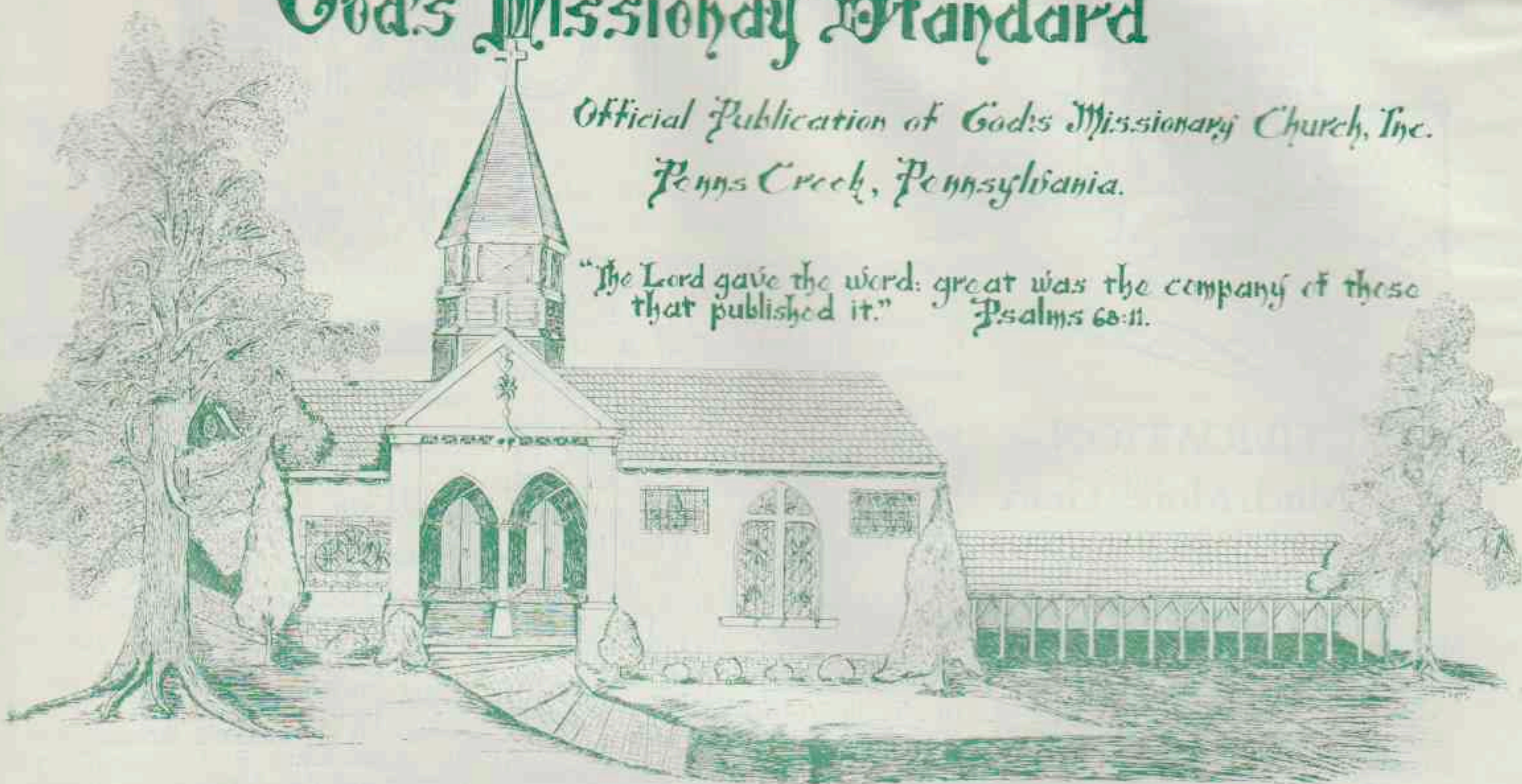


God's Missionary Standard

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



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No. 7

ABRAHAM—His Call, Faith, and Trials

By REV. GEORGE I. STRAUB

Second Part

Purity of spirit is God's standard for entering heaven. The Master hadn't gone very far in His Sermon on the Mount until we hear Him saying, *"Blessed are the pure in heart, for they shall see God."* Matthew 5:8.

Let us look at the answer to the question in Psalms 24:3, 4: *"Who shall ascend into the hill of the Lord or who shall stand in the holy place? He that hath clean hands and a pure heart."* Holiness in experience is to be enjoyed by all believers, for it is not only a theory.

