



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. 5

The Holy Spirit

Dr. Henry Shilling

John 14:16, 19, "And I will pray the father, and he will give you another Comforter..."

First, His place in the Trinity. The Bible says the Word was with God. There is association concerning Jesus. The Word was God. That is identification concerning Jesus.

But it speaks of the Spirit as I will give you another Comforter. Here is the procession of the Holy Spirit from the Father.

Look at a name or two concerning the Spirit. One, He is called the Spirit. Also, He is called the Holy Ghost; also, He is called the Holy Spirit. Again, He is called the Spirit of Holiness. Then He is called the Comforter or Paraclete, one who is called along side.

John 14:16, "I will send you another Paraclete that He may abide with you forever."

John 14:26, "But the Paraclete, which is the Holy Spirit, He shall teach you all things."

John 15:26, "But when the Paraclete is come, he shall testify of me."

John 16:7, 8, "If I go not away, the Paraclete will not come unto you; but if I depart, He will come unto you and when he is come, he will reprove the world of sin, of righteousness, and of judgment."

Let us ask why did He come? First, He came to give permanence to the presence of Christ. Christ was crucified, buried, and rose from the dead. He cannot be in our lives except that He is there through the Holy Spirit. Then the permanence of Christ is establish-

ed by Christ's own words when He said, "He shall abide with you."

Again, He came to give completeness to the message of Christ. Christ did not complete His message in the fullest sense. It is the Holy Spirit that interprets Calvary. It was the Holy Spirit that empowered the Resurrection and applied the truth of it to the Disciples.

Again, He made sin visible or stand out in contrast to those who followed Christ.

Again, He clarified prophecy and its meaning. Jesus, Himself, said, "I have many things to say unto you, but ye are not able now to bear it." The Holy Spirit completed this message.

Also, He came to make effective Christ's work. John 14:12, "He that believeth on me, the works that I do shall he do also; and greater works shall he do." Those who are baptized with the Holy Spirit in His mighty baptismal power, have always been victorious in accomplishing the work of Christ. The testimony of Christian victory over and above the world is fast passing out of the testimony of the Church, it seems. Yet it is the work of the Holy Spirit to make effective Christ's work in

the individuals and in the Church.

We must consider Him as a real person and not a force or principle. The Bible uses personal pronouns concerning Him. The Bible speaks of His having a will, and having a mind, and it speaks of His feelings and His purposes, that He loves and can be grieved. These are all characteristics of personality.

Now again, let's look at some of the dispensational aspects. Before the fall, only twice does the Bible mention the Spirit of God. One: "The Spirit of God moved on the face of the waters." Two: "God breathed into him the breath of life." Breath here can be translated Spirit.

Then, let's look at the Holy Spirit from the fall to Christ during the Old Testament age. He qualified men for distinct services. The Spirit of the Lord came upon Gideon says Judges 6:34.

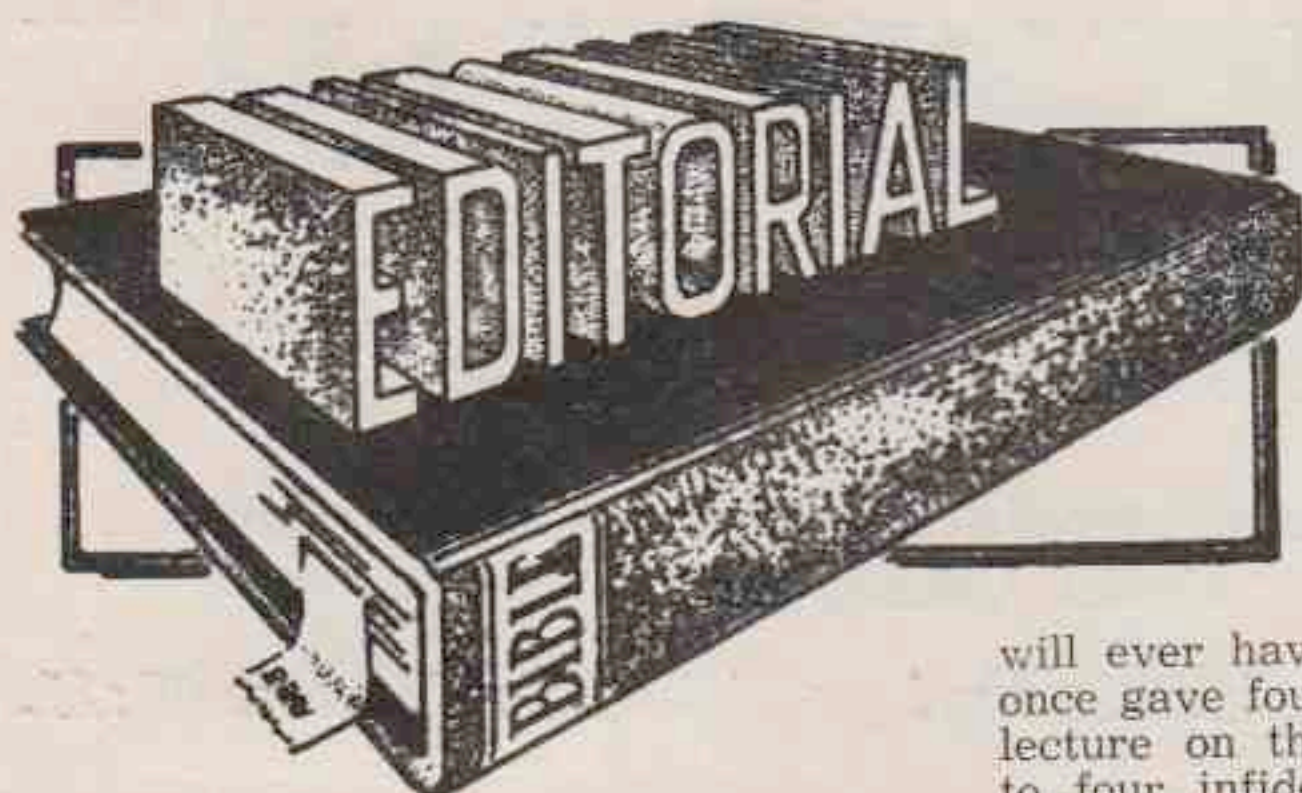
Also, there were various manifestations of the Spirit. There was the physical power given Samson. The prophetic power given Saul. The wisdom given Joseph. The generalship given Joshua. The Bible speaks that Bezaleel and Aholiab were given ability in the arts and crafts. These are just a few of the Old Testament workings of the Holy Spirit.

From Pentecost to Christ's return, His workings are to administer, and He is the Administrator of the Church. He determines the Church's mission. He determines the ministry of the Church. He inspires prayer and creates within the individual the service of joy and song.

Again, He is the believer's

(Continued on page 8)

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Editor's Note: The following article on the work of publishing the Gospel is so well written that we think our readers would enjoy it this month in place of the usual editorial.

The Dynamic of the Printed Page

D. M. Panton

In scattering gospel literature we liberate thistledown, laden with precious seed, which blown by the Spirit, floats over the world.

Do we realize the extraordinary dynamic of the printed page? Dr. Goodell of the American Board of Missions passing through Nicodemia in 1832, having no time to stop, left with a stranger a copy of *The Dairyman's Daughter* in the Armenian-Turkish language. Seventeen years afterwards he visited Nicodemia, and found a church of more than forty members, and a Protestant community of more than two hundred. Dr. Griffith John tells of eight churches in China reared by tracts alone.

