

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.

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No. 7

It Was the Love of Christ that Lured Them Onward

By E. W. LAWRENCE,
London, England

*O let Thy love my heart constrain,
Thy love for every sinner free,
That every fallen soul of man
May taste the grace that found
out me,
That all mankind with me may
prove
Thy sovereign, everlasting love.*

The words are Wesley's, in a hymn that we have always regarded as "the soul winner's prayer." They breathe the passion of the tender, tearful soul lover, and of the apostle who said he could wish himself separated from Christ if only his brethren were brought to a saving knowledge of the Lord Jesus.

The converted Saul of Tarsus said, "The love of Christ constraineth us" (II Corinthians 5:14), and he set the rule for all time; for the Bible teaches clearly that the love of Christ Himself planted within our hearts through the indwelling Holy Spirit, is the real secret of soul passion.

The Acts of the Apostles does not end with the final verse of the twenty-eighth chapter, but continues right down to this present moment of time. The annals of the Christian Church are crammed full with the names of those who have "hazarded their lives for the name of our Lord Jesus Christ." They have not even counted their lives dear to

themselves. They have served their day and generation well and joined an apostolic band — and our own generation even is not lacking.

Modern-day "Acts" of Modern Apostles

The story of those five brethren martyred in the forests of Ecuador is still fresh in the minds of many of us. If I remember rightly, there are now three volumes on the market which describe their labors, their martyrdom, and the present-day results of their work. Marjorie Saint, widow of one of the five, visited Britain not long ago, and thrilled congregations up and down the land with her message.

These missionaries had heard the call to pioneer and give the message to those untouched Aucas. They were not ignorant of the fact that they might have to pay the supreme price and forfeit even their own lives. They did not court martyrdom unduly, for they hoped God would spare them for a lifetime of dedicated service. But they knew the risk they ran, and were quite prepared to die if by so doing they could preach Christ better. The love of Christ constrained them, you see. When a little earlier Nate Saint lay in a hospital with a broken back as the result of a plane crash, he said, "If I must be blind and crippled for the rest of my life, it will be worth it all if only we can reach the Indians with the gospel

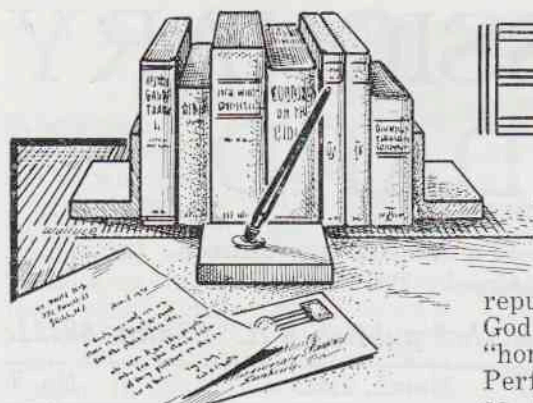
of Christ." Early in 1956, from the Curaray River, they rode on to the gates of eternal splendor.

Twenty years before, in the adjoining state of Brazil, three other brethren had trodden the same fiery trail to glory. Fred Roberts, Fred Wright, and Fred Dawson—the "Three Freds" they called them—young missionaries in fellowship with the Unevangelized Fields Mission, heard the call to pioneer the untouched regions of Amazonia. In glad abandon they committed their lives to do Christ's will, though it meant death. They knew that from the very moment they stepped into Kayapoo Indian territory their lives would be in danger; but you see, they had caught a vision of the enthroned Son of God, and determined that they would join Him in the fellowship of His sufferings, for untouched tribes that were precious in His sight. "Brethren, stand by us . . . pray for us . . . and should the result be that which I suppose we least want, pray and send others out to continue what the Lord has commenced. Remember, He died for the Indians of South America." That comes from a "prayer letter" which they sent out just before they stepped out into the unknown.

Alexander Duff's Victory

Oswald Smith tells a story concerning Alexander Duff, veteran missionary. Standing before the Scottish Presbyterian Assembly, and pleading for India, he said: "Mr. Moderator, if it is true that Scotland has no more sons to give to Christ for India, then, although I lost my health in that land and came home here to die, I will be off tomorrow and go back to the shores of the Ganges and lay my life down as a witness for Christ,

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EDITORIAL

Thomas E. Frantz...

The Victory of the Little City

"There was a little city, and few men within it." Ecc. 9:14

The Word of God is full of types and shadows that better picture to us the dealings of Almighty God with the souls of men. This is not limited to the New Testament, where Jesus oft times used parables and stories of earth with a heavenly meaning to illustrate his sermons and pronouncements. It could be that as he spoke of the "sower . . . who went forth to sow," a man appeared on a nearby hillside, walking back and forth, sowing his grain. (We cannot see, however, how any man could bother with earthly chores and business when Christ, the Master Teacher, was nearby). In the simple story and scene before us, we see certain truths that give a Gospel lesson and an apt picture of things eternal, so let us view it, at best in a limited way because of the lack of space.

The CHURCH is pictured here

"There was a little city, and few men within it," says the text, and this is a perfect picture of the Church, we believe. We have read in the Book of other little cities:

"But, thou Bethlehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be a ruler in Israel; Whose goings forth have been from old, from everlasting." Micah 5:2.

"Can any good thing come out of Nazareth," said Nathanel. "Come and see," said Philip. (John 1:46).

Thus these two cities were despised because of their size and

reputation, but were chosen by God to be the birthplace and "hometown" of Jesus Christ. Perfectly, does the text — as well as Bethlehem and Nazareth — speak to us of the situation in which the Church finds herself today. "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom," said the Saviour to His Church. Compared to the numbers and strength of this godless world, the true Church is indeed a "little city." There is a move afoot now to change — in spirit at least — our national motto, "IN GOD WE TRUST" to "IN ROCKET THRUST WE TRUST." The Church is a "little city."

An evangelist was called to a little Church in a neighboring state, and to a large camp meeting shortly after. He knew the church was very small, and the devil advised him to take the call to the Camp Meeting, where he would be well paid, and well cared for. Perhaps many other meetings would open as a result of his ministry at the camp meeting. However, this man of God was in the old-fashioned habit of taking his calls "as they came," without thought to playing "spiritual checkers" with large or small churches or engagements. Hell must be full of men who could suddenly develop "illness" when he did not want to keep his previously arranged date with a small church, but could somehow manage to "struggle through" a meeting at the same date in a larger field!

Upon arriving at the meeting, the evangelist found the pastor living in a rented home, the sanctuary very small and in bad repair, and the meeting to be held in a tent. Well, they had the first few services, and it wasn't long until the large tent was crowded out, and the altars were filled with hungry souls. "Best meeting in 35 years," said the people. Today, in that same town

they have a new parsonage and a new sanctuary. "The little city" had been blessed by a Big God!

Notice the CHALLENGE AND THE CONFLICT

"And there came a great King against it, and besieged it, and built great bulwarks against it." (Verse 14)

The challenge of the Prince of the Powers of the air (the devil) is a very real one in this age, also,

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The Bulletin Board—Items of Interest to All

Revival Meetings

Spring Garden, Pa.: March 14-25, 1962. Rev. Melroy Ward, pastor of the First Pilgrim Holiness Church of Cincinnati, Ohio, will be the evangelist. This is Brother Ward's first appearance in this community, and we want our many friends to hear him. Your prayers and presence is requested.

Rev. Raymond Hoffman, Pastor
Editor's Note: Brother Ward is a good preacher, and for years has walked before God as the men of old; you will not be disappointed in his ministry. Go out to hear him. Spring Garden Chapel is located near Allenwood, Pa.

