



# GOD'S MISSIONARY STANDARD

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

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

Volume 13

(Issued monthly, \$1.00 per year)

June, 1962

No. 10

*Like the Last Bit of Sand in an Hourglass . . .*

## Time Is Running Out

By PAUL S. REES

*"But this I say, brethren, the time is short." (I Cor. 7:29).*

Much of our modern living seems to take the form of a race against time. We are forever competing with the clock or the calendar. Indeed this fact constitutes, for many of us, one of life's minor, if not major, irritations.

To carry out this assignment, to read this book, to teach this lesson, to make this sale, or even to complete this vacation, we have just so much time and no more. There may be exceptions, but this is pretty much the rule in our hard-pressed, clock-punching world.

Paul felt that time, like the last bit of sand in an hourglass, was running out. He felt therefore that measures strong and serious—yes, even extreme—should be taken to make every precious moment yield its full sixty seconds of value. Are there not good reasons for believing that we should feel the same way in this day of destiny?

To start where the circle of our thought is the largest, we apparently are justified in looking at our civilization as a whole and saying, "Brethren, the time is short."

It is not easy for our minds to conceive of the disaster that threatens now to engulf the world. This is particularly true of Americans, who never did develop any talent for pessimism. Yet optimism is not always the twin of common sense. There is a blind-date determination to look on the

bright side that stupidly ignores actual dangers.

### *Optimism or Fools?*

Dr. W. E. Sangster, of London, tells in one of his books about a man whose wife was gravely ill. Dr. Sangster called on her. The husband said cheerily, "She is bound to get better. I am an optimist, you know. I always look on the bright side of things."

"Nevertheless," reports the pastor, "I buried that man's wife before the week was out."

There ought to be some place allowed for the difference between being an optimist and being a fool. Our most discerning and realistic thinkers are giving us a straight talk these days. They

\*\*\*\*\*  
BE SURE TO READ  
THE LETTER FROM PENNS  
CREEK CAMP BOARD  
ON PAGE FIVE  
OF THIS ISSUE.  
\*\*\*\*\*

are warning us that nothing short of a tremendous spiritual recovery will save us from the shattering of our civilization.

Sometimes it appears that the ominous rush of events and the tragic dribbling away of our golden hours are more sharply felt by the scientists than by representatives of the Church. If the politicians and preachers, along with millions of money-grabbing, pleasure-intoxicated Americans, are dull to the fact that the time is short, the men who are working

on the weapons of war are stingingly awake and are trying to wake up the rest of us to the fact that civilization may not be more than a short time away from its catastrophic ending.

In the light of these conditions, do not Paul's words take on a new and biting meaning: "Brethren, the time is short!"

You say, "Yes, but what do you want us to do?" It is a good question.

The other day I read an editorial entitled "Hydrogen and Hysteria." The gist of it was that the sensational revelation of recent months with respect to a super-bomb and its terrors have been, in the main, wrongly slanted. They have been twisted to mean nothing more than this: that we should get more and more infuriated at Russia and throw more and more millions of dollars into building a purely material defense against her. If that is all that we can see in the threat of doom that hangs over the world, then it is a form of hysteria.

What is needed is a much more wholesome use of the fears that now have taken hold of men's hearts. All of our world leaders need to humble themselves before Almighty God. Our godless cleverness has had its day—and failed. God's Christ is the way out. But "the time is short!"

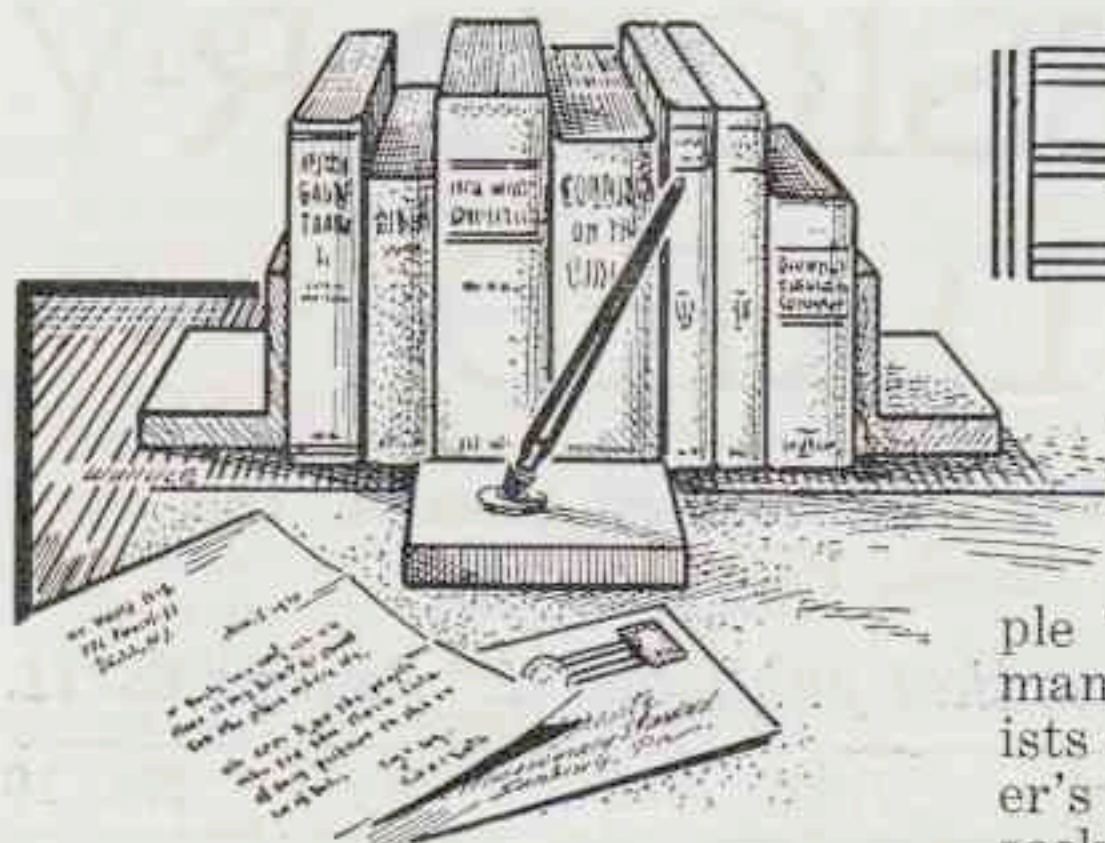
### *A Message for the U. S. A.*

Think, in the next place, of our nation, and see if there is not a solid message for the United States in this cautioning word of the apostle.

In many ways we have been a spendthrift people. The vast territory to which our fathers came seemed to hold endless possibilities for exploitation. We were

(Continued on page 9)





# EDITORIAL

Thomas E. Frantz...

"For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me." Nehemiah 4:18.

