyone but the Holy Ghost.

Thomas a' Kempis says that the man of God ought to be more at home in his prayer chamber than before the public. It is not too much to say that the preacher who loves to be before people is hardly prepared spiritually to be before them. Right praying may easily make a man hesitant to appear before an audience. The man who is really at home in the presence of God will find himself caught in a kind of inward contradiction. He is likely to feel his responsibility so keenly that he would rather do almost anything than face an audience; and yet the pressure upon his spirit may be so great that wild horses could not drag him away from his pulpit.

No man should stand before an audience who has not first stood before God. Many hours of communion should precede one hour in the pulpit. The prayer chamber should be more familiar than the



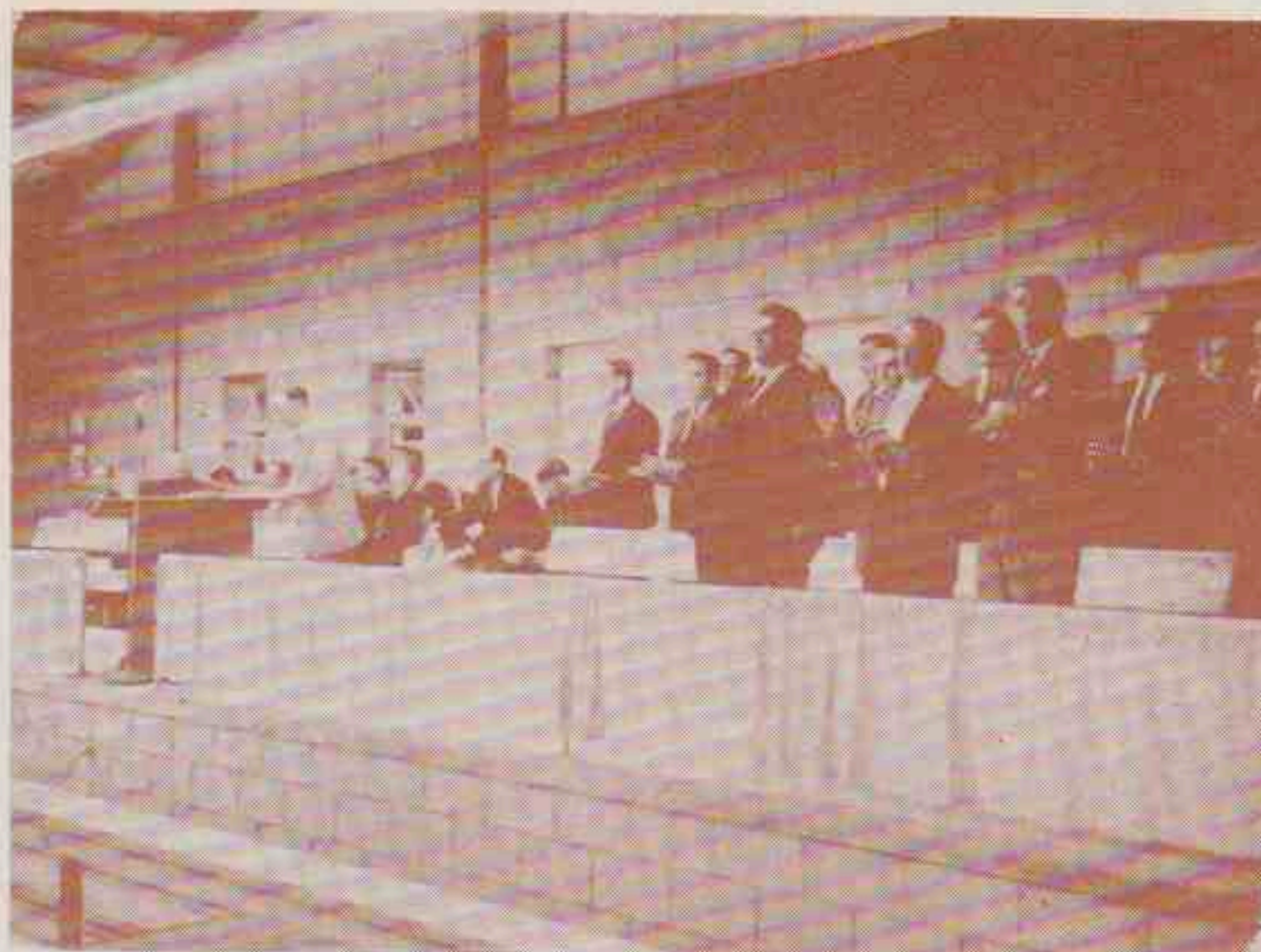
public platform. Prayer should be continuous; preaching, but intermittent.