Sir Bartle Frere, traveling in India, was amazed to find a small town in which the idol shrines and temples were empty, but the townsfolk professed the Christian faith. It transpired that some years earlier, one of the townsfolk had been given an old garment by an English resident, in a pocket of which, forgotten, lay a gospel portion with eight or nine tracts in the vernacular. The Life is not in the sower, but in the seed. Even if an infidel scattered the Scriptures, he would only be exploding his own battlements.

For in scattering gospel literature we liberate thistledown, laden with precious seed, which, blown by the winds of the Spirit, floats over the world. The printed page never flinches, never shows cowardice; it is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep; it never loses its temper; and it works long after we are dead. The printed page is a visitor which gets inside the home, and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading it; it always sticks to what it has said, and never answers back; and it is bait left permanently in the pool.

Another powerful reason for using literature is that the printed page will reach those otherwise utterly unreach- ed, and may be the only chance they

will ever have of eternal life. Someone once gave four copies of H. L. Hasting's lecture on the Inspiration of the Bible to four infidels at different times. All four were converted, and became ministers of the gospel in four different denominations. Many decades ago, a lady gave some leaflets to two actors. One of the actors, led by this tract to attend church and so becoming converted, was Dr. George Lorimer, pastor of Tremont Temple, Boston. Through his influence, Russell H. Conwell was led into the ministry. Thus the Baptist Temple in Philadelphia, together with the work of the Tremont Temple, and the personal influence of these two notable pulpit speakers, is traceable to one little leaflet in the hands of a woman.

No Limits Can Be Set

Nor can any limit be put to the extent of its possible influence. Luther wrote a pamphlet on Galatians which, falling into Bunyan's hands, converted him; and the 135th translation (an African) of *Pilgrim's Progress* has just been issued. More than 150,000,000 copies of Spurgeon's sermons have gone into circulation. Nor is even its political influence measurable.

A young Frenchman who had been wounded at the siege of Saint Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand—Admiral Coligny, the leader of the Reformation in France.

But the tract had not yet finished its work. It was read by Coligny's nurse, a Sister of Mercy, who penitently placed it in the hands of the Lady Abbess, and she too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man re-acted upon the whole continent of Europe, for he was William of Orange, who became the champion of liberty and Protestantism in the Netherlands.

The printed page is deathless—you can destroy one, but the press can reproduce millions: as often as it is martyred, it is raised: the ripple started by a given tract can widen down the centuries until it bears upon the Great White Throne. Its very mutilation can be its sowing. When Leigh Richmond was once travelling by coach, passengers got out to walk and he began to give a tract to every wayfarer he met. One of his fellow-travelers smiled derisively as he saw a tract treated contemptuously by the receiver, torn in two and thrown down on the road. A puff of wind carried

it over a hedge into a hayfield, where a number of haymakers were seated; and soon they were listening to the tract, read by one of their number who had found it. He was observed carefully joining together the two parts which had been torn asunder, but were held together by a thread. The reader was led to reflection and prayer, and subsequently became an earnest Christian and tract distributor himself; and of the rest, within twelve months three became active Christian workers.

—Advocate

Exercise Your Will

When Spirit upon your conscience calls,
Be obedient, never shrink at all;
You do your best, when you give your all;

For you necessary events will befall.
Phantoms allure and prate,
These men must forsake.
Friends for you excuses make,
But time for you will not wait.
Exercise your good will;
You can be Spirit-filled.
Forsake Earth's pleasure to be thrilled,
And hear a voice, the tempest still.
All things and all men must pass away;
Do your very best today.

—Robert James Leeser,
AUTHOR of NATO Poems

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Editor's Note: The following thought-provoking article appeared first in the *Presbyterian Journal* in 1962, and was reprinted in the *HERALD* in 1964. We offer it for the prayerful consideration of our readers, with something less than a blanket agreement with all the thoughts presented, but truth there is in the article.

The Gospel for the Body

By The Rev. Dr. J. B. Green
Retired Professor of Theology
Columbia Theological Seminary
Decatur, Georgia

Scripture: I Corinthians 6:11-20

My subject is "The Gospel for the Body." Gospel means Good News. What is the good news in the Scripture about the body—the Christian's body? (If you are not a Christian, this sermon is not about your body.)

1. The body has been **redeemed**. Verse 20: "Ye are not your own; ye have been bought with a price." To redeem means to buy back. Christ redeemed—bought—both parts of our nature; but the part mentioned here is the body. Your body has been bought, paid for; and He who bought it, paid for it, has a right to own and possess it.

2. The body has been **justified, sanctified, washed**. Verse 11: "But ye were washed, but ye were sanctified, but ye were justified..." Do not leave the body out of that verse. The word washed refers to water baptism which was applied to the body. (See Titus 3:5.) The Apostle says that He (God) saved us through the washing of regeneration and renewing of the Holy Spirit. Washing of regeneration refers to water baptism and the phrase renewing of the Holy Spirit, was added to safeguard the preceding words from teaching a mechanical baptismal regeneration. The author of Hebrews (10:22) says, "Let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

The body had part in the commission of sin, the first sin of eating the forbidden fruit. It was the eye of the body that looked upon that fruit; it was the appetite that desired that fruit; it was the hand of the body that took the fruit; it was the mouth of the body that ate it; and again, it was the hand of the body that passed the fruit to Adam,

tempting him. The body has shared the consequences of sin: the body is subject to disease; the body grows old and becomes decrepit; the body dies, is buried, and returns to dust.

It seems natural and right that the body should share the salvation which Christ accomplished for us. The body had a place in Christ's ministry; he healed, fed, and clothed the body. The body shares in justification which frees from guilt; it shares in sanctification which frees from defilement. These blessings are symbolized by the water of baptism. The Christian's body, then, is a holy thing.

3. The body is a **member of Christ**: "Know ye not that your bodies are members of Christ?" (6:15.) Have you considered that your body sustains so intimate a relation to Christ? Your body is a part of Christ's body. Christ's body on earth is the Church. How many Christians think of their bodies as a part of the Church? Yet the body shares the rights and dignity that belong to Christ's body.

4. The body is **indwelt by the Holy Spirit**: "Know ye not that your body is a temple of the Holy Spirit which is in you which ye have from God? (6:19).

The Spirit of God dwells in our spirits, and our spirits dwell in our bodies; therefore, our bodies are temples of the Holy Spirit. A temple is a most sacred place. To defile the body is to defile the temple of God. To defile a temple is to destroy its sanctity, and the Apostle says, "If any man destroy the temple of God, him shall God destroy" (I Cor. 3:17).

5. The body **belongs to God**: "Ye are not your own for ye were bought with a price." Your body belongs to Him who redeemed it by paying the price. Your body, then, is not your own to be used as you please. It belongs to God, it is a property of God, His by right of creation, by right of redemption.

Shall we despise and defile what Christ has redeemed and saved? Shall we misuse and abuse the property of God? Such misuse is sacrilege. Such misusers are under divine judgment.

6. One fact more: Our bodies **shall be raised up**. God both raised the Lord and will raise up us through His power. The Apostle is speaking not of our souls, but of our bodies. It is our bodies that are buried, not our souls. Our bodies are to be rebuilt, reconstructed, not as they were; they are to be changed

—changed into the likeness of Christ's glorious body.