Missionary Crusaders, Western Zone

"Just a few lines to report to you the results of our last Western Zone Rally held January 19, 1962, at the Rebersburg church. The roads were very bad and the snow was falling very hard, which hurt our attendance very much. Despite all these bad weather conditions, there were 60 present at this rally. I feel that special notice should be given this wonderful turn-out despite the very bad roads. We had a wonderful service. I was late in arriving, and when we finally got there, the service was in progress with Rev. C. William Rachau leading the song service in "O Lord Send the Power Just Now." What a thrill to drive up to a church away back in the mountains on a bad winter night, and hear saints singing and shouting as you drive in! Rev. and Mrs. Paul Miller, Mahaffey, John Lindley of Lewiston, and a group of young people from Beavertown gave special numbers in song. God blessed as they sang. Reverend Truman Wise of Beavertown was the special speaker, preaching on the thought: God is looking for a man in our days, to fill the gap. As he preached God came and the saints shouted. Excerpts: "Our youth need to see the supernatural in our meetings. The qualifications of the man God was searching for. The great position he would be called to fill. The results if He found such a man. The results if He did not find an acceptable man to fill the gap."

—Rev. John F. White, Jr.
Western Zone Leader

Meditations by Moore

Someone is quoted as saying, "There can be no simple answer for all our problems, as long as people want the front of the bus, the back of the church, and the middle of the road."

Definition of a Philosopher — One who learns more and more about less and less until he knows everything about nothing.

Giving until it hurts, makes some people extremely sensitive about pain.

Fast living may be responsible for

you getting to the finish line early in life.

Personality opens many doors, but it takes character to keep them open.

The same Christ that turned the water into wine, can turn our spinal column into a "Backbone."

There is no such thing as a "Spiritual escalator." The climb must be made step by step by those who will not let difficulty or discouragement stop or mislead them.

"And when HE, (the Holy Spirit) is come, He will, (by working with, in, and through YOU) reprove the world of sin, and of righteousness, and of judgment."

We are Christians, not to live in Heaven, but on Earth.

Didn't Enlist to Be Bartender

Harry Shepler was his name. He was in the signal service. One morning, a sergeant ordered him to report for duty at the canteen. He refused to do so. The sergeant threatened to report him to the officer of the day. "All right," replied Shepler, "go ahead. I didn't enlist to be a bartender, but a soldier, and I will not report to the canteen!" He was duly reported to the officer of the day who sent for him. "Are you the young man who disobeyed orders this morning," he was asked.

"Yes, sir, I am."

"Why did you do it?"

"Simply because I do not believe it is right to do what I was asked to do. I enlisted to be a soldier and not a bartender."

The major arose and said, "Shepler, you are the kind of a man we want — a fellow who has the courage of his convictions."

—Search.

The Terrible Meek

You can see them in every church: The little lady who changes buses three times in the rain to come to prayer meeting. The old gentleman who arrives early on Sunday morning with prayers for the preacher and flowers for the altar. They belong to that class of persons I call "the terrible meek." For these people combine a great personal humility with unshakable convictions.

The world says "Blessed are the strong." And one tyrant boasted, "God is on the side of big battalions." What could have seemed more hopeless than Jesus and His little band of followers preaching, "The meek . . . shall inherit the earth" (Matthew 5:5)?

To Mr. Average Citizen of the day logic would seem to decree, "Put your faith in Rome. Its power is unbeatable." But the sun has gone down on the Roman Empire. Now its glory is to be seen only in history books with

gloomy titles like *The Decline and Fall of the Roman Empire*. Yet the message that Christ preached has spread from the obscurity of the back yard of the Roman Empire to the four corners of the globe. The sun never sets on the Christian empire, not now or ever.

The Greeks said that such talk was foolishness. The Greeks had a passion for the use of the mind. A Greek said that if you sailed out of Spain and kept to one latitude you would come at last to land — 1700 years before Columbus. A Greek said the earth went around the sun — sixteen centuries before Copernicus thought of it. The Greeks weren't to be deceived by such ridiculous "meek talk." They said, "Blessed are they with big brains and impressive IQ's." But today you can hunt goats on the ruins of the Parthenon and the temple of their false goddess Athena.

The principle is, I suppose, "Don't judge the importance of a thing by the noise it makes." A certain Roman emperor once erected a triumphal arch in token of the fact that the last Christian had been swept off the earth. That was, to be mild, presumptuous.

Outwardly it may seem that the world is winning. Daniel is in the lions' den; the Hebrew children are in the fiery furnace; Paul is in prison; and Jesus is on the Cross. But when the midnight hours are past and dawn sweeps away the night, Daniel is in the palace, the Hebrew children are safe, and Paul is in heaven with Jesus.

Even today that fox Khrushchev threatens to "bury us." And somehow nervous politicians feel that if we could just invent a bigger rocket we would be safe. They would inscribe on our coins: "In Rocket Thrust We Trust." But as for me, I'll put my faith in that militant minority — "the terrible meek" and their God. I feel that when it's all over they will come out on top. For Jesus, who cannot lie, said, "Blessed are the meek: for they shall inherit the earth" (Matthew 5:5). —By Jack Wright, in *Herald of Holiness*



Centre County a Good Place to Live

We urge all readers of the *STANDARD* to appreciate the privileges of living in Centre County. A recent newspaper account carried the death notice of a lady 98 years old. The pastor recently visited with two patients in the local hospital, one lady over 100 years old, and a happy Dutchman in his 100th year. You may not ever attain to this physical age, beloved, but if you love Christ, you can live **FOREVER** in glory!

A Tribute to Well-Digging Saints

By H. J. OLSEN

"Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God."

(Psalms 84:5-7)

A lack of water is accountable for wide stretches of desert land that spans whole continents. The River Nile crosses the great desert in northern Africa, only to lose itself in the brine of the Mediterranean Sea. Along its banks for hundreds of miles the people wait for the annual overflow to furnish moisture for their gardens and farms. While waiting for the great inundation, they dig ditches from the river's edge back to where they had room to scoop out basins to conserve enough water for irrigation purposes during the months when there is neither rainfall nor flood. Thus it is that 16,000,000 toilers wage war against a pitiless sun on a trackless desert.

The southern end of the land to which Abraham was called dipped down into the edge of the great African desert, and so we find the accounts of his well-digging projects. After the death of Abraham, his enemies filled his wells with stones and sand. So we read that "Isaac digged again the wells of water, which they had digged in the days of Abraham his father . . . and he called their names . . . by which his father had called them" (Gen. 26:18). These wells foreshadow the fountains of grace that Jesus opened for thirsty souls, and their names give expression to their nature and work, and modernism can furnish no new names worthy of their merit.

Leaving Abraham's home, Hagar, with little Ishmael on her shoulder, journeyed southward; but the drifting sands had covered her path, and she lost her way. For lack of water the lad was apparently dying of thirst when she laid him in the shade of a friendly juniper, and gave way to tears and despair. But an angel came with a message of hope, and

when her tears were dried she discovered a well, and little Ishmael's life was saved. There was no need that the angel should bring a pitcher of water from heaven, for an earlier traveler had dug a well in the desert, perhaps while his own tongue was parched with thirst, left it securely curbed, and now other thirsty souls may benefit from labors of love. It was Longfellow who wrote that

*"Lives of great men all remind us
We may make our lives sublime,
And, departing leave behind us
Footprints on the sands of time."*

It was when Jacob had made a huge stone slab his pillow at Bethel that the heavens opened and he saw angels going up and coming down to guard the bedside of a lonely traveler. In the light of a new day he discovered that he had pillowed his head on a stone on which his grandfather had poured oil when he built his first altar in Canaan 142 years earlier. Well-diggers and altar builders have left a rich legacy to their children that the centuries have no power to annul. "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. 7:9).