Abraham's call was two-fold. His first call came when he was 75 years old. This was the call of Separation. His second call came at the age of 99 or 24 years later. *"And when Abraham was ninety and nine years old the Lord appeared unto Abraham, and said, I am the Almighty God, walk thou before me and be thou perfect."* Genesis 17:1.

In this second call, God revealed Himself as the Almighty God. The God Who is big enough and great enough to perfect and complete the work He has begun in us. The word, "Perfect," here is the same as that used by Jesus in Matthew 5:48: *"Be ye therefore perfect, even as your Father in Heaven is perfect."*

The word, "Perfect," is a qualifying term, and means, "To be whole, complete, lacking nothing." It is not the perfection of God, for in Him we find absolute perfection. It is not the perfection of angels, nor is it Adamic perfection, but rather Christian perfection, which means to attain a place in the Christian faith where we are accepted by God.

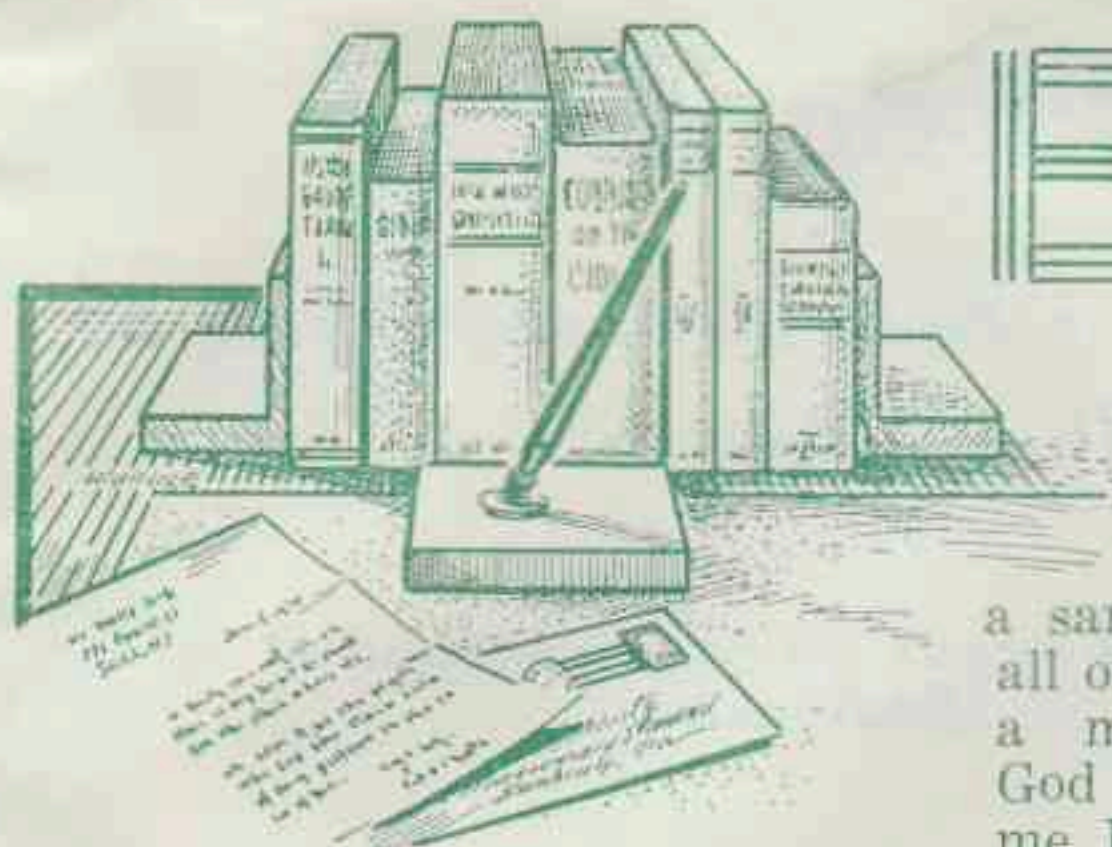
We would do well to look at the effect this second call had on Abraham. Verse 3, *"And Abraham fell on his face, and God talked to him."* Humility and submission to the Divine will of God

always elevates and brings one into closer relationship with God. Abraham's second call was similar to that of the disciples when they were commanded to go to the Upper Room and tarry there until they were endued with power from on high. See Luke 24:49 and Acts 1:8.