Our bodies have a future. They are destined to share the immortality of the soul, for Christ came to bring life and immortality to the whole man. Here then is the Gospel for the body in its several parts. The parts are six in number. The body has been **redeemed**; the body has been **washed**; the body is a **member of Christ**; the body is a **temple of the Holy Spirit**; the body **belongs to God**; the body **shall be raised** from the dead. A glorious Gospel, I call it. Don't you agree?

Glorify God, therefore, in your body. That is the conclusion of the Apostle's argument. And that is his **commandment**. Glorify God, **therefore**. Sinful and foolish the person who treats lightly these solemn words about his own body which he loves, but not wisely.

How may we glorify God in our body? First, not by overworking it, overfeeding it, not by gluttony, not by drunkenness, not by various immoralities. By these sins against the body, we shame God instead of glorifying Him.

We may glorify God in our bodies by treating the body right, by obeying the laws of health; by making our body to be a sound and strong instrument for the use of the soul and for the service of Christ. Your eyes—let them not look upon any scene that would tempt you to sin. Your ears—let them not listen to anything that would defile the mind or corrupt the morals. Your mouth—let it not speak anything that is untrue, unkind, or impure. Your feet—let them not go to any place to which you cannot ask Christ to go with you. Your hands—wonderful instruments for good or evil—let them not handle or hold anything that defiles. In a word, treat your body as you would treat a sacred temple of the Holy God.

What then is your first and highest duty to your body? If you are not a Christian, your first duty to your body is to bring it to Christ for washing, for cleansing. If you are a Christian, your first and foremost duty to your body is to consecrate it to Christ for service. Today is the day of salvation for the lost. Today is the day of consecration for the saved.

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



Missionary Message

News From the Mission Work in Miami

Editor's Note: The Rev. Carl Shuey has been appointed as the Secretary-Treasurer of the Refugee Work, with headquarters at Miami, Florida. All offerings intended for the work should be addressed: GOD'S MISSIONARY CHURCH, Refugee Fund, Rev. Carl Shuey, Treasurer. He will issue you a tax deductible receipt by return mail. Please remember that gifts to individuals are not tax deductible; you must give through the channels of the Church.

Dear STANDARD Family:

Greetings to all of you in the precious Name of Jesus. We have been very busy the past several weeks, inasmuch as we moved to to a house nearer to our Cuban Mission. The above address is where we may be reached. Then, too, there are many tasks a Missionary, even in America, must do. Recently a young Cuban mother who attends our services came to our home and asked us to take her family to two different schools for a transcript because they had just moved and had to change schools. The mother could not speak English, and so we laid our duties aside to help her contact the school authorities. We receive requests to help in many other ways with various problems, and do much visitation work, besides the Church services.

A Refugee Tells A Sad Story

Recently we called on a Cuban lady who had begun to attend the Church, and she had never heard a Gospel message before, having spent two years in a Cuban prison, being released only when she became quite ill. She often witnessed the death of prisoners while in jail, but was given the privilege of recuperating outside the walls, and during this period she escaped by an underground movement's boat, and came to Miami. She had formerly lived in the wealthy section of Habana, her step-father being a physician. We learned from this

lady that the Communists destroyed the beautiful sections of town where she lived, and went as far as to tear out the inside walls of homes, looking for valuables. She needs our prayers as she is very nervous.

Come Visit Our Mission Service

On Saturday night just passed we had a very precious service at the mission, which was just about filled, the latecomers having to hunt for a seat. A young Cuban friend of ours preached for us; he is a serious-minded, humble man, and formerly worked for the Salvation Army in Cuba. His message was based upon 2 Chronicles 7:14, and he plainly said that his people need to repent, for they have sinned, worshipped idols, and are afflicted with the disease of Communism. He further informed his people present that all man-made efforts will fail to rid their homeland of Castro and his followers, but that only prayer could win the victory. Cubans lined the altar quickly at the close of his message, and some found no space to fall down before God, but stood near the front, weeping. Another gentleman we are interested in, a very

intelligent man, is a former radio announcer. Please pray for his salvation.

Pray For Your Mission Workers

Do pray for us as we labor among these precious people who are so upset that Communism has taken over Cuba. It seems hard for the older people to become adjusted to life in America. Write us at:

721 S. W. 2nd Street
Miami, Florida 33130

Rev & Mrs. Carl Shuey

The above communication was adapted from a newsletter recently received by the Editor. In this issue note several photographs of Cubans who have found help with God under the ministry of the Shueys. Pray for their labors for God's Glory. —Editor

Missionary Qualifications

Missionaries are "called" ones. The Lord is particularly interested in the heart, but what one is in his heart is manifest in body, soul, and spirit. Therefore in listing qualifications for missionary service we need to be comprehensive in our statements. The following points are very important.



These Cubans came over several months ago in refugee boats, including the little girl. They have a men's trio, and sing beautifully, also three of these young men preach, and had attended a Bible School in Cuba. Pray for them!



Larry Shuey, and two Cuban refugees, taken in front of the Mission. These folks attend the Sunday School.

Jesus calls those who are firmly established in the faith. Doubts will arise—we may doubt that He ever called us. Discouragements tend to prove that we are in the wrong place. Who is equal to the loneliness, the sorrows, the illnesses, the sufferings, the persecutions, unless we are anchored to the Rock?

Jesus calls those who are mentally disciplined. At least one new language must be mastered. Translations must be made. Literature must be prepared. Accounts must be kept, and reports sent home. There are countless letters to be written, which must be factual, instructive, and interesting. And above all, one must be able to make adjustments to new ways, new thinking, and a new way of life.

Jesus calls those who know the art of keeping their bodies working efficiently. The road is long, the hill is steep, the mud is deep, the sand is hot, the weather is disagreeable. But the sheep are lost, and the shepherd must go all the way, even denying self, enduring to the end. Who is master, you or your body?

Jesus calls those who are generous with their possessions. Missionary work depends on all the members of the team. Sometimes there are shortages; sometimes there are sieges of illness; sometimes there are dangers; sometimes there are losses through theft or fire; sometimes death claims a member. We neither live

nor work to ourselves. There is no room for hoarding. Everything we have and are must be available for our co-workers.

Jesus calls those who love and cherish people. Our business is PEOPLE. People are quick to know whether we love them or not. At a distance people are easy to love, but how it is close-up? Some still are easy, and some aren't. All around the missionary are people needing some-one to love them, and that is where our love must find practical ways of manifesting itself.

Jesus calls those that love Him passionately. Missionaries are bond-slaves of their Lord. There is no such response as, "No, Lord." If Jesus is Lord, then we say,

"Yes," every time. We say, "Yes," because we love Him.

Jesus calls those who know how to prevail in prayer. We can do nothing of ourselves. God wants to work through, according to, and on account of our prayers. Do we have the daily experience of seeing that "Prayer changes things"?

The Flaming Face

When Bunsen was dying he looked up into the eyes of his wife as she bent over him and said, "In thy face have I seen the Eternal." How marvelous and how true that the human face will come to reflect character! The face is often the perfect mirror of the soul. Some faces reflect storms of jealousy and envy and scorn; others reflect the fields and flowers and sunshine. Some faces are scarred with bitterness and selfishness and love of the world, while others are radiant with love and light and joy.