Israel's first "well" experience came as a surprise after they left Marah where Moses "cast a tree" (a type of the cross) into the bitter waters, and every thirsty Israelite quenched his thirst with the sweetened waters. "And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters" (Ex. 15:27). Those were significant numbers; a well for each of the twelve tribes, and a palm tree for each of the seventy elders. This was the greatest water supply in the western desert. Three thousand years later Dr. Shaw found nine of the twelve wells, the other three having been choked with sand; and the seventy palm trees had increased to a grove of more than 2,000, the dates of which bring considerable revenue to the Greek monks at Tor. Israel, here, was given a foretaste of the good things that lay just beyond the borders of the land of their long years of bondage.

Elisha did more than dig a well,

when under his hand with a pitcher of salt, God worked a miracle that produced a stream that travelers say still produces pure water, quenching thirst and turning gardens and fields into life-sustaining vegetation. Jacob didn't know when his servant dug that deep well near Sychar that he was furnishing the setting for the awakening of a prodigal nation, for it was there that Jesus gave the thirsty water carrier hope when He used a living spring to illustrate the operations of grace in the hearts of men.

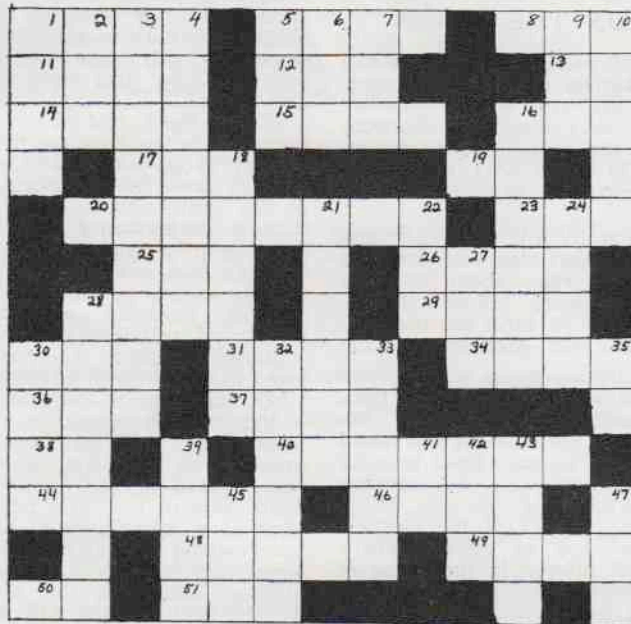
Israel's princes furnish an example of how nearness to the Promise Land inspired to such drastic action as had not been witnessed since Israel crossed the Red Sea thirty-eight years earlier. Here is the account of their unusual action: "Then Israel sang this song, Spring up, O well; sing ye unto it: the princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah" (Num. 21:17, 18). There was no rock there to which Moses could either speak or strike — just dry sand. But they were near enough to Canaan to catch the evening breezes that came across Judean hills from the Mediterranean Sea. I can hear the "lawgiver" saying: "Down on your knees men, use your staves, dig, walking backwards — make a basin walled with sand." A new army had grown up since the curse fell on unbelievers at Kadesh Barnea; thousands belong to a believing "nobility," along with the princes. Imagine then the multitude that stood on the rim of the excavation they had made with their own staves as they sang "Spring up, O well! Spring up!" Living waters pushed up through sand in the bottom of the pool — Israel drank and then rushed to the battle — warring kings fell with their armies like grain before the reaper, and Israel never slackened pace until they stood with Joshua at Jordan.

My memory takes me back over more than half a century to where I saw the "princes and the nobles" of our own church, figuratively speaking, digging with staves on their knees. We have more money than they possessed, but in a meeting in a parlor, after they gave

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A Puzzle for Young Bible Students

By PEARLE CORL



ACROSS

1. Acts 10:2. gave much (A)
5. Rev. 2:28. morning (S)
8. Matt. 16:2. the sky is (R)
11. Judges 6:25. altars destroyed
12. Gen. 1:26. fowl of the (A)
13. Luke 1:44. (L) as soon as
14. Ecc. 10:10. Not whet the (E)
15. Jas. 1:25. blessed in his (D)
16. Gen. 2:17. thou shalt surely (D)
17. Psalms 10:9. lion in his (D)
19. Matt. 23:11. but (H) that is greatest
20. Prov. 7:16. bed with coverings of (T)
23. Judg. 20:26. (S) there
25. Zeph. 1:12. settled on their (L) — Singular.
26. Exo. 15:27. Israelites' camp at
28. I Sam. 11:5. came after the (H)
29. Luke 9:42. threw him and (T) him
30. Matt. 13:55. the carpenter's (S)
31. 2 Sam. 12:3. one little ewe (L)
34. Matt. 26:34. thou shalt (D) me
36. Luke 20:3. ask you (O) thing
37. Deut. 27:13. mountain
38. Eph. 6:19. and for (M)
40. Gen. 41:45. wife of Joseph
44. Esther 7:3. as wife of King Ahasuerus

46. Ps. 55:4. my heart is (S) pained
48. Matt. 11:14. this is (E)
49. Ruth 1:20. Call me not Naomi, call me (M)
50. 1 Cor. 4:4. (B) myself
51. 1 Sam. 4:15. his eyes were (D)

DOWN

1. Gen. 4:8. killed by Cain
2. Gen. 43:8. send the (L)
3. Mat. 27:56. of Magdala
4. Jonah 1:6. O (S) arise
5. Gen. 40:6. behold they were (S)
6. 2 Kings 7:10. but horses (T)
7. Luke 11:28. blessed (A) they that heard the Word
9. 1 Sam. 1:17. blesses Hannah in the temple.
10. Gen. 4:7. if thou (D) well
16. Deut. 7:25. not (D) silver
18. Mark 10:25. eye of a (N)
21. John 20:25. an apostle
22. Ex. 10:7. knowest thou not (Y)
24. Num. 5:22. woman shall (A)
27. Gen. 48:16. bless the (L)
28. 1 Tim. 2:2. in all godliness and (H)
30. Prov. 4:16. they cause (S) to fall

32. Num. 33:47, 48. Israelites encamped
33. Gen. 22:17. I will (B)
35. 1 Thess. 4:13. (Y) sorrow not
39. Titus 3:6 (S) on us
41. Jer. 46:25. I will punish the multitude of (N)
42. Ex. 15:16 (A) of God
43. Judg. 8:7. (T) your flesh
45. 1 Sam. 4:18. his death
47. Ex. 29:16. slay the (R)

(Answer Next Month)

The Victory of the Little City

(Continued from page 2)

for "He knoweth that his time is short." Threats, warnings, edicts, and saber-rattling proceed out of Hell against the people of God, as they do from the Kremlin against the free nations of the world from the table-pounding — foot-in-the-mouth dictator, Nikita Khrushchev.

During the *conflict* the battle is pitched, the sound of marching feet is heard, and watchers on the wall (What few there are) see the approaching chariots and a sea of flesh approaching the "little city." Every entrance and exit is sealed; "great bulwarks" are built against the helpless people. The "Great King" demands their unconditional surrender to his terms, and it is likely the elders of the city are about to give in to his demands, when suddenly God moves in upon the scene.