## Fighting and Building

April 23, 1962, is a day that we will remember, for it was on this afternoon that the historic old tabernacle on the Penns Creek Camp Grounds lay in ashes, after a tragic brush fire was fanned into a blazing inferno by high winds. Firemen — 150 of them from nearly a dozen hose companies — worked hard, but we could save nothing. Fortunately, the dorms and dining halls, as well as the cottages, were spared.

Now there must come the task of re-building from the ashes. As this is being written plans are under way for the 1962 Camp, as scheduled, and materials and equipment is already being sought for a new tabernacle, to be ready for 1963 Camp, God willing.

### Romans 8:28 Covers All Situations

General Superintendent Straub, while in conversation with the Editor the day following the fire, said: "If we still believe that Romans 8:28 is true, we must accept this loss as the will of God." It is all too true that many cannot understand where the "All things" come in when God's Sanctuary has been destroyed, but rather than trying to rationalize in this matter, let us submit ourselves to the Will of God, without questioning.

### A Mecca for Saints in the Past

The writer well remembers the glory that attended his soul on the early years of the Camp Meeting at Penns Creek. Shavings flew in all directions when God's peo-

ple "took the aisles," in the same manner as the old-time Methodists of the past era. The mourner's bench was crowded with seekers, and happy finders were everywhere. Can it be that such scenes will no more be witnessed, we find ourselves asking? Ah! Yes, but they will, God willing, for we intend to do what Nehemiah did in Bible days, work with "his sword girded by his side." We cannot allow the preaching ministry to suffer while we build sanctuaries; this is possibly the reason many churches suffer when they enter a building program: too much emphasis on building alone, and forgetting to be concerned enough about fighting sin and the devil with the "Sword of the Spirit."

### Sacrifice Will Be Required

It is quite interesting to note that many people can live in the latest split-level ranchers on a wooded lot; a new auto, complete with power equipment, high-performance engine, 4-speed "gear box," and so on, is parked in the garage. Children have walking, talking, crying, laughing, moving dolls. Junior's bicycle even has a transistor radio up front. Yet, to this same group, God's work can take second best, for they seem to care little if the roof leaks, the foundation sags, or the windows rattle. It's just the Church, and anything's good enough for God. From where the writer sits, **THE BEST IS NOT TOO GOOD FOR OUR GOD!**

### You, Too, Can Help in This Effort

Wouldn't it be wonderful if the hundreds reading these lines would sit down now, address an envelope with your contribution to the new tabernacle fund, and mail it today to:

PENNS CREEK CAMP  
MEETING  
NEW TABERNACLE FUND  
PENNS CREEK, PENNA.

A receipt will be sent, upon your request, so that you may take

proper deduction from your income tax return, if you so desire. God bless you. Pray for the 1962 Camp.

—Thomas E. Frantz



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## D. L. Moody and the Atheists



Among the most remarkable scenes I have witnessed was one in East London during the visit of those beloved and honored men of God, Moody and Sankey, in 1883-84. The hall was in the center of the dense working population of that quarter, where men by the hundred thousand worked and lived in workshops and factories. One Monday evening had been reserved for an address to atheists, skeptics, and free-thinkers of all shades.

At that time Charles Bradlaugh, the champion of atheism, was at his zenith. Hearing of this meeting, he ordered all the clubs he had formed to close for the evening, and instructed all the members to go and take possession of the hall. They did so, and five thousand men marched in from all directions.

The service commenced earlier than usual, after the preliminary singing. Mr. Moody asked the men to choose their favorite hymns, which suggestion raised many a laugh, for atheists have no song or hymn. The meeting got well under way. Mr. Moody spoke from the text, "Their rock is not as our Rock, even our enemies themselves being judges." He poured in a broadside of touching incidents from his own experiences. The great mass of men, with the darkest, most determined defiance of God stamped upon their countenances, faced this running fire attacking them in their most vulnerable points, namely, their hearts and their homes. But when the sermon was ended, one felt inclined to think nothing had been accomplished, for the message had not appealed to their intellects or reasoning faculties, and had convinced them of nothing.

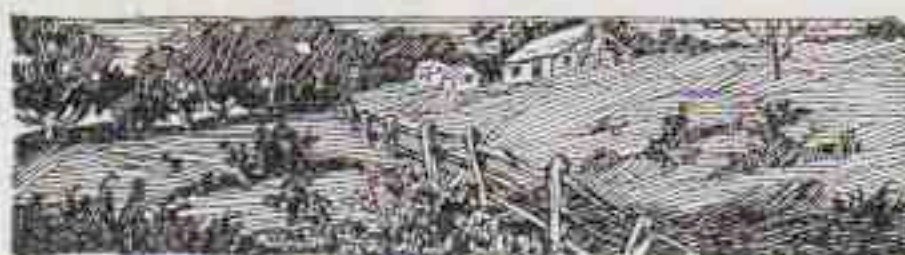
At the close Mr. Moody said, "We will rise and sing, 'Only Trust Him,' and while we do so, will the ushers open all the doors, so that any man who wants to leave can do so; and after that we will have the usual inquiry meeting for those who desire to be led to the Saviour." I thought, "All will stampede, and we shall only have an empty hall"; but instead, the great mass of five thousand men arose, sang, and sat again, not one man vacating his seat.

Mr. Moody then said, "I will explain four words — **receive, believe, trust, take Him.**" Broad grins pervaded that sea of faces. After a few words regarding the term **receive**, he made the appeal, "Who will receive Him? Just say, 'I will.'" From the men standing around the edge of the hall came some fifty responses, but not one from the mass seated before him. One man growled, "I can't," to which Mr. Moody replied, "You have spoken the truth, my man; glad you spoke. Listen and you will be able to say, 'I can,' before we are through." Then he explained the word **believe**, and made his second appeal: "Who will say, 'I will believe Him?'" Again some responded from the fringe of the crowd, till one big fellow, a leading club man, shouted, "I won't." Mr. Moody, overcome with tenderness and compassion, burst into broken, tearful words, half sobs: "It is 'I will' or 'I won't' for every man in this hall tonight."

Then he suddenly turned the whole attention of the meeting to the story of the Prodigal Son. He said, "The battle is on the will, and only there. When the young man said, 'I will arise,' the battle was won, for he had yielded his will; and on that point all hangs tonight. Men, you have your champion there in the middle of the hall, the man who said, 'I won't.' I want every man here who believes that man is right to follow him and to rise and say, 'I won't.'" There was perfect silence and stillness; all held their breath till, as no man rose, Moody explained, "Thank God, no man says 'I won't'! Now who'll say, 'I will'?"

In an instant the Holy Spirit seemed to break loose upon the great crowd of enemies of Jesus Christ, and five hundred men sprang to their feet, their faces wet with tears, and shouted, "I will, I will," till the whole atmosphere was changed, and the battle was won. Quickly the meeting was closed that personal work might begin; and from that night till the end of the week nearly two thousand men were swung from the ranks of the foe into the army of the Lord by the surrender of their wills. They heard His "Rise and walk," and they followed Him. The permanency of that work was well attested for years afterward, and the clubs never recovered their footing. God swept them away in His mercy and might by the Gospel.