It is significant that the schools teach everything about preaching except the important part, praying. For this weakness the schools are not to be blamed; prayer cannot be taught, it can only be done. The best any school or any book (or any editorial) can do is to recommend prayer and exhort to its practice. Praying itself must be the work of the individual. That it is the one religious work which gets done with the least enthusiasm cannot but be one of the tragedies of our times.

—The Alliance Weekly

Missionary Revival Hour

Sunday Afternoon 3:34—4:00 p.m.
Radio Station WJUN
Mexico, Pennsylvania
Presented by Beavertown God's
Missionary Church
Rev. John F. White, Jr., Director
of Programs



View of the Platform and the ministers

"Flesh and Spirit"

By Paul S. Rees

Professor William Barclay, of Scotland, whose small, popular commentaries have made him one of the most widely read expositors of our day, has done a book called **Flesh and Spirit**. It attempts to give us a detailed exposition of the passage (Galatians 5:16-25) in which St. Paul lists the "works of the flesh" and the "fruit of the Spirit."

Like all of Dr. Barclay's writings, it is marked by good scholarship, illuminating word studies, and a multitude of helpful insights which, though based on technical definitions, are set forth in language that is generally simple and straightforward.

Something Missing

It is in his handling of what is really the key-verse (v. 17) that we are left, it seems to me, with something less than an adequate interpretation. In the RSV it reads: "For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would."

Professor Barclay calls this "The War In The Soul," which is the title he gives to Chapter 1. "Paul," he points out, "was by no means the first person to see life in terms of internal conflict." The "good nature" and the "bad nature" of the Hebrews, the "reason" (high) and the "passions" (low) of the Greeks—these are explored in a thoughtful introductory section.

Then attention is given to the meanings which Paul attaches to such terms as "spirit," "soul," "flesh," and "body." Barclay rightly asserts that with Paul "the flesh" is not the body, nor is it what Paul means by "the natural man" (I Corinthians 2:14). In Pauline thought it is clearly possible to know, through Christ, the beginnings of the life in the Spirit while at the same time **not** knowing the way of release from "the flesh." This is Paul's strong complaint against the jealousy-ridden, strife-torn Corinthian Christians (Cf. I Corinthians 3:3).

At no point in the discussion does Barclay attempt a full and formal definition of "the flesh." If

this is deliberate, it is not surprising. For full definition is extremely difficult. What the professor gives us is a sequence of characterizations, such as: "The flesh is the great enemy of the good life, and of the Christian life... In the **sarx** (flesh) nothing good dwells... it is exactly here that we see the difference between **soma** and **sarx**, body and flesh. The body can become the instrument of the service and glory of God; the flesh cannot. The body can be purified and even glorified; the flesh must be eliminated and eradicated."

About these quotations there is a certain clarity and consistency. But then the fog rolls in. And we find Doctor Barclay proclaiming:

"No army can invade a country from the sea unless it can obtain a bridgehead. Temptation would be powerless to affect men, unless there was something already in man to respond to temptation. Sin could gain no foothold in a man's mind and heart and soul and life unless there was an enemy within the gates who was willing to open the door to sin. The flesh is exactly the bridgehead through which sin invades the human personality."

Further to confuse the case, as it seems to me, Barclay ends this chapter with the statement: "The flesh is man as he is apart from Jesus Christ." Here is a sentence that gives us the meaning of what Paul calls "the natural man." But this commits our author to an inconsistency since, as we saw above, he holds (and rightly) that "the flesh" is not to be confounded with "the natural man."

How Resolve It?