Look around you, neighbor, and behold the spineless, back-boneless, fearful, weeping leaders of the "little cities" of this age. They are afraid to do battle with the enemy; they would rather surrender than stand as a martyr for Jesus. We do not refer to those who are always "spoiling" for a fight over issues that are of private or individual concern. Holiness as a doctrine and an experience; the Second Coming of Jesus; separation from the sinful world; the Blood Atonement of Jesus; Plenary Inspiration of the Scriptures; the Divine Call to the Ministry; Purity of Life — all these precious truths can bear no compromise, whatsoever.

See Here the *CITIZEN*

"Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no

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The Sunday School Teacher's Page

Church in the Valley, Milesburg, Pa. Rev. Thomas E. Frantz Study 6
SUNDAY SCHOOL TEACHERS' NOTES ON THE BIBLE

Continuing with our Old Testament Study, it is interesting that the Hebrew Old Testament is the same as ours, but in different arrangement; the Septuagint (Greek from the original Hebrew, so that Jews who spoke the classical language of the time could enjoy it) followed the idea that the books should be arranged according to "Subject Matter," so the English translation we now enjoy just followed their lead.

The Hebrews had made into Five Rolls: Song of Solomon, Ruth, Lamentation, Ecclesiastes, and Esther — which were read at festive occasions, including the following, listed respectively: Passover, Pentecost, Purim, Tabernacles, and 9th. of Ab. It seems that the Jews found items in each of these books that fitted these occasions. It is no wonder God blessed Israel when she paid such strict heed to the Blessed Book!

Here is a table of dates that may help fix some periods of the Bible in your minds a bit better:

Name	Dates B.C.
Abraham	2000
Moses	1400
David & Solomon	1000
Division of Israel	950
Captivity of Judah	721
Return from Captivity	536

Name	Period Covered
Abram, Isaac, & Jacob	200 Years
Sojourn in Egypt	400 Years
Period of Judges	300 Years
Saul, David, Solomon	120 Years
Divided Kingdom	300 Years
Captivity	70 Years

Mention has been made in the classes of various Church fathers who helped preserve the early writings of the Book; we present a short bit of information about just a few of these men:

(a) Polycarp (69-156 A.D.) was a stu-

dent of Apostle John, and was Bishop of Smyrna. Burned alive as a martyr.

(b) Ignatius (67-110 A.D.), another pupil of John, was Bishop of Antioch, was thrown to the wild beasts at Rome, begging the Christians NOT to ask his pardon, considering it an honour to die for HIM!

(c) Papias (70-155 A.D.), another disciple of John, a great man with the pen, also suffered martyrdom about the same year as did Polycarp. Polycarp, Ignatius, and Papias — form the connecting link between the Apostles and the later period.

(d) Justin Martyr (100-167) was born about the time Apostle John died, became a Christian after seeing the awful persecution of the saints. Used to walk about in a philosopher's robe, seeking to lead men to the Lord. He said, about the growth and spread of the Gospel: "There is no race of people where prayers are not offered in the name of Jesus!" Wonderful!

(e) Irenaeus, Origen, Tertullian, Eusebius (Whom we have seen as the "Father of Church History," John Chrysostom, Jerome (Was the man who translated the Bible into Latin, called the Vulgate), and Augustine — These men lived from 130 A.D. to 430 A.D., where shortly after the Catholic Church emerged as a world power until the 13th Century. Historians disagree as to when the First Pope came into power: Some say it was Leo I (440-61 A.D.), while others say it was Gregory I, who ruled 590-604 A.D. Various Protestants came into the front in rebellion to the Pope from 1100 to 1517, the time of Martin Luther's Reformation, among them John Wyclif, John Huss, Savonarola, Erasmus, who was considered the greatest scholar of the Reformation and published a Greek New Testament to get closer to the meaning of the Bible.

Although her baby girl was very frail, the mother accepted the responsibility for the "infant class," as they called the Primary Department in those days, and often taught it holding her sick child on a pillow in her arms. Closely confined to her home by the responsibilities of the household, the mother could not call upon the members of her class, but had them come to see her instead. She organized them into a mission band, and what was a Sunday school class on Sundays met as a missionary group on week days.

There were never more than fifteen in the entire class. The teacher set them to work raising chickens and growing vegetables and flowers, and by and by they had money enough to support a Bible woman in China. The programs of the weekday sessions consisted largely of missionary stories, and the children became tremendously interested in the work of Christ in the world.

But that was a long, long while ago — long enough to test the value of such a program, and the fifteen little tots grew to be men and women, and all were united in the work of the Kingdom. One of the little tots, grown big, went as a missionary to Africa. When her husband died of the fever she came home and later became the head of a mission school in the United States. Another went as the wife of a missionary to the Philippine Islands. A third member of that little group of fifteen became a medical missionary in the Philippines. Another became the head of a great Christian Association in the Orient, and still another labored with her husband in the regions of Alaska.

In a letter to the teacher of the mission band, who had scarcely been out of Kansas, at that time, one said: "You know, I can never forget the little mission band, for in it you made each one of us feel as though we ought to be missionaries." — Selected

—God's Revivalist

Unwanted!

By Evangelist C. B. McCaull

Our care for the aged has become one of the top ten problems facing America. What are we going to do with Grandma and Grandpa?

Many old people in today's social setup find themselves suffering the pangs of the "unwanted." As retirement and the so-called **golden years** approach, almost all are prone to be fearful, concerned about fitting into new relationships.

Financial security and health benefits are not enough. A "wanted" feeling is necessary to personal happiness.

Laws are being enacted to compel the young to care for the aged; but unless the care is given voluntarily, it will not fill the need. The aged can tell whether it is a case of charity or they are really **wanted**.

Recently an elderly lady was heard to say: "The doctor told me that my husband needed me. . . . It's so wonderful to be **needed** by someone." What a wise doctor!

To feel "unwanted" is a lonely march down the last mile of the road. For there simply must be a purpose in life

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A BASKET OF FRAGMENTS

"CHRISTIANITY HAS SOMETHING TO OFFER"

A Chinese gentleman enroute to Chicago was sitting in the coach of a train, reading his Bible, when another gentleman approached him, and said, "I perceive, you are an Oriental. Are not the religions of other nations just as good as Christianity?" The Chinaman replied, "Mohammed was a prophet, but Christ is a Saviour. Mohammed is now dead but Christ is alive." Christianity has something to offer that other religions do not have. It is powerful and dynamic and meets the needs of mankind.

"HUMANITY'S LAST SUPPORT"

Robert Ingersoll one day invited Henry Ward Beecher to his apartment for an interview. They talked for some time, then Mr. Ingersoll said to Mr. Beecher,

"I cannot understand how a man with your intellect and understanding can accept the doctrine of the Christian faith." Mr. Beecher, after a few moments pause, replied with an illustration: "A crippled boy one day was walking down the street with his one crutch when suddenly a driver almost ran over him, breaking his crutch, his sole support. That is like you, Robert Ingersoll. You are trying to break and destroy the only hope and support of mankind."

A Small Work's Reward

More than thirty years ago a young man went with his wife to live in a little prairie town in Kansas. A struggling Sunday school was in need of workers, and the young woman was asked to help in the work of the school.

THE JOURNEYS OF THE CHILDREN OF ISRAEL—A BIBLE STUDY

Church In The Valley, Milesburg, Pa. Rev. Thomas Frantz Study No. 4

This Study will be a REVIEW of the previous lessons, so take a pencil, and let us see what we have already learned about the Children of Israel and their wanderings.