When God speaks to the soul, or touches the soul with a new ray of heaven's light, it is seen at once in the face. God talked with Moses, and touched his soul with fire; then "the children of Israel could not look steadfastly on the face of Moses for the glory of his face." God comforted Stephen in the midst of his murderers, and the glory of the heavenly Presence shone from Stephen's face, so that "all that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel." —The Fountain Missionary edition



The Shueys with more refugees. The tall man in the center is the sole survivor of a boat-load of 17 that perished in the ocean, dying of hunger or thirst.

Erroneous Thought Concerning Salvation

"I verily **thought** with myself, that I ought to do many things contrary to the name of Jesus of Nazareth". Acts—26:9.

The above Scripture is taken from Paul's account of his life, as he spoke before King Agrippa. He was here telling of his life as a Religious person, but not yet a follower of Christ. He **THOUGHT** he was righteous, but was mistaken. It is a very common thing when asking the condition of one's soul, to have the individual answer in words something like this, "Well I think I'm alright", "I guess I'm saved", "I hope I'll get to Heaven", "I feel alright", Etc. The Bible answer to an earnest inquirer concerning the state of one's soul should be, "I know that I am a Christian".

We have other Scriptures that bring forth this same error. In 2nd Kings,—the 5th Chapter, we find Naaman, the leper, going to Elisha to be cleansed of his terrible disease, which is a Bible type of sin. But he becomes very angry when the Man of God did not appear. He said, "Behold, I thought, He will surely come out to me, and stand, (not kneel) and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." I fear, there are multitudes like this man. They "thought" how they will live for self, and enjoy all this life has to offer, then just before they die, they will turn to the Lord, and be saved. People seemed to have everything all planned out, and the Lord is to be kind and loving enough to do just as they plan. Well Friend, please notice that in each Scripture that I give here,—that nothing worked out as the different ones "**THOUGHT**" it would. In closing, another Scripture is found in the 2nd Chapter of Luke,—where Joseph and Mary, journeyed all day, "Supposing" Jesus to be in the company, but at nightfall, they being disappointed, had to turn back, seeking him, and three days later, found him just where they had left him. Dear Reader, —are you **SURE** of your salvation?

Do you know that all the guilty past is under the Precious Blood of

Christ, and that your name is written in His Book of Life above? Are you **SURE** of the abiding presence of the Comforter? Do you **KNOW** that in a moment of changing worlds, you could stand in the presence of Almighty God, with no embarrassing questions to answer? You can have a definite experience of Salvation, and **KNOW** that you are ready to go.

—Marlin E. Moore

Points to Ponder

HE THAT WINNETH SOULS IS WISE Proverbs 11:30.

1. IS WISE—to intercede first in prayer.
2. IS WISE—to have a real concern for souls.
3. IS WISE—to have the wisdom that is from above.
4. IS WISE—to be deeply Spiritual.
5. IS WISE—to know the Word of God.
6. IS WISE—to refrain from ALL worldliness.
7. IS WISE—to win them for Christ, —not for church or self.
8. IS WISE—to win confidence first.
9. IS WISE—to keep some things to himself.
10. IS WISE—to manifest the compassion of Christ.
11. IS WISE—to prove his sincerity.
12. IS WISE—to also be led as well as to be a leader.

The Promised Rest

Fred T. Fuge

Text: "There remaineth therefore a rest to the people of God." —Heb. 4:9.

It may be possible that I would not agree with everybody to the meaning of this particular passage of Scripture. I have met many who apply this remarkable text only to the present, leaving nothing in it above what we may obtain in experience in our world. That is the old standard way of preaching this text. The people of God, they say, are the justified people, and the "rest that remaineth" is sanctification; and there

the text begins and there it ends. But I do not agree with that at all. The justified people are God's people, and the "rest" of sanctification remains for them; but a rest remains for the sanctified, too—of that I am certain. There is in this verse everything that we can experience while we remain in mortal flesh. Every blessing that the human soul can receive is here.

But the text does not stop there. It goes far beyond anything that we shall ever know on earth. You see, for the holiest and best man or woman that ever lived in mortal flesh, there still remains an experience above anything that they have ever received on earth. There remains for them a greater rest than they can ever know in this storm-tossed, suffering world. It is not a rest from sin. We enter into that rest here—rest from all sin, both actual transgressions and inbred sin. But beyond that, there is a sweeping, grand, glorious rest.

The holiest man or the holiest woman on earth has yet barely touched the fringe of what God Almighty has in store for them. A great scientist said, "I feel like a child walking on the seashore, picking up here a prettier shell, and there a smoother pebble, while out before me rolls the vast and mighty ocean." We are like that—children, walking on the shores of time, finding spiritual treasures, while out beyond this vale of tears there rises and stretches away vast things we can never know on earth. That is my inspiration. That is my hope. That is what I look forward to. That is the food upon which my soul feasts while passing through this vale of tears. Everything would be black if I did not know there is something better beyond. The rest that remaineth is rest from trial, sadness, suffering, and every other thing that this death-ridden world can produce. There is a rest that lifts us out beyond all that, and this text carries us on to it. We need to know that. It is not enough to know that we are saved and sanctified wholly. Those are initial steps in our knowledge. But to know that out beyond are billions of things for us to learn will inspire our souls, and lift us up to higher heights, and get us nearer and nearer to God.

It is a wonderful thing to be

sanctified wholly, but beyond that we need something to buoy us up, to feed our souls, and to help us live where we should. You see, in this Scripture the apostle was sort of reviewing what God had done for His people through ages past. Through the Book of Hebrews, he makes sort of comparison with what God has done for His people. Something like this: God labored six days for the reconstruction of our earth, so that it might be fitted to become the dwelling place of our ancestors. And after He labored for six days, He rested on the seventh day. He hallowed this day, and called it the Sabbath.

All through the Scriptures, that Sabbath day stands out as a type of the rest I receive when I am justified freely by His grace. When I cease my outward struggles, when I have confessed my actual sins, then I enter into the rest of justification of which that Sabbath is an outstanding figure. Then when Israel reached the promised land, God said they must have something—not different altogether but farther on—something greater than the Sabbath day. So He ordained that they should have a Sabbath year. After every six years, there should beam upon them a glorious Sabbatic year; and that year was wonderful. It carried many things that the Sabbath day could never hold. It had blessings untold beyond the Sabbath day, and it was three hundred sixty-five times as long as the Sabbath day.

That Sabbatic year was a type and figure of the sanctified experience which is always many times larger than the justified experience. But beyond the Sabbath day and the Sabbatic year there was something still greater and grander. Beyond these two, there was the magnificent year of jubilee, that blossomed and beamed every fiftieth year. After forty-nine years of struggles, heart-aches, and sorrows, the silver trumpet sounded and the jubilee came in. That was the crowning time, the crowning event, of all the experiences of Israel.

If the Sabbath day was a type of the justified life, and the Sabbath year a type of the sanctified life, then the year of jubilee carries me leagues farther, and that is where this rest reaches. I cannot

believe that the year of jubilee was a figure of the Gospel age; so many things in it the Gospel age can never know. It was a triumphant time, and it points to the time when we shall rise above this vale of tears to be at home with God. It points to a day when all things will be vastly different from the present. It was a great day; it was filled with wonderful things, and every Jew knew when it was coming. They certainly trained their children to look forward to it. They might have said, "There's a great day down the road, children. After the forty-nine years of our sorrows and toil and care and anguish, there will blossom a year in which these things will be unknown."