There were many inconsistencies and short-comings in the lives of the disciples, such as office-seeking, doubts, covetousness, chaffing under rebuke, following afar off, etc. These were some of the traits of the carnal mind as revealed in their lives. Let us look also at Abraham prior to his call to perfection:

He failed under the first severe test and trial: During a famine he turned out of the way and sojourned in Egypt. Let it ever be remembered there will be hard spots and dry places along the way. To make a wrong move at times like these is to cloud one's future. This is so beautifully illustrated in the life of Elimelech. He took his family to Moab and lost his life, and the lives of his two sons. What a horrible price

(Continued on page 5)



EDITORIAL

Thomas E. Frantz...

SANCTIFICATION— The "Much More" Grace

By THOMAS E. FRANTZ

"But where sin abounded, grace did much more abound." Romans 5:20b.

Sanctification as a doctrine is a much misunderstood blessing; however, to fail to enter into this blessed relationship with Christ in the Holy Spirit — claiming ignorance for the reason — is a tragic mistake. Someone immediately will step forward and say, "I knew a man who was sanctified, and didn't live his religion!" How foolish! That's like saying, "The Editor has a new car, and doesn't drive it." Believe me, reader, if the Editor possessed a new car, he would not be found among the walkers when he had a distance to go. Also, if people possess this glorious experience of Perfect Love they will live it daily.

Some years past we used to hear many people say, upon being converted, "If there's any more of God for me, I want it. I want everything in my soul the Lord has for me." Today, the attitude seems to be: "I want as little of God and His authority as I actually need to get by!" However, let it be said for the record, there are still hungry souls who will plunge on into the pathway of the blessing with open hearts.

Much of the chronic opposition to Holiness as an experience stems from the fact that it is not received at conversion. Perhaps we have been responsible for this mix-up. Reader, have you ever heard some holiness preacher say: "When you are saved you get part of the Spirit, but when you seek

a sanctified relationship, you get all of the Holy Spirit." Now just a minute here! Actually, can God be divided? For the life of me I cannot see how we can get a portion of God, and then another portion! This is not a Scriptural relationship. Hold your hats, beloved, ere you chew out the Editor at this point. Is it not more Scriptural to say: When the sinner is converted, God gets part of him; when he as a believer is sanctified God gets ALL of him. In this rendering "ALL" the fullness of the Holy Spirit is let loose in the heart life, and to the outside walk as well!

The sinner who comes to repent of his wretched life has his emotions, conscience, heart — and hands — FULL repenting. He is not capable of the EVERLASTING, ENTIRE, SURRENDER to the will of God necessary, according to Romans 12:1, to receive the Holy Spirit. *"I beseech you, therefore, BRETHREN . . ."* says Paul, showing us the CONSECRATION that brings CLEANSING takes place in the heart of the Christian, the Child of God.

Let us quote four beautiful verses of the Word, to consider the teaching of the "MUCH MORE" work of "Grace":

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

"Whom (Apollos) when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." Acts 18:26.

"But covet earnestly the best gifts, and yet shew I unto you a more excellent way." 1 Cor. 12:31.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18

These verses, all bearing out the "MORE" relationship of the text, teach us several truths.

AN INCEPTION OF GRACE

"GRACE" has been defined as: "The unmerited favour of a good God to a lost world." Each of the verses mentioned above speaks

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SONGS OF GLADNESS

By FRED T. FUGE

Part 7

Chapter 7:9-10

9 *And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.*

10 *I am my beloved's, and his desire is toward me.*

"The roof of thy mouth is like the best wine — that goeth down sweetly, causing the lips of those that are asleep to speak."

It is the palate or the throat that is meant in this text, and the particular thing in question is the voice. The voice of the Church, which, to Jesus her beloved, is sweeter than the sweetest wine.

Isa. 5:1 says, "I will sing to my beloved a song of my beloved touching his vineyard." That is the Church singing a song to Jesus, a song of her love and adoration. It is a glad song of victory such as Miriam and the women of Israel sang on the sea-washed beach of Arabia, after their deliverance from Pharaoh and his armies. It is a song of triumph such as Deborah sang when Sisera with his 900 chariots of iron had been defeated. It involves the song of Hannah, of David, and of the Virgin Mary. It takes in all the great songs of God through all ages past, and all the ages yet to come. But the jazz and rag-time twaddle is not in it. Thank God for the great songs of the Church.

The old war songs we used to sing,
Come to me o'er and o'er,
They bring hope and cheer when the
storm is near,
And point to the other shore.