—Alliance Weekly



## New Creation

(Continued from page 7)

God, because what is true of the universal is true of the particular."—*Forsyth*.

When a man follows up by obedience the performing of the new creation in him, he enters into identification with Christ. Identification is not experienceable; it is infinitely more fundamental than experience. We enter into identification by the door of obedience, but the oneness is a revelation. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God"—confess, that is, say with every corpuscle of your blood that Christ is come in your flesh and is being manifested. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of antichrist."—1 John 4:2, 3. We all have that in us which will connect us with the spirit of antichrist if we do not go through identification with Jesus in His death, so that the life we now live proves that "old things are passed away;

behold, all things are become new." The miracle of becoming a Christian is that the Spirit of God bears us into His Kingdom, and then these things begin to be unveiled to us for our instruction; the danger is lest we refuse to "press on unto full growth."

The new creation is not something you can hold in your hand and say, "What a wonderful thing God has done for me"; the one indelible sign of the new creation is "My peace." It is never safe to trust in manifestation and experiences; where the miracle of the new creation touches the shores of our individual lives it is always on the line of "My peace I give unto you." That is the meaning of "And all things are of God, who hath reconciled us to himself by Jesus Christ."

—*God's Revivalist*



## Our Exchange Editors Write Us



The following are taken from the letters received from Editors of publication with which the STANDARD exchanges:

*The Pilgrim Holiness Advocate*

May 1, 1962

Dear Brother Frantz:

Very sorry indeed to learn that the Penns Creek camp meeting tabernacle was destroyed by fire. But am glad you brethren plan to go right ahead with the work.

Sometimes disasters like this have worked out for the good of the work.

May God be with you in the work.

Your brother in Christ,  
(Signed) P. W. THOMAS,  
Editor  
*Pilgrim Holiness Advocate*  
\* \* \* \*

*God's Revivalist*

April 30, 1962

Dear Brother Frantz:

Your letter containing the sad news of loss by fire reached me here. I rejoice in the spirit of victory that permeates your note that you and your co-workers will "rise and build." His best to you always.

Sincerely yours, in Christ,  
(Signed) Florence Carlson





# The STANDARD PULPIT

## Christ's Blood, Our Conquering Weapon

By GEORGE I. STRAUB

Rev. 12:11 — *"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death."*

Of the many themes, topics, and subjects discussed in the Bible there are three that appear to be very distasteful to the modernist and Christ rejector. They are:

1. Holiness
2. Hell
3. The Blood

One of the most abused of these three is that of Holiness or heart purity. We can well see why Satan opposes and fights this line of truth after reading Christ's sermon on the Mount. Christ hadn't more than started His sermon on the Mount until we read these words. Mt. 5:8 — *"Blessed are the pure in heart for they shall see God."*

Have you ever listened to milk, grocery and oil companies advertise their produce and products as being 100% pure? The thing they are trying to get across to the public is this: We deal in the genuine. Most everyone desires the best when it comes to homes, cars, clothing, foods, education, insurance and many other things. However, when it comes to pure and undefiled religion immediately the cry goes forth, "I can't accept that as the Bible teaches us." If we say that we have no sin, we deceive ourselves, and the truth is not in us.

This verse of scripture is a perfect picture of the unconverted man's heart, and is in harmony with St. Paul's letter to the Church at Rome. Romans 3:23 —

*"All have sinned and come short of the glory of God."*

St. John further stated: I John 1:10 — *"If we say we have not sinned, we make him a liar, and his word is not in us."* This is one of the arguments used by the devil and his crowd to keep men from seeking God. Satan knows there is no redemption for himself, therefore, he is set to destroy and damn every human being if possible. There is just one thing wrong with this teaching and doctrine, we must live and die in our sins. It is wrong and unscriptural.

Turn to I John 1:9 — *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* Let us look at verse 7 in the same chapter: *"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."*

The blood is the cleansing agent in ridding the heart of its sin and impurities. The atonement is one of the great fundamental doctrines of the Bible. If we eliminate the cross, the blood, the suffering, and the death of Jesus Christ, our hope is in vain. The Christian religion would then be as much of a failure as the false systems of the world.

The object of the atonement was to remove all obstacles in the way of a complete reconciliation between the sinner and God. Removing them in such a way that it would satisfy God and open up the way for the sinners' salvation.

Jno. 14:6 — *"Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father, but by me."*

Eph. 2:13 — *"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."*

While the atonement opens the way for all mankind to be saved, yet the word does not say nor imply that all will be saved. The

atonement is not an acquittal. Only those who repent, and believe the benefits of its saving virtues.

In the text lifted for our meditation the church is set before us in a state of triumph, having conquered all its enemies and received its reward.

The word "overcome" suggests conflict and battles. How could there be a victory without a battle. It is one thing to fight and another thing to overcome. We would do well to remember that Satan is the Christians adversary and will continue his fight until we draw our last breath. This is made clear by the Apostle Peter.

I Peter 5:8 — *"Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."*

Another translation of this verse reads thus: "Be circumspect, and on the alert. Your enemy, the Devil, is going about like a roaring lion to see whom he can devour."

God not only gave John a revelation of the Saints in heaven, He also revealed unto him by which they overcame the evil one. They overcame him by the blood of the Lamb and the word of their testimony.

In times of conflict and battle they stood firm against the world, the flesh, and the devil and plead the blood, and testified to an experience that went far beyond church membership. It is good to be a member of a good orthodox church. However, it takes more than this to help us to withstand the wiles of the devil.

It took dauntless courage to face the storms of opposition and declare the doctrine of a bleeding Saviour. The text further reveals they were not ashamed of their hope, nor did they count their lives dear unto themselves.

They possessed a love that was stronger than death. They took the attitude, to be absent from

(Continued on page 10)



1 June 1962  
The Standard Family  
Anytown, U.S.A.

Christian Greetings

At The Request of the Editor, Friends,

I am writing this personal letter for the benefit of our many campers who attend the Penns Creek Camp Meeting. Many of you have, doubtless, been wondering about the future of the Camp, as to whether we will have a Meeting this Summer because of the destruction by fire of our tabernacle on April 23, last. I am happy to inform you that our plans have not been changed as to the yearly services, but this Summer it will not be possible for us to use the planned tabernacle, but arrangements have been made to use a large tent, which will seat nearly 1,000 people, for the July 18-29 meetings.

Through the kindness of Mr. Paul Martin, a close friend of ours, we have secured this temporary arrangement, and have the privilege to use the large canvas tabernacle, which brings us back to the manner we began in the 1930's before the old tabernacle was constructed in 1938.