- (1) What two things does the journeyings of Israel reveal to us today?
- (2) What does the Scripture say in relation to the BEGINNING of Israel? How did they actually have their start as a Nation? Who was the founder or Father of Israel?
- (3) Where did Abram live when God called him to go to Canaan?
What was his father's name? Name two of his brothers
- (4) What happened that made Abram tell Lot to choose another area in which to dwell? Where did Lot go, and what happened there?
- (5) Whom did Abram meet on the way back from rescuing Lot from the Kings of the Plains? What did Abram give to this individual?
- (6) Name the five things Abram had to put on the altar to obey God:
- (7) Sarah's maid's name was, whom she gave to her husband as a bond-wife. What happened when this maid became with child of Abram? What was the name of her son to be?
- (8) When Abram was years old, the rite of was demanded by the Lord, and Abram's name was changed to, which meant "....."
- (9) How did Abraham learn of the coming of his son?
What did Sarah do when she heard the information? The son's name was to be, which really meant, "....."
- (10) The wonderful news of the coming of a son was overshadowed by the warning that (Cities) were to be completely destroyed. In rapid succession Abraham prayed God to spare the cities if and finally righteous ones were found therein.

BIBLICAL DISTANCES FOR YOUR REFERENCE BOOK

From Jerusalem to the following Towns:

To City of Rome is 1400 Miles
To Bethany is 2 miles
To Bethlehem is 6 miles
To Hebron is 25 miles
To Betharba is 25 miles
To Samaria is 35 miles
To Joppa is 35 miles

To Caesera is 54 miles
To Nazareth is 70 miles
To Emmaus is 8 miles
To Jericho is 15 miles
To Capernaum is 90 miles
To Egypt's border is 100 miles
To Damascus is 133 miles
To Antioch is 300 miles
To Ephesus is 600 miles
To Corinth is 800 miles



Unwanted!

(Continued from page 6)

if one is to live. Herein lies the solution to the problem. By the grace of God, our aged can be **wanted**, in their own right — as individuals. With divine help our aged can be, or become, such a type of people that others will seek out their companionship.

It is so easy to fall into a purposeless way of life, self-satisfied or self-pitying. Too many of our aged are slipping into this category.

The church stands as a bulwark against the dreaded feeling. There is always some service to be done for the Master. In the words of the song writer, there surely must be "somewhere a lowly place" in all of the harvest fields of earth where one may labor during life's little day for the crucified Saviour.

It is not difficult in this lonely, sick world to find a place where one is needed. Too many are like the old country-store lounge who was bemoaning his lack of prospects. When a would-be comforter interrupted with, "But the Lord might have a job for you to do," he quickly replied, "Well, I ain't agonna' do it."

Our miracle-working God can put the most hopeless case on the "wanted" list.

There are thousands of ways the aged, the infirm, can improve themselves as workers in God's kingdom. The only way to escape being among the "unwanted" is by making yourself (with God's help) **wanted**.

Almost everyone has heard of Crippled Tom, the tenement-confined youngster who wrote scriptures on scraps of paper and tossed them out the window to passers-by on the street below.

When a great revival broke out in England, the famous evangelist, Dwight Moody, insisted that someone had been spending much time in prayer, and he was led to the bedside of a long-time victim of paralysis.

Not long ago an aide in a nursing home in New Albany, Indiana, wrote to a friend: "We have an old man here that's eighty-three years old. He goes to the Eighteenth Street Mission. He's a wonderful person, knows the Lord, reads the Bible all the time, and is just like a minister to these people. He says God called and sent him here to work with the patients. He's a wonderful person and an inspiration to everyone here. He always comes out and prays when one is sick or dying. Several have been saved through his prayers here in the home. His name is Brother Packard and we think he's wonderful."

Let us pray as David did in Psalms 71:17-18:

O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.

—Herald of Holiness

Why Pastors Get Discouraged

1. Because many of the members act so unconcerned about souls and the complete ministry of of the church in general.
2. Because some who attend save their tithe to give to occasional interests, rather than weekly help to shoulder the financial burden of the regular needs of the church.
3. Because some prospects for whom he has prayed so hard, and helped in all manner of troubles and sorrows, start to church all right — at a false doctrine movement's congregation.
4. Because just the time the church has reached a good attendance and spirit, someone always throws a monkey wrench into the machinery by getting carnal over some non-essential matter.
5. Because people will run all over the country to hear an evangelist, or a questionable group of singers or players, but will not think enough of their own church to stand by during revivals, or at the weekly prayer meetings.
6. Because carnal professors are oft times voted into places of responsibility, even though the congregation has witnessed their spiritual "explosions" on many occasions.
7. Because when a party leaves the church, he feels "led" to go all over the community and discourage sinners from attending that congregation's meetings.
8. Because other ministers sometimes "side" with carnal members against the Truth, the church, and the pastor in question.

Bible Reading Outlawed

Atheists and Christ-haters have recently had a field day in the state of Pennsylvania, for the court has declared the recent ruling (amendment providing for children's being excused during Bible reading in public schools) to be unconstitutional, after a Unitarian family made a legal objection. It was their charge that

their children were being deprived of rights, privileges, etc., etc. It seems that the Freedom of Worship in our granted Freedoms also must be made to mean: Freedom FROM religion, also.

One Pennsylvania newspaper was filled with all sorts of Letters to the Editors, in which a country lady who objected to the Bible's being barred from the schools was maligned, attacked, and ridiculed in a shameful manner. One clergyman joined the group who said it was a good thing that the Bible was to be banned from the schools. He said that religion had no part of American culture. Man, that fellow needs the altar, doesn't he?

This situation, with the Bible soon to be on the outside of the school room, is not anything strange. Many of us have seen it coming from afar. The next move may be for churches to be licensed by the State to preach certain things, or to be prohibited from preaching certain other things. Perhaps this whole affair is a blessing in disguise, for it may serve to have some Christians aroused from their lethargy, and get them moving into action to provide in the Church and the home the proper training to offset the wicked and sinful attitude of the modern society. Better still, it may have many churches forming their own school districts for the education of their children. God have mercy on us!

Wedding Bells

George Greenaway and Deborah Etters, from Bellefonte and Snow Shoe, Pa., respectively, were united in marriage at the Church In The Valley at Milesburg, on Sunday, February 11, at 7:00 p.m. by the pastor, Rev. Thomas E. Frantz. The young couple will live with the bride's parents at Snow Shoe, Pa.

Well-Digging Saints

(Continued from page 4)

themselves fully to the Lord, their cash offering amounted to \$42,000. Yes, I sang with them, and I still sing "Spring up, O well! Spring up!"

—Pilgrim Holiness Advocate

Revival Through Personal Evangelism

By C. S. COWLES
Pastor Lake Street Church,
Glendale, California

It was just one of those weeks when the Holy Spirit moved in mighty conviction, with seven people finding Christ in their homes or in the pastor's car.

It started on Tuesday. My heart became especially burdened for a young couple who had been coming to the church for quite a long while, yet had not made an out-and-out stand for Christ. So I invited them out to eat that evening.

On the way home from the restaurant I began to deal with them about their spiritual condition. I discovered that God had preceded me with intense conviction that had been building up for months. My car flooded full with the glory of God as they prayed for salvation. They both must have said 150 times at least, "Jesus, I love You."