In view of all that has been accomplished through the words, tunes and influences of holy song, is it any wonder that Jesus tells His Church that her voice is like the best wine that goeth down sweetly, causing the lips of those that are asleep to speak?

More than forty years ago, away up north in the vicinity of Greenland, there, on-board of a fishing schooner, I heard two lovely girls sing:

"There's a city that looks o'er the valley
of death,
And its glories may never be told;
There the sun never sets, and the leaves
never fade,
In that beautiful City of Gold."

Still the sweet voices sing on,
and out across the strange, cold
waters of the North, in melody
that I shall never forget, came
the soul stirring chorus:

"Where the sun never sets,
And the leaves never fade."
Where the eyes of the faithful their
Savior behold,
In that beautiful City of Gold."

Then they changed, and more
sweetly than at first, they sang
the sweetest words ever set to
music:

"O Christ, in Thee my soul hath found,
And found in thee alone,
The peace, the joy I sought so long,
The bliss till now unknown."

Chorus:
Now none but Christ can satisfy,
None other name for me:
There's life, and love, and lasting joy,
Lord, Jesus found in Thee.

I tried the broken cisterns, Lord,
But ah! the waters failed!
E'en as I stood to drink they'd fled,
And mocked me as I wailed.

The pleasures lost I sadly mourned,
But never wept for Thee,
'Til grace the sightless eyes received,
Thy loveliness to see."



And as they sang, the strange
solitude of that far north world
seemed to add power and influ-
ence to their song. That is now
more than forty years ago. The
singers I have never seen or
known since, but their song in my
memory will never die.

Yes, indeed, the voice of God's
child, or as the writer in this text
puts it, the roof of thy mouth
is better than the juice of the
grape that goeth down sweetly,
causing the lips of them that are
asleep to speak.

The song of Paul and Silas in
the Philippian dungeon caused the
lips of the sleeping jailer to awake
and sing the praises of the Lord.

Sometime ago on a Monday
morning in a California police
court, just as the judge had the
usual crowd of Monday morning
drunks lined up for trial, a voice
whose influence no one not even
the judge on the bench could re-
sist — rang out:

"Last night I lay a-sleeping,
There came a dream so fair,
I stood in old Jerusalem,
Beside the Temple there,
I heard the children singing,
And ever as they sang—
Me thought the voice of angels
From heaven in answer rang.

Chorus:
Jerusalem, Jerusalem,
Lift up your gates and sing,
Hosanna in the Highest!
Hosanna to your King!

Once again the scene was changed,
New earth there seemed to be;
I saw the Holy City,
Beside the tideless sea;
The light of God was on its streets,
The gates were open wide,
And all who would might enter,
And no one was denied."

The crowd was overcome by
emotion. One lad younger than
the rest, buried his face in his
hands and sobbed, "Mother, O
Mother." The judge arose and
dismissed the court, and sent the
prisoners home. The singer was
a member of some Opera Com-
pany in jail for some trivial of-
fence, and while he awaited for
trial amused himself by singing,
THE HOLY CITY.

When Jenny Lind sang "Home
Sweet Home" in old Battery Park,
Lyceum, heaven alone will keep
record of singers won for Christ
through her song.

Rouget de Lisle's "Marsellaise"
was greater than 30,000 soldiers
in the Franco-German battle.

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

THE LAST GREAT SONG OF
HEAVEN.



Missionary Message

Killingsworth Mission
January 2, 1963

Dear Prayer Warriors,

"For Christ is not entered into the holy places made with hands which are figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24. How comfortably assuring it is to know that He continually intercedes for us there beside the Father. He appears there for us . . . unbelievable, yet true that we who are creatures of the dust, should have such a faithful High Priest. Since the last prayer letter we have experienced dark days filled with sickness and disappointment. I became ill here on the mission with malaria once more and this time it really conquered me till I did not know what I was doing. After treatment here at the mission Barbara felt it best to take me to the hospital. Being unable to walk I was carried by hammock over the hills, across the river in the canoe, and then by jeep down to the coast. We notified those at home and all of our friends here in the city knew it, therefore a volume of prayer was rising to the throne on my behalf throughout the day. God heard and soon I was able to sit up and eat, and after five days was transferred to Suehn where our beloved Mother Mae is. I was feeling much better, but the evening we arrived there I had a relapse and was sick all that week. Barbara stayed with me until the weekend and then she returned to the mission to carry on while I rested and tried to get well. Jesus touched me in His time, with the healing that is in His wings. I am home now at the mission, well and strong, and so thankful for all of your prayers. Dark places do come but even then He abides with us for His precious Word says, "And he made the darkness pavillions round about him, dark waters and thick clouds of the sky." But He can take that same darkness and make it light before us as we trust in Him. I cannot write to each one of you personally and say thank you for all your prayers but we both appreciate so your faithfulness and because of it I have been made well and Barbara has also been strengthened day by day through my sickness.