I wish that all holy parents were as much interested in training their children to look forward to the coming of Christ, and getting them to set their house in order, as the Jews were in teaching their children about the year of jubilee. Everybody was taught to expect it. They were sure it was coming, and when it did come they were all ready, there was then no preparation to make. They simply stepped out of the forty-ninth year into the fiftieth. They spoke the same language when they went over; they knew their friends as they had known them in the forty-nine years.

But many things were very different from what they had known. Well, I believe that Heaven is going to be pretty much like that. When we step out of these years of suffering, pain, and sorrow to greet the Lord Jesus Christ, our experience of salvation will not be very much different from what it is now. Heaven will be pretty much the same as that which holy men and women enjoy on earth. Paul said, "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.... How that he was caught up into paradise and heard unspeakable words, which it is not lawful for a man to utter."—2 Cor. 12:2, 4. The glory that he experienced was so much like what he enjoyed on earth that he didn't know whether or not he had left his body behind. That's what it will mean when we meet God after living a holy life

on earth. Count back fourteen years from the time Paul made that statement, and you will find that he was stoned and left for dead outside of the city of Lystra. That is when he went to the third heaven and heard these remarkable things. While his body was beaten and bruised, and left under a stone pile at Lystra, he didn't know that the body was there.

The jubilee was different from other years. In the first place, it was a year of complete rest—no plowing, no reaping, no gathering of that which grew of its own accord—no toil, no labor. When we slip out of our years of time, we shall enter into a jubilee of perfect rest—no unrest, no sorrow, no storms. Oh, welcome, sweet day of rest. I hear the clanging of its golden bells now, and there's a pull in my heart to reach it soon.

Then, too, it was a year of release—a year when no fetters could bind, no bonds could hold, no contracts could stand—every agreement would be canceled and every slave go free. The rest remaining for the people of God will bring release from all fetters of every kind, infirmities of the flesh, and all the things that hinder us now. When the year of jubilee shall come, sleeping saints will come forth in liberty, with bodies like that of Jesus Christ.

When I was a mere child, my mother passed away and we buried her in a little woodland cemetery, away on the northeast coast of Newfoundland. Strong fishermen had to dig six feet through ice and snow to get a place to rest her little plain board coffin in the ground. We put that box down—the box that contained the darling of my heart, the treasure of my life—and covered it up and left her in that cold, damp ground.

We were poor but, with my own childish hands, I shaped a piece of clay and branded her name on it with a red-hot iron, and put it up to mark the place where she was resting. For nearly a half century I traveled this world, by land and sea. Then I went back to the place where my thoughts had often wandered. Sometimes when I was at sea, perhaps lashed to the mast in a time of storm, my thoughts would fly back to where my mother lay. When I went

(Continued on page 9)

The Holy Spirit

(Continued from page 1)

Sanctifier. He is the Power of the active Christ. He is the Commissioner of workers.

That God can and does purify or sanctify the believer's heart, making it holy and clean and pure, is not only a matter of Biblical teaching, but it is a matter of historical record and of personal experience. Many and many a Christian struggles on in a life of intense struggle and never seems to realize or know that the Holy Ghost can cleanse his heart from all carnal sin and purify his soul so that he will love the Lord with all his mind, soul, and strength, and accomplish the work that God has for him to do.

The tragedy of our modern church is that the higher officials determine the program. The Holy Spirit is shut to one side and is insulted and not given a chance to work. Even if these higher officials were Holy Spirit baptized men, the tragedy wouldn't be so great. But in all too many cases, they are proud, conceited, jealous, beyond adequate description. If the common, ordinary, humble layman saw his church officials as they actually are in the plannings and schemings of church successes and in their carnal demonstrations, he would be horrified.

Here is that one blessed thing where distance throws a hallowed mantle about many of these higher church leaders, but certainly familiarity would breed the utmost religious contempt for many of these men.

One of the tragic mistakes of the

Catholic Church historically was the attempt to make its people believe that the forgiveness of sins depends upon membership in the Catholic Church.

One of the tragic mistakes of the Protestant Church has been the attempt to make its members believe that the program handed down by the higher committees to the lower pastors is the work of the Holy Spirit. To follow this program, you are following the leadership of the Holy Spirit. No, this is not necessarily the truth. The Holy Spirit works often in spite of the program of the church.

We urge every Fountain reader, in addition to his church attendance and to his church program, seek clearly and definitely, immediately, and by faith, that God will baptize his life with the Holy Spirit and empower him for a victorious life in this wicked world.

—Fountain

Revival In Our Day

(Continued from page 10)

ed to satisfy the soul and science has failed to bring peace to the world, it gives the gospel an opportunity to enter their thinking. Today many are dreaming dreams that never come true. Many are waking up to the fact that life without Christ is a fool's paradise. However, the church never will satisfy this hunger and thirst for God with her church joining by mere card signing, and handshaking. The people of our day want real peace of mind and a true feeling of spiritual security. The only way to have this is through a new birth experience of salvation.

If we can have more prayer meetings and more of God, as well as the right kind of organization we can have a revival in our day! Let us not miss this providential hour which has arrived! On the threshold of today's most marvelous opportunity, shall we hesitate to go forward under the leadership of the Holy Spirit? Conditions for reaping an abundant harvest are dead ripe. We must take this opportunity at floodtide. I believe this is a day when Bible believing Christians need to unite together and really pray and believe God for revival. This is no time for ministers and Christian laymen to waste time arguing over hairsplitting theological questions. But let us take the real true gospel of salvation to a people who desperately need it.

Many are asking, but what can I do as an individual to help bring about a real revival? You can do the one and only thing which will bring true revivals. That is **pray**. Prayer is the secret and power of real spiritual awakenings. Organize special prayer meetings and call for fervent prayer in your church and community. All great revivals have come in answer to fervent prayer.

Under the ministry of Charles G. Finney fifty thousand were converted in a period of time less than the average revival of today. But the secret was, Finney and his prayer-helpers spent days and nights in agonizing prayer. In the Welsh revival, twenty thousand converts joined the churches in less than five weeks. Even Roberts was not a great preacher, but he was a tremendous man of prayer. Billy Graham's blessed campaigns in London, Glasgow, and New York were bathed in the effectual prayers of thousands of faithful Christians.

Revival in our day is possible if you will pray. Luther prayed three hours a day and broke the spell of the ages and set captive nations free. The night before Jonathan Edwards preached the sermon "Sinners in the Hands of an Angry God," which convulsed New England, he and others spent the night in prayer. All great soul winners have been men of much and mighty prayer. All great revivals have been preceded and carried on by persevering and pre

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vailing prayer. Therefore, Paul says, "Pray without ceasing" (I Thess. 5:17). Let us look to God in faith and fervent prayer for revival in our time. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

The Promised Rest

(Continued from page 7)

back after all those years, the cemetery was twice as large as when I went away; and around me the names of old friends and relatives were engraved on stones everywhere. I searched for Mother's resting place, but the years had worn away my marker, the cruel ground had gone back to its natural form, and the wild grass had spread its roots over the spot. I walked and walked mournfully among the stones, searching and hoping to find her grave, but I was unable to do so. The words of this old hymn came to me:

"These bodies that corrupted fell
Shall incorrupt arise;
And mortal flesh shall spring to life,
Immortal in the skies.
"Then let the last loud trumpet sound,

And bid our kin to rise;
Awake, you nations underground,
You saints in sin's disguise."
I was refreshed and encouraged at the prospect of the year of jubilee, when that grave shall open, and my mother's body, rejuvenated, shall rise. That is what the jubilee suggested. It was a year of sweet release, when captives were set free.