Then Thursday the wife called up and said that two of her friends wanted to be Christians. This second young couple had met as teen-agers in our church, but had wandered far from God and the church since they had married. I hurried over to their house. Without any preliminaries I asked them, "Do you really want to be Christians?" Their tear-filled eyes gave the answer. On our knees we went. Salvation came to that home that day.

Riding high on the momentum of the glory of God's presence, I visited a middle-aged woman who had just recently started to come to church through the efforts of her children who had been attending our Sunday school. Almost as soon as I entered the house, she began weeping under the impact of conviction that had been working in her heart. She had once been a real Christian, but had been away from Christ for fifteen years. She was so full of the joy of sins forgiven that I don't believe she was even aware that I had slipped out of her house.

Then Saturday, I just happened to drop in on a family whose daughter had been coming to our Sunday school. The husband opened the door. The room reeked with alcohol. He was just coming out of a drunk. I had witnessed before to him in his service station. So I didn't waste any time talking about the weather. He needed God, and told me so. Soon we were on our knees. God stooped out of heaven to hear another penitent's prayer. Later that afternoon his wife, who had been so hungry for the gospel, came to the Lord. Actually, God had gotten through to her the previous night, and she felt peace in her heart. But I nailed the experience on scripture.

The glory of God settled over that congregation the next day as seven radiant adults stood to their feet to testify of what Christ had worked in their hearts. To seal their public confession of Christ, they all came to the altar at the close of the service, along with others. Three weeks later, six of them joined the church. Praise God!

Again was demonstrated the fact that the Holy Spirit is not confined to the

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It Was the Love of Christ that Lured Them Onward

(Continued from page 1)

to let them know there is at least one Scotsman who is ready to die for them." He fainted away on the platform as he spoke, and the physicians were called to his side. As soon as he "came to," he asked them to carry him back into the auditorium to finish his appeal. They told him they could do so only at the peril of his life. "I'll do it if I die," he said.

Other Inspired Men of God

There was James Chalmers, the London Missionary Society's pioneer to New Guinea. His influence was remarkable, and his escapes from death wonderful. So also were the trophies of grace he gathered for the Master. After twenty years' service he returned home on furlough, and with his fiery speech stirred great meetings all over Britain. "Recall the twenty-one years," he said. "Give me back all its experience, give me its shipwrecks, give me its standings in the face of death, give me it surrounded with savages and with spears and with clubs, give me it back again, and I will still be your missionary."

"If Jesus Christ be God, and died for me," said Charlie Studd, "then no sacrifice can be too great for me to make for Him." As a man past fifty years of age although turned down by both doctor and the missionary society, he went forth alone and blazed the trail right to the very heart of Africa.

E. G. Fenton Hall also heard the call to pioneer Amazonia's forests. He responded, endured much affliction, and passed from this mortal scene after only seven months of service in that land. Read through his *Journal* and you will see a man walking with God day by day, a man suffering incredible hardships also, all for the sake of the Indians. Two months before his death, in his diary he quoted the prayer, which assuredly he made his own: "Teach me to serve as Thou deservest; to fight and not to heed the wounds; to give and not to count the cost; to toil and not to seek for rest; to work and not to ask for any reward save that of knowing that I do Thy will."

A young Moravian brother, Leonard Doeber, heard of the miseries of the slaves on the plantations in the West Indies. He felt he must preach the crucified and risen Christ to them, but knowing that the slave owners would never permit this, he actually sold himself into slavery and there — as one of them — proclaimed the Christ of God as Saviour, Emancipator, and Friend. He closely followed in the footsteps of his Lord, who "took upon him the form of a servant" (Philippians 2:7).

Love, the Conquering Factor

A visitor to India said to the missionary in charge of a certain hospital, "You must have much enthusiasm to remain here." "I have no enthusiasm at all," the missionary told him, "but I have heard the call of Christ. Only the love of Jesus enables me to remain here."

The secret of it all is the constraining love of Christ. Most of us labor in circles very far different from those of the holy band mentioned above. But the message that challenged them also makes its appeal to us, and if we only knew — really knew — the fullness of God's love, then it would revolutionize our lives.

We can know this constraining love within. The Bible says, "The Lord thy God will circumcise thine heart, . . . to love the Lord thy God with all thine heart, . . ." (Deuteronomy 30:6). Heart circumcision simply implies a radical inward cleansing of the heart through the virtue of the Saviour's atoning blood. It implies also the unrivaled and indwelling presence of the blessed Holy Ghost; for when God cleanses a person's heart from all sin, at the same moment He baptizes and fills it with His Spirit.

The gospel of Pentecost promises a cleansing, a filling, an endowment of power, and then an inward constraint. This passion for souls, this Holy Ghost endowment, this Pentecostal anointing, is still the New Testament key to effective service.—Arranged from *Herald of Holiness*



The Victory of the Little City

(Continued from page 5)

man remembered that same poor man." Verse 15. This "*Poor wise man*" represents every true believer, who would stand against the Great King in a fight to the finish, with "winner take all" as the motto. Perhaps, we can speculate on the methods he may have used to deliver the city, but we cannot know for sure what he did, and how he did it. He may have had a tunnel made out under the wall, and surprised the enemy from the rear. He may have opened the gates, only to capture the leader as he rode through in pomp and circumstances, forcing the army to disarm themselves. He may have set poison into their water supplies and staple foods. We're not sure what method, but, believe this, beloved: HE GOT THE PROPER RESULT. We're "fussing" so much today about "methods." This lesson proves again the truth of the great prayer-writer, E. M. Bounds: God is looking for MEN rather than METHODS." HOLY MEN will use HOLY METHODS, but we need seek for such communion with God that will inflame desire to be what Christ expects of us, in the war with the devil.

It would be nice to conclude this story by saying that the whole city made this "*poor wise man*" mayor of the town, and heaped honors upon him, never forgetting his labors of love. Read it and weep, brother: "*Yet no man remembered that same poor man.*" That's human nature, neighbor. One pastor can give his life to build up a work, and when the church is all built and paid for, the parsonage is in tip-top shape, and the treasury is filled, then he gets his "walking papers." Some old-line churches elect a pastor of their flock for life; they never expect to change every two years. Holiness people, with two works of grace, cannot put up with their man very long. The whole answer is this: many people don't have what they profess, or things would be different. Men of God, let us be "*poor wise men*" to be able to "*deliver*" the "*little city*" committed to us, whatever the cost, for in defeating "*the great king*" we will save souls from Hell.

—Editorial by Thomas E. Frantz

Signs and Sins of the Times

Rev. G. W. RIDOUT
Corresponding Editor

As we read our Bibles and then take up the newspaper and magazines of the day we cannot help feeling that we are in perilous times (permit me to say this in parenthesis that I never take up the newspaper in the morning without first reading my Bible). We wonder what the next chapter in modern civilization is going to tell us. It is a time for serious thinking and earnest prayer. I think, speaking for myself, that I pray more nationally these days than ever before. I pray for the official men in Washington who are governing the nation and I pray God to break the power of Russia and deliver our age from the tyrant that now runs the Kremlin. It is well for us to sing often the old hymn:

"O God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast,
And our eternal home.
"O God, our help in ages past,
Our hope for years to come;
Be thou our guard while troubles last
And our eternal home."

II.

When I was in Edinburgh, Scotland, I preached one night in the Baptist Church of which Dr. Scroggie, the great Bible scholar was pastor, who visited the U. S. A. some years ago.