The view of "the flesh" that I should like to put forward is suggested by one of the several renderings of Paul's word **sarx**, which Doctor Barclay has collected from the various modern translations of the New Testament: "the lower nature," "the earthly nature," "the unspiritual nature," "sinful nature," "carnal attitude," "weakness of human nature."

"Carnal attitude" strikes me as a putting of the matter that gets us extremely close to Paul's thought. What precisely is the wrongness, the repugnance, of a "carnal attitude?" Is it not this—that it is, at bottom, an egocen-

tricity? It is the principle of **self** interfering with, and interrupting, the principle of the Cross: "nevertheless, not as I will, but as thou wilt."

But Paul goes on to say, in the Galatians passage before us, "those who belong to Christ Jesus have crucified the flesh with its passions and desires" (5:24). To belong to Christ at all means that this crucifixion is implicit in our new relationship to Him. It becomes **explicit** and controllingly meaningful in whatever hour it is that we allow God to show us the secret of "the exchanged life," as Hudson Taylor called: my self-centeredness exchanged for His God-centeredness, my weakness for His power, my fear for His courage, my frustration for His adequacy.

If this view of the case is close to being correct, then what we have is not, as Professor Barclay has suggested, "the war in the soul," an unending ding-dong battle, but a **tension** in which the defeat that is always possible is never inevitable, for the simple reason that the Christ whom we have recognized as our sanctifying Lord takes the whole of the personality and gives it a moment-by-moment coherence and a moment-by-moment conquest.

Thus what Paul is really saying is this: "For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would" **if you were living under the domination of the flesh.**

It is in crucifixion that the deadlock is broken, and Life triumphs! Life with a capital "L"!



I Told You So!!!!

The flight of the Baltimore atheist woman, who succeeded in having the Courts throw out the prayer and Bible reading from the schools, failed when she, herself, stood before the judge in Baltimore recently. She had sailed "rough-shod" over the rights of millions of others, who believed in God, but found herself in a bushel of thorns, when brought before the Court.

It seems her son, Bill, had become romantically attached to a young Jewish girl, 17 year old Susan Abramovitz, and the girl's parents fought to have the Murrays restrained from taking the girl from their home and their religion. However, it appears, the girl disappeared, and was reported to be living in the Murray household, several days after the Court granted such restraining order. The Jewish girl, reported to be several months pregnant, was married to Bill Murray, and the Murrays resisted the efforts of police to remove her from their home.

When the Murray family "skipped" to Hawaii, they avoided bail bonds of \$8,750.00, violated two orders of a Baltimore Court, and fled from a dozen charges from assault to contempt of court.

The same system that granted the atheist her desires, now was said to be persecuting her when her own family and individual problems were concerned.

Baltimore officials stated that it wasn't worth their time to at-

tempt to return the Murrays to face the Court.

I TOLD YOU SO !!!

Beavertown Anniversary Report

The Beavertown Church recently closed a week of services, celebrating the 30th. Anniversary of the opening of the present building. The total week's attendance revealed that over 2500 people had come to the 13 services conducted. The Sunday afternoon Home-Coming service on June 14 saw 500 in attendance, to enjoy the ministry in song and music by the Lebanon Valley Gospel Band.

A large bulletin board was placed in the back of the Church, and members of the congregation brought in old pictures of the days of yesterday, including pictures of all of the former pastors, a picture of the first church orchestra, and a large photo of the opening of the building that first day in June, 1934. The old cars and the dress of the saints of that day were something to behold!

The original gas lights used in the opening of the Church, and important papers and documents also were placed on display. Flowers were placed on the altar from night to night in memory of departed loved ones and founders of the Church.

A former pastor preached each night in the week of services, while on Friday night, June 12, a tape of the message of the late Rev. John Noel was played, and the saints shouted and cried as God

came and there was no further preaching in this service. A white pulpit Bible was placed in the Church in memory of the Rev. Nelson Walter and John Noll.

Many of the old-time hymns and special numbers that were sung in the past were used from night to night, and some Penn. Dutch songs were also sung.

—Rev. John F. White, Jr.

Ecclesia

(Continued from page 11)

much, they will like the Gospel! They will give no concern to the Koran."