A Blessed Christmas

We had a blessed Christmas! No snow . . . no chilly winds . . . no sleigh bells . . . plenty of sunshine, plenty of heat, and green everywhere, but we found great joy in being here in the Saviour's will. You remember last year that our boxes from home did not arrive till January and we rather thought the same thing would happen this year. Only God saw to it that it did not happen that way and upon going

to the city a while before the holidays, there were our boxes!!! How happy we were! We baked cookies and cake till every can in the house was filled and all day long the villagers came for "their Christmas" as they say. The children were very especially surprised because we borrowed an artificial Christmas tree and decorated it after they had all gone to bed on Christmas eve. All their presents were placed underneath and Christmas morning we gathered together, bowed our hearts in prayer and thanksgiving to Him, then all excitedly unwrapped his or her present. We send grateful thanks to all of you who helped in so many ways to make our happy holiday possible. Because some sent money we were able to buy a beautiful Christmas turkey

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## You Can Help, Neighbor!

Bonnie and Barbara need clean white bandages for their clinic work. If you have used sheets or bed linens that could be used for this purpose, launder them (do NOT starch) and send them directly to Mrs. Ralph A. Cleaver, Milesburg, Pa. The Milesburg Church ladies will be cutting, rolling, and mailing the bandages out soon. If you prefer, you may send your bandages (two inch and three inch strips, fastened with a safety pin) directly to Sister Cleaver in Africa.

Rev. Bonnie Cleaver  
Killingsworth Mission  
Monrovia, West Africa

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(our first here on the field), and we stuffed it to overflowing, popped it into our wood stove which roasted it to a lovely brown. It was delicious! Our own biggest, fattest rooster will crow no more because the children ate him for their dinner, along with their rice which they love so well. Though far from our loved ones at holiday time we knew His presence here and were blessed as we celebrated His birthday. We prayed that yours was the same.

You will remember our requesting prayer for Carol, a little girl who had an advanced stage of T.B. and was taken to the sanitarium about four months ago. Not long ago we stopped to visit with her and the doctor told us that she had improved in a very wonderful way and that all the cavities were healing. With some new equip-

ment that they are expecting he feels she will recover. . . . Kali fe Daiya!!! How wonderful are His works to the children of men. God bless you all for praying. She is growing like a weed and does not cough anymore. Her parents sometimes go with us to see her and are so pleased and glad about her condition. When taking her presents to her the other day we took slide pictures of her that some of you perhaps may see later when we send them home. Carol is one more evidence of His faithfulness to hear the prayers of His people as they call upon Him.

God Is Good!

God is good, so good. The Germans are building a railroad here in Liberia to connect some mining areas with the coast and they chose to have it pass only about two miles from our mission. It is on the other side of the river on the road leading out of the interior. This being so they have brought in a lot of road machinery, giant monsters that have removed the terrors from the road that used to haunt us as we traveled back and forth, especially during the rains. Well, they were doing it for themselves for they use the road in traveling back and forth to build the railroad, but we also have benefited. As we drive on the road now all we can keep saying is, "Thank you Jesus," for it is so different and so much safer. The Lord uses many means to help His people . . . praise Him with us.

A Watchnight Service

Monday night found us gathered on our front porch for our annual watch-night service. Boys, girls, men and women came through the night with their lanterns to worship with us. Open air services can be very distracting here in the interior of Africa where the bugs flew around about us like jets and the mosquitoes came to look at all the people they could feast on. We sang by the light of the kerosene lamps and then testified and talked of His goodness until 1 a.m. When the time had nearly reached twelve we knelt on the cement porch and prayed the New Year in just as you do at home. After watching the children fall asleep one by one we decided it was wise to close and go to bed ourselves. So we dismissed all with His blessing and watched them go out into the night, home to their villages. God has given us a gracious year in the past, and we pray that the new year will be one of great revival when souls shall seek and find Him as their own Saviour.