Dr. Scroggie has said: "I am often asked if I do not think that the world is getting better, and I answer such an inquiry with considered care. My answer is that horizontally it is getting better, but that vertically it is not. We are living in an age of great scientific progress, an age of social reform and of keen intellectual energy, an age in which man's relation to man is a great advance on the condition of things a hundred years ago. People who are always talking of the 'good old days' should have a month of them. This is the horizontal view; but many may be on good terms with his fellows without being right with God; he may be horizontally right and vertically wrong."

To many people it seems that

the Second Coming is going to be the answer to the confusion of our day, and they sing:

"Oh, brothers, stand as men that wait,
The dawn is purpling in the East,
And banners wave from Heaven's high gate,

The conflict now—but soon the feast;
Mercy and truth shall meet again
Worthy the Lamb that once was slain."

Bishop Westcott has said, "No one can study the New Testament without feeling that the thought of Christ's return was everywhere present and powerful in the first age, in the Gospels, in the Apocalypse, and in the Acts of the Apostles. The same hope is the subject of promise, of exhortation, and of vision; and I do not think," he says, "that it would be possible to find any other special doctrine of Christianity which is not only affirmed, but affirmed in the same language, by St. Paul, and St. James, by St. Peter, and St. John."

III.

Some years ago Dr. Matthews, of world travel and vision, speaking at a great convention, said: "When I received the command to present you with a world vision in fifteen minutes," began Mr. Matthews, "my mind immediately leapt to the shortest description I have yet seen of the world situation. A colored Negro minister of a church in the United States was — unlike his Methodist brethren over here — very fond of a good resounding phrase. He got hold of the phrase, *Status quo*, and week after week his people heard it in his sermons. At last one of his flock approached him and asked, 'Pastor, what is dat *Status quo* you told us about?' 'Wal, Brother Jonathan," he replied, 'the *Status quo* — it am the mess we are now in.'"

The whole world is now paying up and suffering for the frightful



World War. Civilization is nearing the point of collapse; everything is shaking. Many there are who believe the signs of the times indicate the Second Coming. It is a time when God's people should be up and doing, and when the church should be quivering and throbbing with revival fervor.

When Napoleon was crushing all Europe and then at Waterloo met his doom, these words from Victor Hugo, as he described Napoleon and his consummate defeat at Waterloo, had considerable significance. Hugo wrote:

"It is not the sunken road of Ohain. It was not the heavy rains that prevented Napoleon from bringing up his heavy artillery. It was not the failure of Grouchy to arrive with reinforcements, or the unexpected arrival of Blucher, there is but one explanation — 'But God.'"

"God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!
'For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word,
Thy Mercy on Thy People, Lord!
Amen."

IV.

This is a godless age. Multitudes of Americans have forgotten God and are living in sin and skepticism, without Bible or church or prayer, and giving themselves to pleasure and self and shame.

In the days of British rule and power they had some great statesmen and writers, also mighty preachers. Among their great writers was Thomas Carlyle, who wrote some great books. Carlyle was a believer in the Bible. During the early discussions of Evolution brought on by Darwin in England over fifty years ago, Carlyle wrote the following:

"'Tis a sad, a terrible thing, to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion, and finding *no God in this universe*. I suppose it is a reaction from the reign of cant and hollow pretense — men professing to believe what in fact

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Settling a Controversy

Clifton T. Umstead

In one of our junior colleges a Christian young man was studiously preparing himself for his chosen career. In this same college were a number of students who did not believe the Bible and who eagerly embraced every opportunity to ridicule the Word of God.

One of the professors in this school also took part in these discussions and sought to rob the Christian youth of his faith in God and His Word. On one occasion, after a severe tirade of abuse had been heaped upon the Bible and its defender, the professor suddenly declared: "The only way to settle this matter is for this Christian boy to write an article in defense of the Bible and its teachings, and I will choose another from the class to present the other side." The professor, of course, was careful to select one whom he thought capable of refuting any argument his opponent would advance.

The date for the contest was set. Both students set themselves to their tasks with zeal and determination. The Christian youth sought divine guidance and wisdom from above as he searched the Sacred Page. Likewise the unbelieving student read the Bible, perhaps more studiously than he had ever thought of doing; in fact, he found himself poring over the book far into the night, as he sought for evidence to prove the Bible untrue and contradictory. The more he read the more insecure seemed his position and a heavy burden weighed upon him.

The day of the contest finally arrived. The classroom was filled to capacity with an expectant crowd. After the usual preliminaries the unbelieving professor called on the Christian youth to take the floor and present his findings. With calm fortitude, born of humble dependence upon the God of the Bible for his help, he walked bravely to the platform and read his paper which was composed of actual quotations from the Book itself. He made few comments because the Scripture references quoted were clear and correctly applied.

The ostentatious professor now proudly called upon his favorite student to read his paper in refutation of the article. Intense silence gripped the audience as the champion of infidelity walked briskly to the front of the room. He, too, faced his professor and fellow students with unusual calm, as he said, in substance: "Honored Professor and fellow classmates, I thought it unnecessary to prepare a paper on the issue at hand, and will therefore give you, orally, the result of my investigation. First, let me assure you, I have spent many hours searching through the Bible in a most exhaustive manner, for evidence of its untruthfulness. I sought diligently for possible contradictions, but found none. That you may know how thorough was the search, I read the New Testament through three times and the Gospel of John sixteen times. The more I read and studied the book the more I became convinced that it was not of human origin. So sublime and so searching were the statements of the Bible that a feeling of condemnation crept over me. I seemed to be read-

ing a book written directly to me and for me. I became convicted, saw my sin and folly, and I am now a firm believer in the Bible as the Word of God. Not only do I believe the Bible to be the Word of God, but I have accepted Jesus Christ as my Saviour."

We can well imagine the electric effect of this young man's confession upon that body of students as well as upon the suave professor, who had depended strongly upon the defense. After a painful silence, during which the professor collected his composure, he quickly dismissed the gathering.

Have you, like this young college student, read the marvelous Gospel of John sixteen times? Have you, like this young man discovered your "sin and folly"? God's Word declared, "All have sinned, and come short of the glory of God" (Rom. 3:23).

—Holiness Worker



Married to a Drunkard

She arose suddenly in the meeting and spoke as follows: "I was married to a drunkard." She was a wan woman, with dark, sad eyes, and white hair placed smoothly over a brow denoted intellect.

"When I was married to a drunkard I reached the acme of misery," she continued. "I was young, and, oh, so happy! I married the man I loved, and who professed to love me. I knew he was a drunkard, but did not understand it. There is not a young girl who does understand it, unless there is a drunkard in her family. . . . Girls, believe me when I tell you that to marry a drunkard, to love a drunkard, is the crown of misery. I have gained that fearful knowledge at the expense of happiness, sanity, almost life itself. Do you wonder my hair is white? It turned white in one night, bleached by sorrow; I am forty years old, yet the snows of seventy rest upon my head; and upon my heart — ah, I cannot begin to count the winters resting there," she said, with unutterable pathos in her voice.

"My husband was a professional man. His calling took him from home frequently at night, and when he returned, he returned drunk. Gradually he gave way to temptation in the day, until he was rarely sober. I had two lovely little girls and a boy." Here her voice faltered. "My husband had been drinking deeply. I had not seen him for two days; he had kept away from his home. One night I was seated beside my sick boy; the two girls were in bed in the next room. Beyond was another room, into which I heard my husband go, as he entered the house. That room communicated with the one in which my little girls were sleeping. I know not why, but a feeling of terror took possession of me, and I felt that my little girls were in danger. I arose and went to the room. The door was locked. I knocked on it frantically, but no answer came. I seemed to be endowed with superhuman strength, and as I threw all my force against the door, the lock gave way and the door flew open. Oh, the sight, the terrible sight!" she wailed out, and she covered her face with her hands; and when she

removed them she looked whiter and sadder than ever.