Does not the strategy of those who want one big organized church body in this day resemble that of this old story? Men hasten to get into any one, any how, to produce a huge, though grotesque, structure whose component parts have nothing to do with the real essence of Christian life and experience.

All this ecclesiastical scheming reflects the spirit of our modern time the philosophy that has penetrated all national, economic and political phases of life, namely mass production! Mass power! It is a philosophy of totalitarianism in religion! All sincere and earnest Christians have to oppose with all their might the formation of the monster towards whose creation so much energy and money is spent. At all costs, we must keep the heritage that we have in Christ, in the freedom with which He set us free. Only by so doing, do we honor Him and His "ecclesia", His Church.—The Fountain

(Cut Along Dotted Line For Removal)

Form A-861

Subscription Blank, STANDARD

Gentlemen:

Enclosed is \$ _____ for which please enter my subscription to GOD'S MISSIONARY STANDARD.

Name _____

Street _____

City _____ Zone _____ State _____

Renewal _____ New Subscription _____

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

(Cut Along Dotted Line For Removal)

Form B-1

Help - Your - Neighbor, Good - Reading - Blank

Gentlemen:

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.

Name _____

Street _____

City _____ Zone _____ State _____

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

The Prayer Martyr---- John Hyde

(Continued from page 1)

them! In 1909 he laid hold upon God for two souls a day. He got them! In 1910 he prayed for four souls a day. These were given! Whenever there were less than the number prayed for, the soul of Mr. Hyde was in such an agony that increased prayer very quickly increased the number of converts. One who heard Mr. Hyde preach told me that words literally leaped out from his lips and seemed to make straight lines for the hearts of the listeners.

Here is a striking instance from his life:

"Two evangelists went out with Mr. Hyde to a distant village; before leaving they were assured of ten souls being won for Christ. They reached the village, they preached, they sang, the day wore on—not a sign of any soul being interested. They became hungry and thirsty. No man gave unto them. The evangelists became impatient to get home for rest and food. John Hyde would not move. He was waiting for those ten souls. At last, at a common cottage they asked for a drink of water. The man offered them milk, too. They went into his humble home and were refreshed. As they talked to him, he showed a most intelligent knowledge of Jesus Christ. Yes, he had entertained them in His name. Would the family not become His followers? Why not now? He agreed, and called his wife and children. They certainly realized what they were doing, and were determined as a family to come out on the Lord's side. One can picture how tenderly John Hyde dealt with them. Nine in all were baptized.

"But it was now growing dark, and a dangerous road lay ahead of them. The evangelists made haste. The father began to urge it, too. Unwillingly John Hyde left that house. The cart was sent for by one, and the other tried to hasten John's steps. Then they wanted to lift him into the cart. But no—his eyes rested pleadingly on one of his men: 'What about that one that is waiting?' The evangelist (he told me this with a hot flush of shame) lost his temper. It is all very well for the Sahib if he

broke his neck; he had no wife or family to think of. But it was a very different story for them both. But John stood their waiting for that one soul—the tenth was yet wanting. He knew the Good Shepherd was Himself searching for that one, and would search 'until He find it.' The two evangelists used almost force to get him to move. There burst one cry from his lips: 'What about that one?' By and by the father of the family came up. Why was the Padre Sahib waiting? John told him of the one not yet in the fold. 'Why, there he is!' cried the man. 'He has just come back. My nephew, whom I have adopted.' He brought the boy forward. Mr. Hyde went back to the house and asked him of his faith in Christ. He was clear and intelligent. So the tenth was gathered into the fold. He gave a sigh of heart's ease and weary content as he climbed into the cart. Of course they were kept, and they reached home safely—with a heart full of rest such as the Good Shepherd gives His faithful under-shepherds. Yes, and that is the rest of soul they give Him, for through such He shall yet see of the travail of His soul and be satisfied."