To us who were at the scene, when the old tabernacle went up in flames, it was a sight long to be remembered. In but a matter of minutes everything was gone but God and our precious memories. What was once a great soul-saving station, and an oasis for the refreshing of the saints, is now charred wood and ashes. While there are some things hard to understand, I am sure God knows what it is all about. Therefore, I am comforting myself with one of the first promises I claimed as a young Christian:

"And we know that all things work together  
for good to them that love God, to them who  
are the called according to his purpose."

Romans 8:28

With the tabernacle and all furnishings (Pews, Musical Instruments, Sound Equipment, etc.) destroyed, there is nothing left for us to do but to face the challenge of erecting another building, if we are to continue the Summer meetings. Many have already pledged to donate labor. However, we need others to help us secure the steel trusses, lumber, blocks, as well as interior furnishings and equipment. Your contribution to the NEW TABERNACLE FUND can be mailed today to: PENNS CREEK CAMP MEETING, PENNS CREEK, PA.

If Jesus tarries, and spares our lives, we will be looking for you at the big tent July 18-29, 1962. Reverends Wilcox from God's Bible School and H. Robb French from Hobe Sound, Fla., will preach the Gospel in God's will, we are sure.

Yours, "Serving the Master,"  
Rev. George I. Straub  
Camp President

GIS:tcf



# Missionary Crusader's Page

## Reaching Youth for the Saviour

### General Rally Report

On Monday, April 30, Missionary Crusaders from 12 different congregations, filled the Sunbury Church to capacity, with 137 present for this General Rally. It was a rich blessing to hear the special numbers in song given by the Millmont and Shamokin Churches. Rev. and Mrs. Arthur Thomas sang a special song, which inspired our hearts. Reverend Hevalow, host pastor, sang in the spirit as he led us in choruses.

Rev. Russell T. Herr, General Secretary, spoke to us on the familiar words, "Remember now thy creator in the days of thy youth." Youth needs to have the Holy Ghost indwell them so that they may be a power for God, he said. Youth is the time to develop character, principles of righteousness, and a living faith found in Christ Jesus, he declared. There is the way of easy money, which leads to the depths of sin, and a life of moral decay, in contrast to that of moral decency and holy living found in Christ's salvation, the General Secretary said.

Rich nuggets of spiritual truth were gleaned by all who found time to attend this good rally.

—Rev. Alvin Shaffer, Reporter

### Missionary Crusaders Youth Convention

Saturday, June 30  
Millmont Church

Route 45, East of Mifflinburg, Pa.  
10:00 a.m. — 2:00 p.m. — 6:30 p.m.

Speakers To Be Announced

Other information will be announced by the pastors in your home church before June 30.



### Father's Bible

While out making pastoral calls, following the usual custom of my ministry of reading and praying with my families, I said to the wife of one of my elders, "Will you please hand me a Bible?" In complying with my request the good lady said, "Doctor, this was my dear father's Bible. I can assure you I prize it very highly." There was in her tone a certain pathos which appealed to me very strongly. I made up my mind she had a reverence for the Old Book, says J. W. Campbell, in the Christian Intelligencer.

The Book this good woman handed me was not an ornamental Bible. This Book gave strong evidence of daily and long-continued use.

Upon opening it I was not only surprised but delighted to find the following inscription: "Daniel Rowley. From your friend, Cyrus W. Field, New York, January 1, 1849."

The giver of this Book was a man of world-wide reputation, the man who laid the first trans-Atlantic telegraph cable.

Possibly in his busy life Mr. Field did not stop to ask what the influence of this Bible would be, but the influence of the Book was marked. The recipient became a thoroughly consecrated man. His home was dedicated to God.

His daughter said that her father had family worship morning and night. Not only so, his family were always in their place at church. He was superintendent of two Sunday schools. The influence of the dear old Bible did not stop here; it has been like the "tree planted by the rivers of water," striking its roots down deep in the promises of God. Not only his children, but his grandchildren, have come into the church one by one.

What is this, after all, but taking God at His Word? "For the promise is unto you and to your children." —The Armory

(Cut Along Dotted Line For Removal)

Form A-861

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Form B-1

### Help - Your - Neighbor, Good - Reading - Blank

Gentlemen:

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

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City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

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



## MESSAGES FROM MEN NOW IN THE PRESENCE OF THE KING

**Editor's Note:** Oswald Chambers was an unusual preacher, and a very unusual writer, as you will discover in carefully following his items, as in this article. His thoughts are deep, and often one must re-read them several times to fully appreciate what he is saying. May God bless his sainted memory.

### New Creation

OSWALD CHAMBERS

*"Wherefore if any man is in Christ, he is a new creature (there is a new creation. R. V. Marg.)"*  
—2 Cor. 5:17.

The creation performed by God is what the Apostle Paul calls it — a *new creation*; it is not the bringing out of something already there, but the creating of something which was never there before, as an entirely new creation, as unlike anything born in a man by nature as Jesus Christ is unlike anything produced by the human race throughout its history.

1. *Invasion.* "My little children, of whom I am again in travail until Christ be formed in you."  
—Gal. 4:19.

"We all become Christians by a miracle, not by a verdict and not by an inference, but by a decision and an obedience."—*Forsyth.*

It is impossible for a man to become a Christian by natural reasoning effort, which is simply the working of his own mind; a man becomes a Christian by having wrought in him "a new creation," and that new creation is "the forming of the Son of God" in him. "Old things are passed away; behold, all things are become new." God does not discard the old, He creates that in the old which makes the old and the new one. By "old things" Paul means much more than "the old man"; he means everything that was our life as natural men before we were recreated in spirit by Christ. Regeneration involves a radical alteration until the whole life is Christ-centered and you can't be roused to any other interest. Only one thing brings a man there, and that is the deliberate faith in God which will enable Him to perform the "new creation" by means of the redemption of Jesus.

The new creation is based on the new man in Christ (see Eph. 4:

24), not on the natural gifts of the first Adam. The natural life is not obliterated; when I come to God in the abandon of faith He creates supernaturally on the basis of His own nature, and the Spirit of God makes me see to it that my natural life is lived in accordance with the new life formed in me. Our Lord can never be spoken of in terms of the natural virtues, they don't apply to Him, and they don't apply to the new man in Christ; all that is taken knowledge of in those possessed by Christ is that they have been with Jesus; the dominating personality that tells is that of the Son of God; it is His life that is being manifested.

2. *Incorporation.* "Christ in you, the hope of glory."—Col. 1:27.

"As God was in Christ historically, so He is in me now by the miracle of new birth. As God was manifest in Christ, so He is manifest in 'Christ in me,' which is the hope of glory, being the ultimate outer external manifestation of that inner hidden miracle."  
—*Forsyth.*

"Christ in me" means ultimately "me" altogether in Christ. That is, "Christ in me" means that I am willing to let Christ "grow in me." The obverse side of "Christ in me" is "me in Christ"; it is an incorporation. "That ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith."—Eph. 3:16, 17. How much of "me" is there? The only thing of "me" is "the inward man," all the rest is Christ. If my inward man is possessed and strengthened by the Spirit, it means not only that I am in union with Christ, but I am identical with Christ. Our Lord was not one with His Father by a union; the Father and the Son were identical. "I and my Father are one," said Jesus. The Apostle Paul mentions this identical oneness when he says, "I live; yet not I, but Christ liveth in me." What sounds mystical and unpractical to anyone not born again is a glorious reality to the saint.