It was also a year of restoration. Everything that had been lost in the forty-nine years came back to its original owner in the year of jubilee. If, through poverty and hard times, a man had to sell a piece of his land in order to feed his children in the forty-ninth year, the land came back to him in the fiftieth year without his paying for it. The year of restoration—when everything we have lost we shall receive in Jesus Christ. Things that God gave us in the perfect father of our race, no

matter how much was lost in the fall, shall be restored to us when the year of jubilee shall come. And we lost a good deal, whether you believe it or not. In our great ancestor, each of us had a body that was free from pain, free from sickness, free from fear, free from sorrow, and from death. But we lost all that. For six thousand years we have been blasted and beaten by sorrows of every kind. Heartaches, deaths, tears, caskets, graveyards, have all come to us. But when the year of jubilee shall come, all that was lost shall be restored. Then I shall have a painless body. I shall have eyes that will never grow dim. I shall have ears that will never be deaf. I shall have hair that will never turn gray. I shall have limbs that will never tremble. There is nothing more attractive, nothing more beautiful, than the human face when it is allowed to remain as God made it. But every scar that mars us now will be blotted out when redemption is complete. Every wrinkle will be removed, every mark will be washed away, and once more we will stand in the perfect beauty of Him who made us whole.

It was a year of gathering home. The word to Moses was this, "Then shalt thou cause the trumpet of the jubilee to sound...throughout all your land...And ye shall return every man unto his possession, and ye shall return every man unto his family." Every man coming back to his own family was the regulation of the year of jubilee. We are pining for a reunion now. Our loved ones are scattered. They are buried far and near. Many of them went down with faith in Jesus Christ. But when the trumpet sounds, all who were saved shall gather home and be united. No, it is not childlike to talk of this. We need this truth to bolster us up. We need it to inspire us for the difficulties of life.

We think of dear Dr. Judson, the grand hero of missions in Burma, after suffering so much—losing some of his children, then his wife stricken of some dreadful disease. The only hope of recovery was to try to get her to America. His plan was to bring her as far as the island of St. Helena, and there send her to America on another ship, while he went back to Bur-

ma. While they waited for a ship to take Mrs. Judson to America, she wrote this poem:

We part on this green islet, Love,
Thou for the Eastern main,
I, for the setting sun, Love—
Oh, when to meet again?
When we knelt to see our Henry die,

And heard his last faint moan,
Each wiped the tears from other's eye—

Now, each must weep alone.
And who can paint our mutual joy,
When, all our wanderings o'er,
We both shall clasp our infants three,

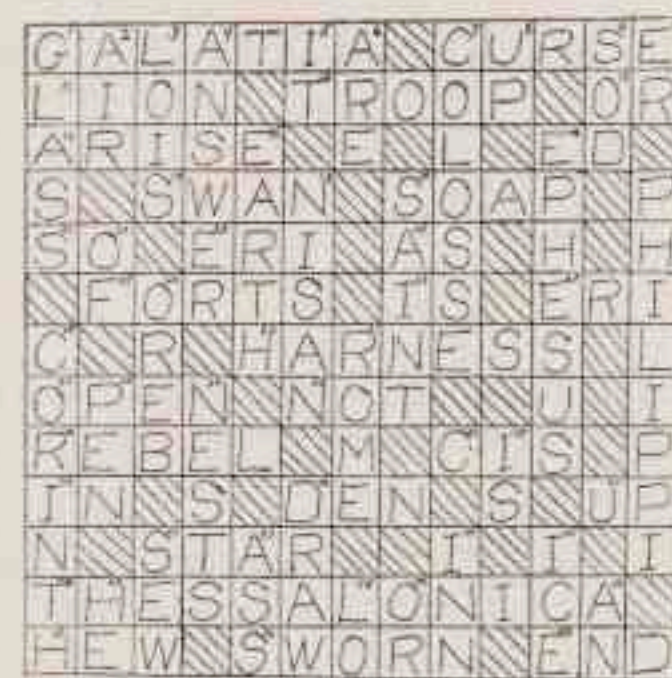
At home, on Burma's shore.
But higher still our raptures glow,
On yon celestial plain,
When the loved and parted here below

Meet, ne'er to part again.

Dr. Judson said, "She wrote the poem and folded it up, and took a relapse of her sickness, and died. I put her away on the island of St. Helena until the resurrection morning, and went back to my motherless children away yonder in Burma." Who can tell our mutual joy "on yon celestial plain, when the loved and parted here below meet, ne'er to part again."

The last feature of this jubilee year that I shall touch now is that it was a year of feasting upon things that had been gathered before. The Israelites had laid up all that was necessary to feed them through the year of jubilee. All they had to do was rest and enjoy what they had laid up. Now we are laying up. This is the forty-ninth year. Let us lay up "treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal."

—God's Revivalist



Justification Not A Halfway Work

By C. W. Ruth

It is urged by those who are averse to the "second blessing" that in order to make place for a second experience the holiness people are under the necessity of minifying and depreciating the work of justification.

There is no occasion to minify justification, and the facts are, no one more fully appreciates and magnifies the work of justification than sanctified people. Instead of saying that justification is but a halfway work, they believe that justification comprehends at least ten perfect works, namely:

Conviction. The Holy Spirit alone can fully awaken and convict the world "of sin, and of righteousness, and of judgment." Genuine Holy Ghost conviction must precede repentance; conviction for sin is within itself a perfect work.

Surrender. There must be a complete yielding — an unconditional surrender to God. God will never save a man who insists on dictating terms. The mental reservation of one sin, or hesitation to comply with one condition, will mean darkness, condemnation, and loss of the soul. The surrender must be complete and entire.

Repentance. Repentance toward God is indispensable to Bible salvation. The lack of genuine repentance accounts for much of the superficiality of religion in these days. Repentance comprehends at least five distinct things, to wit: A consciousness of sin and guilt, a deep heart sorrow for sin, the confession of sin, restitution, and the abandonment of sin. Repentance is within itself a perfect work.

Pardon. When there is genuine repentance, God grants a full and free pardon. Not half our sins, but every sin ever committed is fully pardoned, never to be remembered against us. The pardon of sins is a perfect work.

Regeneration. Regeneration is the quickening of the soul into newness of life; the impartation of divine, spiritual, and eternal life. The soul regenerated by the Holy Spirit is not made partially alive, but fully alive, so that it can be

said, "We know that we have passed from death unto life."

Washing of Regeneration. Sin defiles and pollutes. Hence men not only need pardon, but washing and cleansing from this acquired pollution resulting from their sins. This is termed "the washing of regeneration" and includes that work of the Spirit in which he purges men's conscience from "dead works." This, too, is a gracious and complete work.

Adoption. The person fully pardoned is now adopted into the family of God—not partially adopted, but fully—and the "Spirit of adoption" given in his heart whereby he cries, "Abba, Father." His name is written in heaven, and he becomes a son of God—an heir of God and a joint heir with Christ. Adoption is within itself another perfect work.

Witness of the Spirit. "The Spirit itself beareth witness with our Spirit, that we are the children of God." When the soul finds acceptance with God there is the divine attestation—the witness of the Spirit to the inner consciousness, giving knowledge and assurance, so there can be no doubt or uncertainty as to the question of our acceptance with God; a certificate signed in heaven—the voice of God in the soul, bringing confidence, gladness and assurance. These usually occur simultaneously.