In 1911, Mr. Hyde arrived in England—a dying man. He was worn out with prayer. But one further great event was to take place—an event which will be doubly remembered because it was linked with the life of Dr. J. Wilbur Chapman, the beloved evangelist. We will let Mr. Chapman describe the event himself:

"At one of our campaigns in England the audience was extremely small—results seemed impossible—but I received a note saying that an American missionary was coming to the town and was going to pray God's blessing down upon our work. He was known as 'Praying Hyde.' Almost instantly the tide turned. The hall was packed, and my first invitation meant fifty men for Jesus Christ. As we were leaving, I said, 'Mr. Hyde, I want you to pray for me.' He came to my room, turned the key in the door, dropped on his knees, waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping and his beating. I felt the hot tears running down my face. I knew I was with

God. Then with upturned face, down which the tears were streaming, he said, 'O God!' Then for five minutes at least, he was still again; and then when he knew he was talking with God his arm went around my shoulder and there came up from the depth of his heart such petitions for men as I had never heard before. I rose from my knees to know what real prayer is. We believe that prayer is mighty and we believe it as we never did before."

A missionary who had been out in India during Mr. Hyde's time told me of several remarkable events in connection with his life—let me give this one in closing.

Mr. Hyde had an Indian worker, one in spirit, with whom he closely co-operated. This Indian worker prayed much and had wonderful revelations in prayer. Mr. Hyde was away at a conference, but the Indian worker remained behind, praying. When he returned from the conference, the Indian who had not been there told Mr. Hyde what had happened. Said he, "After certain days the blessing came. I saw the Lord take the chair at the meetings. Previously all had been barren, but after the Lord took the chair all became fruitful." Mr. Hyde asked for a description of the chair which the Lord occupied. It was given.

"You are exactly right," said Mr. Hyde. "During the first few days there was no result—then we decided to allow the Lord in a special way to take the chair. We therefore left a chair vacant for that purpose. You have exactly described the chair we set aside. And after that the blessing came."

Praying Hyde died when he was 47 years of age. Comparatively, he was quite young. But he had joined the intercessors above—and encouraged multitudes of intercessors below. His great dependence in prayer was this: "Suffer hardness with the gospel according to the power of God."—2 Tim. 1:8. He realized that all he did—all that he prayed—all that he fasted—was "according to the power of God." In the strength of that he lived his marvelous life. In the strength of that we may surely do likewise.

May grace be given to all of us, in some measure, to follow in the martyr steps of John Nelson Hyde.

—Compiled

The Church in Communist China

(Continued from page 3)

bership in the country. The document now became an official blueprint for future church action.

To carry through the recommendations of the Manifesto, it was necessary to have a new church organization, and this led to the inauguration of the so-called "Three Self Reform Movement." The term "Three Self" was intended to stress the newly gained independence of the Church from all foreign control, and is a characteristic Chinese abbreviation of "self-support, self-government, and self-propagation."

Mr. Y. T. Wu, drafter of the Christian Manifesto, became the key figure in this whole development. Throughout his career as a Y.M.C.A. secretary he was known to be a rather "liberal-minded" Christian, more interested in "the social gospel" than in the need for spiritual transformation. He thus became an easy prey to the Communist propaganda. In 1949 he attended the Communist-sponsored "peace conferences" in Prague and Paris, and upon his return to China threw himself into the task of preparing the Church to accept the new regime. Many feel that Mr. Wu was motivated by an honest conviction of the value of Communism, coupled with a sincere desire to save the Church from destruction. Nevertheless, his policy allowed the Church to become a "captive church," doing nothing but parrot the Communist line. He was misled by a too idealistic view of Communism and by a failure to understand the distinctiveness of the Christian faith.

As organizer of the Three Self Movement Committee, Mr. Y. T. Wu became its chairman and has directed its activities in all the years since. He was therefore directly responsible for one of the most tragic chapters in the history of the Chinese Church, namely, the denunciation movement.

The Denunciation Movement

In the spring of 1951 the Religious Affairs Bureau of the government brought to Peking 151 Protestant leaders from all over the country, at which time they

established a pattern for the denunciation of some of the outstanding leaders of the Church in China. At the suggestion of Communist government officials, several key figures, both missionary and Chinese, were chosen for attack. The denunciation speeches, as required by government, were made by those who had been the victim's closest friends and associates. Thus, for example, Methodist Bishop W. Y. Chen's accuser was his episcopal colleague, Bishop Z. T. Kaung. The purpose of this requirement was to make the break with the former order of things as complete as possible on the sound psychological theory that once you have denounced a former friend in public your mind will automatically go on searching for further evidence to justify the betrayal.