Our Lord always speaks in terms of personality, never of individuality, and His conception of personality is His own oneness with the Father. The characteristic of my natural individual life is the opposite, it is all independence and pride; not only independent naturally, but independent of God. Christ never triumphs in my moral triumphs, because they exalt that which is my inheritance by nature; and that God can bless only through sacrifice and death. The corrupting of the natural virtues is painful because it is a blow at the deepest inheritance of the natural man. The evidence of the new creation in me is that I submit to God more and more easily, surrender to Him more and more readily. "For it is God which worketh in you both to will and to do of his good pleasure."  
—Phil. 2:13. God does the supernatural, I have to do the doing. It is not that I get a new point of view through study, but it is in the same "you"; when Jesus Christ gets possession of me it is another "me"; you may search for the old "me," but you cannot find it. It is not that I consecrate my natural individual life to God, I immolate it, offer it up to God. The real burnt-offering God requires is "a living sacrifice," the giving back to God the best He has given me that it might be His and mine forever.

All this is involved in "becoming a Christian by a miracle." "If only I could understand it all, it would make me a Christian" — you can be made a Christian only by a miracle, and you can stop at any point you like. "I don't intend to go through this" — and you don't need to; but it will be a terrific awakening when you see Jesus and realize that you prevented His getting glory in your life.

3. *Identification.* "And ye are Christ's; and Christ is God's."  
—1 Cor. 3:23.

"Christ is God's" in this connection is the return to the original with that which the original never had. The original had the intention; the return back of Christ to God is the expression of the intention, and the expression of the intention is sinless humanity. That miraculous purpose is enacted in the life of every individual saint who is obedient to

(Turn back to page 3)



## The First Furlough

Mrs. William Klinger

Part 2

It was with great joy that Dr. Lund, after a long trip, stepped from the train at St. Paul, Minnesota. Tears of joy filled the eyes of his aged parents as he stepped upon the platform. Dr. David Lund's brother John was there to take him to their home.

A special meeting had been arranged the following Wednesday evening in which Dr. Lund told of the work in China and the great need there. The Lord came very near and many began to realize their personal need of Christ.

Though the church was crowded, one person attracted his attention. Mrs. Lillian Harnby had been brought in a wheel chair. She was a widow. For years, she had spent her time in bed or in her wheel chair. She listened to the doctor with quiet interest, and little show of emotion. She was a patient Christian woman; loyal in local good works; but it was definitely known that she did not believe in sending money abroad. After church, Dr. Lund stepped over to speak to this afflicted woman. The doctor accepted her invitation to call on her the next afternoon.

Dr. Lund was greeted at the door by Mrs. Harnby's only daughter, Carmen. "Carmen Harnby," repeated the doctor.

"David Lund," Carmen looked puzzled, her mind went back over twelve years. "I didn't connect the name. You are the one who married Martha Day and went to China. Of course I remember you both from college."

"And, Carmen, I thought you were going to China the next year. I never heard of you since. Didn't you go after all?"

Carmen bit her lip as she shook her head.

Mrs. Harnby, as she lay resting on the couch, volunteered the answer to the doctor's question.

"No, doctor, Carmen didn't go to China. It was all my fault. I see it now. I see it now when it is too late. God forgive, but I wronged Carmen. Because I thought my only daughter was going to China, I hardened my heart against the work abroad. I didn't intend in the first place to keep her from going at all, but she had been gone so much that I begged her to stay home a year after she finished college. When the year was up it was just as hard to see her leave so I told her that if she would only stay another month, I'd let her go. Perhaps because of this I have had this affliction which came suddenly upon me before the month was up. Carmen decided to stay with me till I got better, but I constantly grew worse. Finally she decided to give up her plans forever. She was so unselfish about it and has instead done all she could to help with the young people's work in the church. She has cheerfully cared for me and never held it against me. Why, oh, why, was I so selfish?"

"But since I heard your appeal in the church, I have pictured the need and my duty. I cannot undo the past. Carmen's twelve years that she had planned to be in China have been spent with me. But," she paused to rest, "I have been impressed that I should do

something very definite to make up for the past, but I must think some more about this before I tell my plans."

The afternoon was spent very pleasantly talking over college days. During the summer, Dr. Lund called on this afflicted woman a number of times. Each time she expressed her interest in the work in China and could not forget that she had hindered the work there. "I'll make it up some way, some way," she mused. The doctor could see that she was growing weaker each time he called. He wondered how she intended to make up for the loss to the work in China these many years.

"Too bad, too bad!" said the doctor half aloud as he retired for bed one evening. "To think this mother has stood in the way of her daughter's becoming a missionary for twelve years, and now she, sitting in a wheel chair, unable to walk, talks about making it up some way. How does she intend to do it? What can she do? She can't undo the wrong she has done to either Carmen or to the work in China. Carmen was consecrated. God called her. She received an education for the work. Instead she has been schooled in many other ways. She has helped in the local church work. God works in mysterious ways through His people though it is hard for us to see what His will is." He could not get his mind off this afflicted woman who was constantly talking about what she was going to do.

The doctor left for a few weeks to visit his sisters in a distant state. Time was rapidly passing and still he had only received some very small gifts for the work in China. Yet he believed God would place it upon some heart to give. About this time he met a young attorney with whom he had gone to school. It had been reported that this attorney had inherited quite a sum of money. Could it be that the Lord would impress him to give of his abundance? One day Dr. Lund told this young attorney of the work in China and of the great need there and asked him if he would not like to have a part in the work there. The young attorney sat very thoughtful — then he picked up his check book and wrote out a check for \$500, which was the largest donation Dr. Lund had received from any one person.

The next day a telegram came that he was to return to St. Paul at once as Mrs. Lillian Harnby must see him. He had planned to stay here for two weeks longer and was rather vexed to have his visit cut short, but perhaps he should humor the afflicted woman. He found that he had exactly five hours till the next train was to leave for St. Paul. During that time he must see some of his friends and pack his belongings. He wired back that he was coming on the next train.

What could Mrs. Harnby want? Was she at the point of death and wanted to see him especially? He could not understand it.

Dr. Lund arrived at the station a couple of hours before daylight and took a taxi to his home. His folks knew nothing of his call to return. However, he decided to go to the Harnby home as early in the morning as he thought best.