"Delirium tremens! My husband stood beside the bed, his eyes glaring with insanity, and in his hand a large knife! 'Take them away!' he screamed. 'The horrible things are crawling all over me,' and he flourished the knife in the air. Regardless of danger, I rushed up to the bed, and my heart seemed suddenly to cease beating. There lay my children covered with their life blood, slain by their own father! For a moment I could not utter a sound. I was literally dumb in the presence of this terrible sorrow. I scarcely heeded the maniac at my side, the man who had wrought me all this woe. Then I uttered a loud scream. The servants heard me and hastened to the room; and when my husband saw them, he suddenly drew the knife across his own throat. I knew nothing more, but was borne senseless from the room. The next day my hair was white, and my mind so shattered that I knew no one."

She ceased. Our eyes were riveted upon her wan face. Some of the women present sobbed aloud, while there was scarcely a dry eye in that temperance meeting. We saw that she was not done speaking, and was only waiting to subdue her emotions to resume her story.

"For two years," she continued, "I was a mental wreck; then I recovered from the shock, and absorbed myself in the care of my boy. But the sin of the father was inherited by the child, and six months ago my boy of eighteen was placed in the grave; and as I, his loving mother, stood and saw the sod heaped over him I said, 'Thank God, I'd rather see him there than have him live a drunkard.' And I turned to my desolate home a childless woman."

"Girls, it is you whom I wish to rescue from such a fate as overtook me. Do not blast your life as I blasted mine; do not be drawn into the madness of marrying a drunkard. You will marry and then reform him, so you say. You are not a match for the giant demon Drink. When he possesses a man's body and soul, what is your puny strength beside his gigantic force? He will crush you, too. It is to save you from sorrow that I have unfolded my history to you. I am a stranger in this great city. I am merely passing through it; and I have a message to bear to every girl in America — Never Marry a Drunkard."

I can see her now as she stood there amid the hushed audience, her dark eyes glowing, and her form quivering with emotion, as she uttered her impassioned appeal. Then she hurried out and we never saw her again. Her words, fitly spoken, were not without effect, however, and because of them there is one girl single now.—Selected

—God's Revivalist

Revival

(Continued from page 8)

walls of the sanctuary. He is out convicting the world of sin, righteousness, and judgment twenty-four hours a day. And He will meet people anywhere, just as soon as they seek the face of God.

—Herald of Holiness

A Fearless Preacher

Over a hundred years ago there lived a man who was a brave fearless preacher like John the Baptist of whom we read in the Bible. When a boy, he moved with his parents through the trackless forests, in which were prowling Indians, to the wilds of Kentucky. Here each family made its own home, raised its own food, and spun its own cloth. Game was hunted in the woods for meat. These people had hard times, and were in danger; but they were brave.

There was no school near for the children to attend. So young Peter Cartwright, for that was the boy's name, lived a rough life and learned many bad habits. His father was a reckless man and set a bad example for his boys. He and his boys paid no heed to the Sabbath, but spent their time in gambling, horse racing, and dancing. One time, after a Sunday spent in such a reckless way, Peter felt very much ashamed and walked the floor, praying to God for mercy. His mother prayed with him after which he burned his cards, sold his race horse, and began to read his Bible and to pray.

First Camp Meeting

At the first camp meeting held in the United States, where there were sometimes twenty-five thousand people, Peter Cartwright was saved. Of that wonderful time he writes: "On Saturday evening I went with weeping multitudes to pray for mercy. I heard as it were a voice say to me, 'Thy sins are all forgiven thee.' Heavenly light was all about me, and a great joy came into my soul. I arose to my feet, and it seemed that I was in Heaven. The trees, the leaves, everything, seemed to be praising God. Then and there the Lord forgave my sins."

Then Peter started to preach. The first time he was asked to preach, he felt that he must have the help of the Lord or he could never stand before the people. He went out and prayed, asking the Lord that, if He had called him to that great work, He would give him one soul that night. He rose and read from the Bible: "*Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength.*" The Lord wonderfully

helped him to preach the truth, and an infidel who was in the audience was saved that night and joined the church. From that time Mr. Cartwright became known as one of the mightiest camp meeting preachers in the whole country.

Trouble Arises

At one time, when he was preaching in Tennessee, a young man dressed in fine style, with a ruffled shirt, made trouble in the meeting, and Mr. Cartwright had to reprove him. This made the young man angry, and he said that he would whip the preacher. Mr. Cartwright then said that if he wanted to whip him, to come out of the camp ground to a near-by woods. When they went to climb the fence into the woods, Mr. Cartwright, who went over first, strained his side, and put his hand up to his side to ease the pain. The young man thought he was reaching for a dagger to strike him, and so jumped back over the fence and ran as hard as he could to get away. Although Mr. Cartwright ran after him, he could not catch up with him. But there were some mischievous young men standing near, who ran after the young man, caught him, and ducked him in a pond, until he cried and prayed for mercy. Mr. Cartwright had no more trouble from that young man. He did not mean to harm the man, but trusted in God's care.

Dance Hall Revival

One time Mr. Cartwright was crossing over the Cumberland Mountains, and had to stay overnight in a house where they were having a dance. As he sat in the corner, watching the people, he made up his mind to preach to them the next day, which was the Sabbath. While he was thinking about this, a young lady came up to him, and asked him to dance with her. He arose and went with her. As the young lady took his hand, and the fiddler began to play, Mr. Cartwright asked the player to stop a moment. Then he said: "For years I have asked the blessing of God upon anything which I have tried to do. I want now to ask God's blessing upon this young lady, and on all these people who have been polite to a stranger." Then holding the young lady tightly by the hand, he said, "Let us kneel down and pray." He dropped upon his

knees and began to pray with great power. The lady tried to get away but could not; so she fell on her knees beside the praying preacher. Others knelt, some stood, some ran away, and others sat still. The fiddler ran to the kitchen, crying, "Lord, have mercy! What de mattah? What is dat mean?"

While Peter Cartwright prayed, some began to cry for mercy. Then he stood up and began to preach to them. The young lady was praying for mercy. Mr. Cartwright sang, prayed, and preached nearly all night. About fifteen of the company were saved. A church was established, and the man of the house where the dance was held was made a leader. This was the beginning of a great revival, and a number of the young men saved at the meeting in a dance room became preachers.

Mr. Cartwright lived to be an old man, and always was true to God and ready to help others find this great salvation. It pays to be true to God and to be a brave worker for Him.—Contributed.

—God's Revivalist

Signs and Sins of the Times

(Continued from page 10)

they do not believe. And this is what we have got to — all things from frogs' spawn; the gospel of dirt is the order of the day. The older I grow — and now I stand upon the brink of eternity — the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes, 'What is the chief end of man?' 'To glorify God, and enjoy Him for ever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."

The heavens declare thy glory, Lord,

In every star thy wisdom shines;

But when our eyes behold thy word,

We read thy name in fairer lines.

The rolling sun, the changing light,

And night and day, thy power confess;

But the blest volume thou hast writ

Reveals thy justice and thy grace.

Great sun of righteousness, arise,

Bless the dark world with heavenly light;

Thy gospel makes the simple wise;

Thy laws are pure, thy judgments right.

—The Pentecostal Herald