It may seem almost inconceivable to us that one Christian could be induced to denounce in this heartless manner another brother in the faith. But we must keep in mind that it was a time when nationalistic feeling was running high, and the demand was put on a patriotic basis. The accusers were told not to allow private sentiment to stand in the way of their patriotic duty. Some of them wrestled in agony over the decision, but were convinced that what they did was in the interest of the national welfare.

The general pattern of these denunciation speeches was as follows: First, a general statement of denunciation couched in very strong language; then a list of particular evidence to substantiate the accusation; and finally a demand that the government administer suitable punishment for such betrayal of the Chinese people.

For example, in denouncing his former colleague Bishop Chen, Bishop Kaung began: "Today I arise with extreme indignation and shame to denounce that reprobate W. Y. Chen, who, hidden within The Methodist Church, has been a willing tool of American imperialism and bandit Chiang Kai-shek, and has worked against the people and against the revolution." Then he listed as evidence three facts: 1) W. Y. Chen was a speaker much in demand at meetings of the Nationalist party's Youth Corps.

2) He co-operated with Madame Chiang in pushing the New Life Movement, a movement designed to reinstate some of the old Confucian ideals. 3) In visits to England and America in the years 1943-1948 he often spoke on behalf of the Nationalist government. Finally, Bishop Kaung thanks the Communists for arresting Bishop Chen, and asks that they mete out proper punishment.

Upon their return home the 151 delegates to the Peking Conference immediately proceeded to arrange similar denunciation meetings. They were instructed to work under the direction and with the assistance of the local government officials. That meant that the victims of denunciation would be chosen by the government rather than by the church leaders, and then it would be the responsibility of the church to find the necessary accusing evidence.

Thus by the end of 1951, the new Communist regime had succeeded in isolating the Protestant Church in China from all contacts with the outside world. The missionaries were gone or immobilized, no more money was being received from mission boards, and the church was engaged in a program of denouncing all its former connections with the West.

Communist Indoctrination

Up until this time the Communist government had been engaged in the negative process of breaking down the former order of the church. Now it turned its attention to the more positive program of training the church in the theory and practice of the new order.

The first extended indoctrination class for preachers was held in Shanghai from August 20 to November 16, 1953. Ninety-nine students were enrolled, of whom 81 were men and 18 women, 53 were ordained pastors and the rest laymen. The general topics of discussion and study included the following five subjects: 1) Purpose of the class and the correct attitude toward the study; 2) Contrast of the Old and New Chinas; 3) The nature of imperialism and how it used the church; 4) The meaning of the Three Self Movement; 5) Conclusions of the study. The climax of the whole course

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Ecclesia

Rev. Philotheos Zikas
Alexandroupolis, Greece

The New Testament word "ecclesia" has been rendered into English as "church." The use of the word is very old. It was applied to the Homeric and other later-age assemblies of the citizens, summoned more or less regularly for legislative purpose. In Athens the "ecclesia" made decrees, and also elected all officers not chosen by lot. These assemblies were definitely different from the meetings of clubs or associations, which were called "sullogoi."

In the Septuagint, the Greek translation of the Old Testament, "ecclesia" is used for the assembly of the Israelites, especially when gathered for religious purposes as stated in Joshua 8:35.

The Christian Church started as a society within the Jewish nation being the remnant of the true spiritual Israel of Romans 11:5, and distinguished from the Jewish nation which is Israel after the flesh.

A Christian Church is basically and essentially an assembly of believers in Christ who gather together to worship God. It is a fellowship of Christians who hold their own religious gatherings and manage their problems and affairs. It is a spiritual brotherhood, an organized body centered in a definite city or village, thus composing a spiritual community. So we have a Christ at Jerusalem mentioned in Acts 8: 1, or in Antioch where the believers were first called Christians (Acts 11:26) or the Church in Thessalonica (1 Thessalonians 1:1) or in Colosse and Laodicea (Colosians 4:16) and at Philippi (Philippians 4:15). Acts mentions other Churches where officers were elected (14:23); each Church being a spiritual body in itself, free and independent, standing or falling in the presence of God.