Dr. Lund had to walk three blocks from the street car line to the Harnby home. As he walked slowly along, he was deep in thought. "All things work

together for good for those that love the Lord." God must have a purpose in calling him back from his visit. He had been reluctant to leave, but he felt impressed that there must be some purpose in this call.

Carmen answered the doorbell, after wiping the tears from her eyes. A strange feeling went through the doctor. Was it possible that Mrs. Harnby was dead and he had come too late to talk to her?

"Mother is getting weaker all the time and her days here are few. She spent a very restless night. Whenever she awakened from a little nap, she kept asking if you weren't here yet and said she positively had to see you. She won't tell me what she wants of you. I'm so glad you came — if it will relieve her mind any. As she has just gone to sleep, we shall not disturb her till she awakens." Dr. Lund and Carmen visited in the parlor till the nurse beckoned to them to come into her room.

Mrs. Harnby looked up and smiled, "I told you he would come, Carmen. I just knew he would."

As soon as the doctor and Carmen had entered the room, she asked to have the door closed as the nurse passed to the hall to permit the visitor to be alone with the family.

"Well, what's the idea?" but Carmen said no more — for her mother must have her way now.

"Doctor," she spoke slowly. "I dreamed the other night that Jesus stood before me and said, 'Sister, these also are Mine.' I knew He meant the people that come to your hospital. The time has come that what I do, I must do quickly and you know I told you I'd try to make up for the past. God has impressed me that I must help. What I have to say will be very important to you in your future work. It may give me some pleasure, too, although it is rather late for me to find any pleasure in this life now. But God has given me peace and assurance that I shall meet you both again. I am so glad I heard your appeal, Dr. Lund."

Mrs. Harnby rested as she turned her face toward the window, where the sun's rays trickled in through the branches that rose and fell in the breeze.

Presently she came back. "My days are fewer than the fingers on my hand."

"I am placing \$10,000 to the direction of the board of missions for your hospital in China. The rest of my money is for Carmen. She has given her very life for me and I wish that I could compensate her for what she has meant to me — but it is one of those things that money cannot buy. My future is all in God's hand. Pray for me just a moment."

"Why Mother, I never knew—," said Carmen.

After a moment of silent prayer, the doctor almost choked as he said, "I have prayed for this money, but I had no idea that you had the money needed for our work in China."

Full emotion surged up into the doctor's heart, as he folded the thin weak hands within his own quivering ones and upon them he placed a kiss of gratitude saying, "Mother dear, you may be assured that your money will be used to the very best advantage."

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## Time Is Running Out!

(Continued from page 1)

reckless with our wild life. The law of action was "Shoot and kill, and shoot and kill."

So it came to pass that by the time the states and the federal government got around to the business of setting up game preserves, and parks, and establishing set times for hunting, some species of animals and birds had been rendered virtually extinct. It is stated on good authority that when the white settlers were forming their first colonies here, there were not less than 75,000,000 head of buffalo roaming the land. Today there are approximately 4,000 left.

Similarly, we have been reckless of our top soil. What we have not exhausted by overplanting we have permitted to get away from us by a preventable erosion. Land experts estimate that for years we have allowed 40,000,000,000 tons of the "good earth" to be washed into the Gulf of Mexico annually.

In our greed for quick profits we adopted, in farming, the law of "Plow and plant, and plow and plant." When the land gave out, we simply moved west and took more land. But that time is past; the Pacific Ocean has seen to that!

We have done much the same thing with our forests where for years the law of operation was, "Cut and sell, and cut and sell."

In these areas of our national life we have begun in comparatively recent times, to wake up. We discovered that time was running out. With a wanton wastefulness we were destroying our natural resources, and the day of reckoning was just around the corner.

We are moving fast in some other directions, with little indication that we realize that there, too, time is running out on us.

Some years ago we embarked upon a national policy of "Spend and tax, and spend and tax." With our federal debt mounting by the hundred of millions even in peace time, we need the courage to say to ourselves, "Brother Americans, the time is short! We cannot keep this up and hold on to the America that our fathers bled to create."

Fabulous debt and equally fabulous taxes are not our worst na-

tional threat. Our gravest peril is the general weakening of our moral fiber.

### *Drunken Congressmen*

When it was reported recently that congressmen had been observed in a state of intoxication while presuming to transact the nation's business, one of our big city columnists made it a point to conduct a personal investigation. The best that he was able to report to some of his disturbed readers was that there is no more drinking to excess among these top legislators than might be found in an average group of men of similar size. It was not denied that congressmen have been on the floor while in a more or less befogged state of mind induced by over-imbibing. It just is not pleasant to think of men as weak as that making critically important decisions at national and international level.

This cancer of moral uncleanness has been spreading through our land. Are we going to check it or not? Time is running out on us. What Washington needs is not so much a political, as a spiritual house-cleaning of the kind that will put the fear of God in the hearts of those who occupy the seats of the mighty.

We need to set our house in order on those dear shores where waves the Stars and Stripes. We need to listen to some prophet of God who will say to us, "Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward," (Isaiah 1:4). We need to confess our sins. In Washington, in every state capitol, and in every city hall in these United States, we need to make way for sober and righteous leadership. We shall do it or else. For "Brethren, the time is short."

### *About the Church*

There is a third sphere where the truth of our text needs to be emphasized. I am thinking of the Church. More especially I am thinking of the Church's responsibility for the evangelization of the world with the good news of Jesus Christ our Lord.

"Go ye into all the world, and preach the gospel to every creature," (Mark 16:15), "And, lo, I am with you alway, even unto

the end of the world," (Matt. 28:20). Ah, that puts a time limit on us! The age will end. The night will fall. The door will close. The sickle of harvest will be laid down.

Who knows precisely when this age of the Church's witness to the world will end and Christ will return? No one! But there are millions of believers who feel the end is not far away. Besides, whether the age of the Church's responsibility is about to end or not, it is clear that some of the largest fields of missionary endeavor are now standing open to the Christian gospel with but little assurance that they will remain open much longer. In China we had our great opportunity at the end of World War II. But our government elected to back Western Europe against the rising Communist tide and to write China off as a loss of not too great importance. Now, with Communism in the saddle in China, the door of freedom for the missionary is closed. The time was short, and we let it slip from us.

The opportunity for missions is almost unprecedented! And yet, world conditions being what they are, it must be added: "The time is short." What we do, we must do now!

I cannot conclude without narrowing the application of this text to our personal lives.

Some of us have unfinished business with Jesus Christ, and we are much too careless about it. Some of us have an exterior coating of Christianity, but Christ has never been allowed to storm with His love the inner citadel of our hearts and capture us at the center for Himself. Some of us have made promises to ourselves or to Him that at an early date we would make our decision and cast our lot with Him, but we go on day after day with those promises unkept.

Today there is a voice calling to us: "The time is short! The time is short!"

—*Pilgrim Holiness Advocate*

## THE FIRST FURLOUGH

(Continued from page 8)

Carmen will be yours as long as you need her — but when you don't, she will be mine. Together we will work for the needy in China — and when the Righteous Judge shall give His rewards you will have your share."