Power. "As many as received him, to them gave he power to become the sons of God." This is power to resist temptation and do the will of God. The second-blessing people are about the only people who really believe and teach that "whosoever is born of God doth not commit sin." They insist that justification will save men from sinning; in so saying they magnify the work of justification, while they who insist on a "sinning religion" greatly minify justification. A justification that saves from sinning is a perfect work.

Faith. "Without faith it is impossible to please him." The exercise of a perfect faith, appropriating and resting upon the Word of God, is one of the conditions of light and life in the soul. "He that believeth not shall be damned." "Therefore being justified by faith,

we have peace with God, through our Lord Jesus Christ."

All persons truly justified have experienced these ten works. But all this has to do with sins committed and is only preparatory to sanctification. Sanctification deals with altogether a different problem, namely, inherited sin—the crucifixion of "our old man." Justification is the foundation upon which rests the superstructure of sanctification. Justification is an excellent experience, but sanctification is a "more excellent" experience. —Advocate

Revival In Our Day

By Clyde Dupin

Prayer is the secret and power of real spiritual awakenings.

Revival in our day. Is it possible? Yes, if God's people are willing to pay the price. For a number of years we have been told humanity is at the crossroads, but never has it been so forcefully impressed upon the hearts and minds of Christian people as it has in the past year. Most evangelical leaders will agree that this is one of the most crucial hours the church has ever seen. The only hope is a real sin-killing, prayed-down revival.

Today we face the most critical period in all the history of civilization. Uncertain economic conditions and world strife caused by wars and those who hate the Word of God have the people of every nation reeling in fear. Fear not only of the present, but of the future that appears to be hidden in the darkness of evil. Those who live by the Word of Christ know that these world problems are basically spiritual, and that the gospel of Jesus Christ is the one and only answer to all human needs. One Christian leader states that never was the picture darker, and never was the need of divine intervention so desperate. He feels that we are facing a political crisis and the only thing which can save us is an old-fashioned Holy Ghost revival in which God can speak once again as by fire.

Revival in our day is possible and I feel God is doing His best to awaken true believers who are born again to the emergency of our day. As men and women are seeing and realizing that materialism has fail-

(Continued on page 8)

The Other \$3,500

George W. Truett

I went to help dedicate a church building in one of the Southern cities in other days, and arriving there some ten minutes before the service was begun, I asked the church officers, "What do you expect of me here?"

They told me, "You must preach the dedicatory sermon for this beautiful building, and then when it is over, you must get \$6,500 in cash, so that we may dedicate it free of debt. That is all due tomorrow as a cash offering."

"Very well," I said, "where will we get that \$6,500 in cash?"

They looked at each other slowly, timidly, and then ventured to say, "Maybe we could get \$500 out of our church, but you must get the \$6,000 out of the city."

"Oh, dear me," I said. "I have been used to this sort of thing ever since I was a boy. It does not come that way. If you get that \$6,500 in cash your church will have to give \$6,000 of it. And then if the town does not give the other \$500, you must get that. Let us face it."

We went into the service. I preached the sermon and then said to the people, "These men bid me tell you that you must give \$6,500 in cash, which is all due tomorrow before we can dedicate this beautiful house. Will you provide it? Here's a man dedicated to take your subscriptions. What is your answer?"

Then there began the slowest, most reluctant, most Christ-shaming offering I ever witnessed. After thirty minutes they had \$3,000—not half of the needed amount. Then there was a long pause. I said, "What do you expect of me? I am your guest. I do not happen to have the other \$3,500. What do you expect of me?"

There arose a little woman back there, plainly clad. There was surpassing pathos in her voice as, looking past me to the young man at the desk taking names, her husband, she said, "Charley, I have wondered if you would be willing for us to give our little house, just paid out of debt. We were offered \$3,500 in cash for it yesterday. We were told we could get it at the bank any time in ten days, if we chose to make the trade. Charley, I have wondered if you would be willing for us to give our little house to Christ, that His house may be free. When we remember, Charley, that Christ gave His life for us, I wonder if we ought not to give this little house to Him."

The fine fellow responded in the same high spirit, with a sob in his voice, saying, "Jennie, dear, I was thinking of the same thing."

Then looking up at me, with his face covered with tears, he said, "We will give \$3,500."

Then there occurred a scene beggaring all description. Silence reigned for a minute, and then men sobbed aloud, and gentle women and men standing around the walls gathered from out the city's life, who a dozen minutes ago shut their lips with scorn and contempt for a church halting and defeated, sobbed aloud, and almost in a moment pro-

vided the \$3,500. And without invitation there came down every aisle to where I stood, men and women saying, "Sir, where is the Saviour, and how may we find Him?" They had seen Christ's cross incarnated in human lives.

—In Gospel Banner

Lord, If Thou Wilt Thou Canst Make Me Clean

Matthew 7:2

By E. W. Lawrence
London, England

The author of the consecration hymn "Take my life," Frances Ridley Havergal, was converted to Christ in her fifteenth year. While she never lost the wonder of God's converting grace, and most definitely never backslid, or even lost her "first love," yet as time went on, she did become more and more dissatisfied with her spiritual experience. "No one professing to be a Christian at all could possibly have had a more cloudy, doubting, fearing, wandering, and sinning heart history than mine has been for many years," she wrote.

But in her thirty-seventh year, twenty-two years after her conversion, she came into a far deeper experience of God's grace, and as her sister—and biographer—Maria V. G. testified, in later years, whereas Frances' previous years had been as the pale and passing gleams of an April evening, now all had been transformed into the fullness of summer's glory.

This greater blessing into which young Frances was introduced was that of personal heart holiness. It was the blessing that the Apostle Paul prayed might come to his Thessalonian converts. We also are glad to stand here and testify that we believe it is the privilege of every believer to be sanctified wholly. Also that his whole spirit, soul, and body can be preserved blameless—though not necessarily faultless—unto the Saviour's return. At His return we shall, of course, have passed our probationary period, and enter into the eternity of God's providing, in all its fullness.

Just what does this blessing of entire sanctification really entail?

It is an experience of grace received subsequent to conversion, and so is for the born-again believer only.

In the first chapter of Paul's First Thessalonian letter you can list thirteen proofs of the people there addressed being truly born again. "This is the will of God, even your sanctification," said the apostle. "God hath . . . called us . . . unto holiness," he declared in no uncertain sound. If we reject holiness, then we reject the Son of God himself.

Miss Havergal came into this experience 22 years after her conversion. Samuel Brengle, the Salvation Army's apostle of holiness, a believer of many years' standing, was a minister of the gospel, and a successful soul winner, when he entered into the experience.

Sanctification is an inward experience of grace whereby the heart is cleansed from all, even inward sin, and made perfect in love.

Not for a moment have we any de-

sire to minimize the power of God's regenerating grace, for that implies that one's many sins have all been forgiven and blotted out; that one has been born anew of the Spirit, and introduced into a new standing in the courts of heaven. Having been justified, we are now at peace with God. Regeneration means that we have become new creatures, that old things have passed away, and that all things have become new. Yet it is only too evident that while one may be very happy in this state of acceptance with God, it is not very long before one becomes conscious of those traitorous elements that lurk within the citadel of man's soul. The flesh lusts against the Spirit, is how the Galatian letter describes it. So it is that from the inner recesses of his being the enlightened believer cries: "Is this all? Has God nothing else to give me?"