The plural "ecclesiae" or "Churches" is used in referring to more than one independent Church and all Church members are called "saints." The people assembled either in a large place (Acts 15:30) or in a home (Romans 16:5).

The word "ecclesia" is also used for the sum total of all the Christians scattered all over the world. They form the spiritual household

of God, regardless of place and race, on earth and also the invisible ideal Church Universal, which includes an infinite number of believers regardless of time, past, present, or future. This is the people of God eternally.

It would be incredible to assert that the universal or ecumenical Church is brought about by negotiations, bargains, and agreements. The Universal Church is not established by the signing of documents at conferences or synods by a small number of people who claim to be Christians, and who have been able to climb up the ladder of ecclesiastical hierarchy, and who tend to act as a centralized governing body for all the Churches. These efforts and maneuvers may be ingenious ecclesiastical politics, but they have nothing to do with the true ecumenical spirit that binds together all those who worship and serve the God and Father of our Lord Jesus Christ.

Christians do not need to create centralized ecclesiastical authorities so that they may be united. All Christians and all Christian Churches which keep the unity of the spirit, and which rejoice in the abundance of God's love bearing fruit in their lives that are already united in the bond of perfection which is love. In spite of all minor differences they are ever eager to help each other, and to work together in common projects, chosen freely, within the fellowship of His kingdom on earth. They keep the unity of the spirit in God's peace.

We Protestants must realize that many leaders of our Churches today are following wrong paths. They have already created a very dangerous situation for the Churches. Some of these leaders have begun to feel the crisis into which the Churches have been led. But they cannot draw the line where ecclesiastical bureaucracy should stop in order to avoid the danger of creating a world-wide organization which will be nothing but a Super-Church based on forms of political structure like those of governments or labor unions.

They should remember that the form of the institution they want to achieve is something that has already been tried and found wanting. It is tragic not to recall the

lessons of history in order to avoid the same disastrous mistakes. Such forgetfulness of history is unworthy of real Christian leaders. It should be remembered that the Roman Church, beginning in the third century, began to organize itself in the way we know through the following centuries. Roman leaders tried to create a Super-Church of their own invention. Christians should beware not to fall again into the same morass or pit.

The Churches have been rendered poor, weak, and ineffective to meet the needs and demands of the people in the world today because they have changed their character and essence. Alien elements have come in, under the blessing and to further the policy of leaders who have forgotten what it is that constitutes a Christian Church. One cannot but be ashamed of the actions of such people; consider, for example, the way in which Clovis and his Frankish warriors became Christians in 496.

Nikos Kasantsakis, one of our eminent Greek writers, records in the first volume of the History of Russian Literature a very characteristic account of political manipulation in the name of the Church! When Islam was firmly established, one of the Arab Kalifs learned that Russia had no official religion. The Kalif thought of sending a group of Hadjas (religious teachers) to the czar Vladimir to persuade him to accept Islam for his nation. A Byzantine emperor, through spies, got the news and swiftly sent a convoy of theologians to persuade the czar to accept Christianity.

Islam did not appeal to Vladimir because he was told that the Koran forbids the use of wine! So he asked the Christians whether or not Christ permitted the use of wine. They answered, "Yes; for He said 'take ye all and drink.'" In fact, the first miracle He performed was to transform water into wine at a wedding with the admonition that the bar attendants should offer first the best wine to the people, and after they were drunk, then serve them the poorer wine." So the czar said, "I will make my subjects Christians. Since they like wine so

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Visiting the Holy Land

by Elizabeth Goslin

Jesus gave her water that was not in the well—

Gave her Living Water, and sent her forth to tell;

She went away singing, and came back bringing

Others, for the Water that was not in the well.

Water from Jacob's Well is cold and sweet. We drank long from the tincupfuls offered us, for we were tired and thirsty after a long bus ride through Samaria. Before long, though, we would thirst again, even after quenching our thirst so satisfactorily, for no natural water can quench thirst forever.

One day our Savior passed through Samaria the same way we had come, and He had stopped at this well where we also, had stopped to rest. He asked a Samaritan woman for a drink, and then told her of the Living Water He could give her, which would quench her thirst forever (John 4:10). No one else can offer water such as this!