"God bless you both," she whispered as she fell asleep. —*Christian Life*





# Missionary Message

February, 1962

Dear Ropeholder:

Wouldn't you like to come with Flo and me on one of our long walks in the night to take care of a patient?

It was a beautiful night. The stars were shining brightly, and the moonlight was so brilliant we hardly needed to use our flashlights. As we walked along we remarked about the glory of God's handiwork. Harold Harrison, one of the builders, went with us to see what we do when we visit those who are shut-in.

We were going to take care of a woman who had a large abscess on her abdomen. She has had two operations, had been in the hospital for six months, and had already spent several weeks at home with no noticeable improvement. When we urged her husband to take her to the Cap for further treatment, he refused, saying that the doctors there had told him nothing more could be done for her. We were greatly concerned about her soul's salvation, because we knew she was not prepared to meet God.

Time after time we had prayed with her and spoken to her about giving her heart to God. There was never any intense resistance, but neither was there an acceptance of the truth.

This night as I prayed I felt that the Lord was helping in a very special way, and that her heart was softening. When I finished Harold asked me to interpret as he spoke to her. He told again the old, old story of Jesus and His love for *her*, and asked her to accept Jesus as her Saviour. It was only a mud hut, with a thatched roof, and dirt floor, but as we prayed the glory of the Lord came down and met that heart. For the first time a real smile lighted her face as she told us she was converted.

This is only one of the many who have found Christ during the past few weeks. Over one hundred conversions have been re-

ported. They have found God in the clinic, in the English class, in their homes, in open-air meetings, and just by listening to the radio. How we do praise God for this harvest! For years we have sown the seed; now, finally we are gathering in the sheaves.

Our responsibility is not ended. These new-born babes must be fed. In order to help these new babes in Christ to grow strong and healthy, we need workers desperately — Spirit-filled workers, men and women of God who carry a burden for souls. We need funds to continue the Gospel broadcasts, for this is all the food some of them receive for weeks at a time. And they need *your* prayers. Hold them up before the throne. Ask God to make them strong for Him.

Your co-worker in Haiti  
Ellen M. Bressler



## Christ's Blood, Our Conquering Weapon

(Continued from page 4)

the body and present with the Lord is far better. The Apostle Paul enjoyed such an experience when penning the words; "For I am in a strait betwixt two, having a desire to depart, and to be with Christ which is far better. Another secret to their victory is recorded in the faith chapter, Heb. 11:15 — "*Had they been mindful of that country from whence they came out, they might have had an opportunity to have returned.*"

The world had no attraction for them as they found greater riches and treasures in serving, and living and dying for Christ and His Kingdom.

The reason there is so much backsliding and defeat in the lives of those who profess religion is largely due to the fact that they are ever looking back and reasoning with the voice of sin and compromise. The most sure way to live a victorious life and conquer those things which defeat and weaken the inward man is to have faith in Christ's sacrifice and faith in His word. It is not enough to be merely a hearer of the word, we must be doers as well.

James 1:22, 23, and 24 — "*But be ye doers of the word, and not hearers only, deceiving your own-selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.*"

In order to live and die the life of an overcomer, we must be willing to forsake our sins, feel sorry for our guilt, and transgressions, and take up our cross and follow Him.

Until we can sing with the Poet, "Take the Whole World But Give Me Jesus," we are by no means a qualified candidate for the City Christ has gone to prepare for those who love Him.

In Rev. 21:7 and 8, God gave John a contrast between overcomers and unbelievers. "*He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone which is the second death.*"

One can well see why the Poet wrote the song, "Take time to be Holy," Speak oft with thy Lord; Abide in Him always, And feed on His word. Make friends of God's children: Help those who are weak. Forgetting in nothing His blessing to seek.



## WATCHING WASHINGTON... Arnold Kuhn



## Items of Church and State



**LOST RESPECT:** Republican Senator Margaret Smith of Maine asserts the United States has lost the respect and support of most Latin American Countries through failure to "slap down" the Castro regime in Cuba. In a Senate speech, she forecast a possible spread of Communism throughout Latin America, with Castro as the dictator. Many Latin Americans, she said, regard the Kennedy Alliance-For-Progress aid program as a shallow attempt to buy their friendship. She adds "Such aid will only bring contempt."

**COMMUNISM NO DANGER (?)**. In Los Angeles Attorney General Robert Kennedy described the American Communist party as a political organization of no danger. He said that although the party has only about 10,000 members, it is objectionable because it is dominated, controlled and financed by an outside power — the Soviet Union. Kennedy said the great danger is not from the Party but from espionage committed by representatives of the Communist Bloc Countries in the United States.

**ADMIT RED CHINA TO THE UNITED NATIONS.** The State Department stands accused today of trying to sell the American public on the admission of Communist China to the United Nations. The charge was made recently by Senator Strom Thurmond in an address before the D.A.R. Convention in Washington. The South Carolina Democrat also declared that the current State Department line "to the effect that the Communist empire is fragmenting is based primarily on an abundance of wishful thinking." Thurmond said: "there is no concrete intelligence information to indicate there is any sharp division among the Communists" — Red China and Russia included.

**PREACHERS AND DISARMING:** 500 Protestants — both ministers and laymen — are listed as signers of a statement calling on the United States to pull out of the arms race even if other nations fail to do so. The statement from the "Church Peace Mission" in New York urged the Government to respond to what it called "A Prophetic Christian Summons . . . and base its policy toward other peoples on resolute good will and reconciliation. . . ."

**MRS. EATON TO GENEVA:** 50 delegates of the Women's Strike-For-Peace organization are flying to Geneva to present to the 17-nation Disarmament Conference their views on keeping the peace. Among those in the group is Mrs. Cyrus Eaton, wife of the Cleveland Industrialist and friend of Soviet Premier Nikita Krushchev.

**NO COLLEGE CLASS ROOM SHORT-AGE:** From Boston comes the report of the Prudential Insurance Company saying that a survey shows there is no shortage of room in U. S. Colleges for qualified students. It says only 100 to 150 out of more than 2,000 colleges in the country are really hard to get into. It found half of all college applications go to fewer than ten per cent of the colleges. Thus, it says, "There are 25,000 to 30,000 empty seats in good colleges." The Insurance Company said the survey — made by college admission experts — showed half the students entering college never finish. And the high total of transfers indicated most students do not select the right college in the first place.

**DROP IN CONTRIBUTIONS:** The United Lutheran Church in America disclosed lately that it has been compelled to curtail its mission work as the result

of a 10% drop in contributions by its members. The executive secretary of the Church's Board of American Missions — the Reverend Dr. Donald Houser — advised the Board that only 110 new churches will be built this year. That's ten less than had been planned. In addition, the Board will enter only 50 new mission fields in the United States and Canada instead of 75.