"I feel an aching void in my soul, being conscious that I have not attained the heights of grace described in thy Word," said Fletcher of Madeley, in his own heart cry for the blessing. "Their deep experiences, the diligence and ardour with which they did thy will, the patience and fortitude with which they endured the cross, reproach me and convince me of my manifold wants," he continued.

He has much more to give each of us, and it is stored up in His grace. It lies in what we call the blessing of entire sanctification.

Sin, let it be remembered, is never expelled from the heart when one is regenerated. It is forgiveness of a guilty past that the penitent seeks and receives, that he finds provided for through the sacrifice of Christ's cross. Traitors of carnality, inward corruption, still lurk within the citadel of the inner being. And they soon manifest their presence there.

The branches of a tree may have been broken off at one's conversion, but the roots remain, and the fruits of indwelling sin soon manifest themselves in the inner and outward life. We need therefore a purging of the inner recesses of the heart. Charles Wesley urges us to pray that the Spirit of Christ would "remove the roots of sin's disease."

In the blessing of entire sanctification God has provided the perfect remedy. "The body of sin may be done away," says Romans 6:6 (RV). "He is faithful and just to forgive us (for) our sins, and to cleanse us (our hearts, that is) from all unrighteousness" (I John 1:9).

To explain the Bible word **sanctify** as meaning mere outward separation is a toning down of the full truth of God's provision. Sanctification implies heart purity, and this is its number one meaning. Of all the dictionary definitions, Websters is the best: "To make free from sin, to cleanse from moral corruption and pollution, to purify. Esp. (theol) the act of God's grace by which the affections of men are purified and alienated from sin and the world, and exalted to a supreme love of God."

"Sanctify you wholly" is the Pauline expression. That is a very strong presentation of the evangel of full salvation.

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Churches Receiving Epistles

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(Prepared Especially For GOD'S MISSIONARY STANDARD by Mrs. Pearle
Corl of RD 1, Bellefonte, Pennsylvania)

ACROSS

1. region of Asia Minor. Acts 18:23
7. C. me this people Num. 22:6
11. as a l. in his den. Ps. 10:9
12. The t. of robbers spoileth. Hos. 7:1.
13. friend o. brother. Ps. 35:14
14. a. from the dead. Eph. 5:14
16. called the altar E. Josh. 22:34
17. and the S. Lev. 11:18
19. like fuller's S. Mal. 3:2
21. S., Ethiopian King of Egypt. 2 Kings 17:4
23. Sons of Gad, E. Gen. 46:16
24. love him a. thyself. Lev. 19:34
25. raise f. against thee. Isa. 29:3
27. i. born King of the Jews. Mat. 2:2
28. Sons of Gad, E. Gen. 46:16
30. girdeth on his h. boast. I Kings 22:34
32. whose eyes are o. Num. 24:3
35. did n. hear them. John 10:8
36. r. not ye against. Num. 14:9
37. Saul the son of C. Acts 13:21
39. i. the Lord. Acts 14:3
40. d. of lions. Dan. 6:7
41. bring u. this people Ex. 33:12
42. morning s. Rev. 2:28
46. Jewish synagogue located here. Acts 17:1
51. h. two tables. Ex. 34:1
52. are S. against me. Ps. 102:8
53. e. of the world. Matt. 28:20

DOWN

1. molten looking g. Job. 37:18
2. flieth in the a. Deut. 4:17
3. thy grandmother L. 2 Tim. 1:5
4. a. of peace. Gen. 41:16
5. let i. be granted. Esther 9:13
6. a. full of goodness Rom. 15:14

7. city near Laodicea. Col. 2:1
8. rose u. to play. Ex. 32:6
9. Jacobs s. pottage. Gen. 25:29
10. called his name E. Gen. 38:3
15. joy of the whole e. Lam. 2:15
16. capital of Roman province. Acts 19:39
18. in the month N. Neh. 2:1.
19. heard one S. speaking. Dan. 8:13
20. city of Macedonia Acts 16:9, 12
22. O. the Jews. John 20:19
26. upon the rock O. Judg. 7:25
29. main city of Achaia. Acts 18:1, 12
31. city built on seven hills. Rev. 17:9
33. the p. of the scribes. Jer. 8:8
34. birds of the air have N. Matt. 8:20
38. it i. sown. Mark 4:32
40. d. nigh. Matt. 15:8
42. S. fig leaves together. Gen. 3:7
43. sitting upon an a. Matt. 21:5
44. no room in the i. Luke 2:7
45. casteth forth his i. Ps. 147:17
47. and h. spake. Num. 16:5
48. i. I am with you alway. Matt. 28:20
49. O. rather are known. Gal. 4:9
50. a. angel of the Lord. Matt. 2:19

Lord, If Thou Wilt Thou Canst Make Me Clean

(Continued from page 11)

Dr. Asa Mahan said the word wholly was a compound of two other words, all and perfection. Adam Clarke said it is like the English phrase to all intents and purposes. Martin Luther translated it as through and through, and John Wesley has, every part of you perfectly. The Latin version (trans. into English), has in all your collective powers and parts, while Vine and Hogg, Brethren expositors, give complete and sound in every part. "Holy through and through" and "hallow you in all your powers" is how the J. B. Phillips and A. S. Way translations, among the

present-day favorites, render that verse.

Entire sanctification is in effect the blessing of a clean heart though the definition is an imperfect one. David prayed for that, in his immortal 51st Psalm. "Create in me a clean heart, O God; and renew a right spirit within me." Again, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

This blessing of heart purity is synonymous with the work God performed on the day of Pentecost, when "they were all filled with the Holy Ghost." Cleansing from inbred sin is the negative aspect of the sanctifying blessing. But with the cleansing there is also a filling. The two sides of the anointing must always be faithfully expounded by preachers of the holy life who desire to honor faithfully "the gospel of Pentecost."

This sanctifying blessing, this bestowal of heart purity, this baptism with the Holy Ghost and fire, this endowment with power from on high, this personal Pentecost, is always received instantaneously. A leper approached the Lord Jesus one day: "Lord, if thou wilt, thou canst make me clean." Touched with compassion, the Saviour touched him, gave him the assuring word of deliverance, and immediately he was cleansed. "God's lightning tense" is how one brother described the Greek aoris tense used here, which denotes the action of a moment, that can be timed and dated.

Received instantaneously, this sanctifying experience, but retained or maintained moment by moment, for as "we walk in the light... the blood of Jesus Christ his Son cleanseth us from all sin."

This blessing of entire sanctification presupposes a life lived in utter devotion to Christ. It is a life that has to be lived as well as a blessing that has to be received, and the one issues from the other. We are to "work out" not only our own salvation, but our own sanctification as well. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God." If the therefore in Romans 5 issues in justification, and that of Romans 8:1 in sanctification, then the "therefore" of Romans 12:1 follows after, in that order as well.

Entire sanctification! It was for this in the lives of His believing people that the Saviour prayed His High Priestly prayer. "Sanctify them through the truth." He prayed, "thy word is truth." Then, having been "made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

The blessing is for you, child of God, reader of this Advocate. It is for you just now! The Bible emphasizes the privilege of a present salvation. In keeping with the Word written we emphasize the oneness of sanctification also. The way in is by consecration and faith. The way on is by utter obedience to Christ, for after all, God gives his Spirit not only to those who ask Him, but to those who obey Him. Paul was able to declare, with the hosts of heaven a witness, that he had not been disobedient to the heavenly vision. May the same obedience be yours today!

—Advocate