Jacob's well, in Shechem, now the modern village of Balateh, is a very authentic site. It has always been the only draw-well in the area, and was well known before the time of Christ. The woman of Samaria was very familiar with the history of the well. Christ offered her Living Water, and she exclaimed, "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" (John 4:12). She knew, also, that the well was deep—more than 110 feet. Experts have dated the stone well-head still in place as a Canaanite world of 1800 B. C. from the time of Jacob. Today, a Greek Orthodox Church is built over the well, and one must descend many feet to reach it. It is very easy to picture in one's mind, though, the scene that took place here between a Samaritan woman, deep in sin, and Christ, who knew all about her and the life she was living.

Shechem was a place significant in the history of the Children of Israel. When they entered the Promised Land bearing Joseph's bones with them, Joshua 24:32 says that they buried them in Shechem on a parcel of ground

purchased by Jacob, his father. Joshua delivered his farewell address to all the tribes of Israel gathered at Shechem. He besought them, "Choose you this day whom ye will serve," (Joshua 24:15). Two mountains loom over Shechem and neighboring Nablus. They are Mt. Gerizim and Mt. Ebal. We were impressed by their appearances, for they still bear the marks of the curse and the blessing, respectively, placed upon them so long ago (Duet. 11:26-29). Gerizim, a symbol of the blessing of obedience to God, is clothed with green trees and growth. Mt. Ebal, upon which the curse was placed, a sign of disobedience, is arid and rocky. The two make an everlasting contrast for all to see, to this day.

The setting, then, for Christ's declaration to the woman of Samaria was, to my mind, no mere meeting by chance. The people of Samaria had always been hated by the Jews because they worshipped both God and idols (II Kings 17:33). Christ had not come for the Jews only, but for all men, even the Samaritans. He who was of Abraham's seed was coming to fulfill the promise made to Abraham, that in him all the nations of the earth should be blessed (Gen. 22:18). Old Testament history was completed, and the New was begun here at the well. Christ told the woman, "I am he"—the Messiah, looked for by Samaritans as well as by the Jews. The hour had come for ALL men to worship the Father in spirit and in truth (John 4:24, 26).

Here in Shechem, Christ told His disciples, "Lift up your eyes, and look on the fields: for they are white already to harvest." No more were they to harbor in their hearts any hatred of the Samaritans, nor anyone else. "Ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria and unto the uttermost part of the earth," (Acts 1:8).

Christ knows all about each one of us today, just as He knew all about the woman at the well. We can drink from the well that never runs dry. It is for you. "The Spirit and the bride say, Come... And let him that is athirst come. And whosoever will, let him take the water of life freely," (Rev. 22:17). One drink of this water, and you, too, like the woman at the well, will go

away and tell others, that they, also, may taste, and find salvation. What a challenging message the Well of Samaria offers to us today!



The Church in Communist China

(Continued from page 10)

lay in the personal and autobiographical review essay in which the student was required to review his whole past life, show how he had been used by the missionaries for the purposes of cultural aggression, analyze the changes that had taken place in his thinking as a result of the study course, and conclude with an expression of complete agreement with the objectives of the new regime.

Besides all this, the theologians of the Church were encouraged to rethink the basic Christian doctrines and adapt them as far as possible to the theory and goals of Communism. In this way the government sought to control the message of the Church.

Finally, the Christian leaders were called upon throughout the country to assist in the Land Distribution Program.

Some spiritual leaders stood out against all this denunciation and indoctrination program, but they suffered imprisonment and severe persecution. A few, through the diabolical process of "brain-washing," were forced to change their stand and confess their "guilt."

Thus by a twofold process of diligent study of Communist theory and active participation in government reforms, the majority of Christian leaders in China were won over to a firm, and in some cases, an enthusiastic support of their new political leaders. Here then was the end of an era. After nearly 150 years of devoted and sacrificial work the mission boards of the West were completely cut off from the churches that they had succeeded in founding in China. It was the first time that a severance of relations between mother and daughter churches in the modern missionary period had occurred on such massive scale and with such apparent finality.

—By John T. Seamands

(Next month: The story of Communist Cuba and the Church.)