**CATHOLIC MEMBERSHIP INCREASES:** The 1962 Official Catholic Directory shows that membership in the Roman Catholic Church in the U.S. now totals nearly 43 Million — or almost 772,000 more than last year. That's a gain of just under two percent. The directory shows that the number of Roman Catholics has increased by more than 12 Million since 1952, for a ten year growth of almost 41 percent.

**NEGRO RECEIVES SAINTHOOD:** Martin De Porres, a negro who died in 1638 at the age of 60, has been made a saint by the Roman Catholic Church. Of humble origin, in the back streets of Lima, Peru, he lived during the times of the Spanish Conquistadors. Many miracles have been attributed to him, including healing of the sick, and the raising of the dead.

**Editor's Note:** Items presented in "Watching Washington" are releases from news services, and are presented as received, with or without our approval. The reader is advised to read for his profit, and judge accordingly.

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## Change of Address Form

....., 1962

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Miss Eva Bailey  
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## "An Unruly Evil"

TEXT — "Speak not evil one of another, brethren." —James 4:11

By E. G. GARRETT, Editor

Horses obey as the result of a small bit in the mouth, and a ship is turned about with a very small helm; but the tongue, a small member of the human body, "is a fire, a world of iniquity; . . . it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" — so small a member, yet so unruly! Animals of every description can be tamed, and are tamed of mankind, but this little member can no man tame. All in the same breath, this little tongue blesses God and curses man, who is "made after the similitude of God." What an unruly evil such a little member can be!

The text states that we "speak not evil one of another, brethren." If this text were carried out, the major portion of trouble within the walls of the church would be ended. Satan would have more trouble on his hands than he would know what to do with, if the evil of talking and criticizing the other fellow were unknown within the Christian circle. The strange truth of this matter is that we all feel it is the **other person** who is doing the talking. Fault-finding and criticism are the regular diet of many professors. They never see any good in anyone else, and always see themselves as being "perfect." If all of the private conversations were made known to the person talked about, I wonder if there would be quite as much talking in secret as there is? God is not pleased with this very unruly evil (or rather, plain sin) proceeding from the mouths of those professing the name of Christ.

Little do we realize that in speaking evil of another, we are really judging our brother, and by judging, we are being **judges** of the Law, and not **doers** of the Law. James says that there is one Lawgiver, who is able to save, and to destroy. Who, then, are we, that judgest another?

This sin of evil speaking has done more harm, torn down more churches, and destroyed more young Christians than we could imagine. When Satan is able to get anyone to focus his attention on another person, then he has won the victory. There are little, peculiar traits about us all, and if we focus our attention on others, we are bound to find some of those peculiarities. Of course, the devil enlarges things in others in order to get us to talk about them in the wrong way, and before we know it, we

have formed a wrong opinion. No doubt, if we could put ourselves in the other person's place for a few moments, we might react in the same way he did. Things that appear to be wrong in the other fellow, we tend to make excuse for in our own selves. If there were more prayer for our fellow man, and less fault-finding, the Church would find herself in a state of growth and new spiritual births as a result.

Evil talking causes the heart of the person to become cold, bitter, and full of envy. No warmth is felt within, and no passion for the lost is experienced. The joy of serving Christ is gone, because the thought most prevalent is the inconsistency of the other fellow. The true glow of spiritual life is gone, and the heart is near despair. Everyone else seems to be failing in his talk, while the evil talker can find no wrongs in his own life. Oh, the toll of spiritual lives the tongue has taken! This little ball of fire is full of deadly poison. These faultfinders criticize every preacher of righteousness sooner or later, because if they stay around long enough, the preacher will bring out the truth about their sin, and then the evil talk begins in his direction. When the truth comes close and searching, the countenance of the evil talker is changed, and the evil heart, which is behind the evil talk, begins to make excuse for self.

The unhappy state of a person as the result of evil talking, is enough within itself to stop the mouth of the criticizer. However, to look upon the face of one who has nothing evil to say about anyone else, and see the real expression of heaven on the countenance, should cause an evil heart to hunger and thirst after the real thing. The experience of grace makes the possessor a transformed man. The good in others can be seen, and is magnified until all peculiarities are overlooked. Love covereth a multitude of wrongs and apparent inconsistencies in others, while at the same time it brings out the finer qualities in the brethren.

## How They Prayed

George Whitefield, the famous English evangelist, said, "O Lord, give me souls, or take my soul!"

Henry Martyn, missionary, kneeling on India's coral strands, cried out, "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, 1718-1747: "Lord, to Thee I dedicate myself. Oh, accept of me, and let me be Thine forever. Lord, I desire nothing else, I desire nothing more." The last words in his diary, seven days before he died, "O come, Lord Jesus, come quickly. Amen."

Thomas a' Kempis, 1379-1471: "Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set me where Thou wilt, and deal with me in all things, just as Thou wilt."

Dwight L. Moody: "Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Martin Luther, a few words from his great agony of prayer on the night preceding his appearance before the Diet of Worms: "Do Thou, my God, do Thou, God, stand by me against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true, eternal God!"

John McKenzie, a prayer of a young missionary candidate as he knelt on the banks of the Lossie: "O Lord, send me to the darkest spot on earth!"

"Praying Hyde," a missionary in India: "Father, give me these souls, or I die."

Mrs. Comstock, a missionary in India, a prayer of parting when she sent her children home: "Lord Jesus, I do this for Thee."

John Hunt, a missionary to the Fiji Islands, a prayer upon his dying bed: "Lord, save Fiji, save Fiji; save these people, O Lord; have mercy upon Fiji; save Fiji!"

—Wesleyan Methodist

## How Finney Prayed

For many days there had been no rain in Ohio, the fields were parched and brown, and everything cried out for water. The people were anxious, and knew not what to do. One Sunday, before his sermon, Mr. Finney prayed for rain. One who heard that prayer reported it after twenty-three years, and said that it was as fresh in his mind as though he had heard it yesterday. Finney told the Lord all about their great need, and amongst other things said:

"We do not presume to dictate to Thee what is best for us, Thou dost invite us to come to Thee as children to a Father, and tell Thee what we want. We want rain. Our pastures are dry. The cattle are lowing and wandering about in search of water. Even the little squirrels in the woods are suffering for the want of it. Unless Thou dost give us rain, our cattle must die, for we shall have no hay for them for winter, and our harvest will come to nought. O Lord, send us rain, and send it now! Although to us there is no sign of it, it is an easy thing for Thee to do. Send it now, Lord, for Christ's sake!"

And the Lord sent it. Before the service was half over, the rain came in such torrents that the preacher's voice could not be heard. So with tears of wonder and joy and thanksgiving, they sang:

"When all Thy mercies O My God,  
My rising soul surveys,  
Transported with the view I'm lost  
In wonder, love, and praise."

Finney took God at His word, and dared to ask for what he wanted. He used to say, "Lord, I hope you do not see that I can be denied."

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