Yours for souls,
Barbara and Bonnie

OUR YOUNG MINISTERS SPEAK TO US . . .

tinuous living with the One who died to save us.

"Comfort one another with these words."

Christian brothers and sisters, let us not get discouraged. We may not see the victory now, but we will see greater victory than has ever been, if we keep true. If you are blood-washed, you have a hope in the future. We are going to take a trip beyond the moon to the great kingdom of God. As we look around down here we see the signs of the times and the darker the day, the closer we get to the end. Sin and strife are over-running this world, but the picture is bright on the other side. The darker it gets here, the brighter it becomes over there in Eternity. The nearer the place that Christ went to prepare is completed, the sooner we will be meeting in the air. If you are saved, keep the victory. If you are not ready, get the victory. He is coming soon! Are You Ready?

ABRAHAM—His Call, Faith, and Trials

(Continued from page 1)

to pay for taking the path of least resistance. God has willed that we square up to the issues of life, and brave every storm like a good soldier.

Momentarily, Abraham looked at the land or the blessing more than the Blessor. Once a child of God begins to walk by sight, rather than by faith, it becomes difficult to keep a good experience. Listen to Abraham's testimony while he was in Egypt, *"The fear of God is not in this place."* In Egypt he found material blessings, but very little of God. Nowhere do we read that he built an altar while there, for his courage for God was gone. He, like Peter, was following afar off. Not only did he follow afar off, but he pretended to be what he was not. When asked about his wife, he declared her to be his sister. This was a deliberate mis-representation, and truly a truth only in part. She was more than his sister, for Sarah was his wife. How much better it would have been had he been above board with his confession. As a result of this

(Continued on page 6)

The Meeting in the Air

By REV. JOHN F. WHITE, JR.
Pastor, Lewistown Charge
God's Missionary Church

Scripture Lesson: 1 Thess. 5:4-16

In our time many scriptures have been fulfilled which point very clearly to the Second Coming of Christ. The true Church is now living where any moment could bring her to the glorious rapture when Bride and Bridegroom will be united forever. As we think of this great event in light of the Scripture Lesson before us, let us look at the order of events which shall transpire at the coming of our Lord.

A Personal Return of Christ

Verse 16 definitely reveals to us that Christ shall make a personal return. He could have sent an angel, or a prophet, or a disciple, but He, the Bridegroom, is coming back, personally for His Bride, the Church. This brings hope beyond all understanding to our souls. He made a personal promise to His disciples before He left: *"I will come again."* Though hundreds of years have passed by, His word is still true. This is a most important day in the life of the Church; Christ died personally for our sins. He went away personally to prepare a place for us, and He is coming back in person to receive us unto Himself. The bride is so important that only Christ Himself will handle the great task of escorting her to His Father.

Coming with a Shout

When one thinks of shouting, one clearly sees a victory. This is the great day of victory for the Church. Christ is coming back with victory for His blood-washed Bride-to-be. The voice of the arch angel, the presence of the angelic host; angels announced the Birth of Jesus to Mary, and to Joseph. They sang to the shepherds on the hillsides of Judea. They ministered to Christ in His wilderness temptation and in the garden. They were present at His resurrection and ascension. Now they also are with Him at the

rapture of His Church. Also, we note that He comes with the trumpet of God. God voiced His approval of Christ at Jordan when he was baptized. He sounded His voice at the Transfiguration. Now He is giving His approval in the selection of the Bride, and the rapture. Christ always pleased His Father, and did His will and now also has the pronounced approval of His Father in the calling of His Bride from this sinful world.

"The Dead in Christ Shall Rise First."

The Lord shall receive the past Church or the ones who had lived and now rest from their labors. Christ has made a provision for them in His coming for the departed blessed: *"Death, where is thy sting? Grave, where is thy victory?"* The shout of victory and the trump of God shall call the millions who now no longer live among us, from their graves to be a part of the ever-living Bride.

"Then We Which Are Alive and Remain . . ."

It is good to note one does not have to die to be a part of the Bride. It is also very clear that there will be life on the earth when Christ comes. Russia with her atom bombs, or the like, will not destroy life or mankind, for Christ will have a living Church to return for. Then, why fear the world and its threats of destruction? As long as the True Church is faithful she is safe from destruction for Christ Himself is coming for her.

"Caught Up Together To Meet the Lord"

Christ is not divided, neither is His Church divided. The resurrected dead and the living shall be caught up together to meet the Lord. As one we shall meet the King of kings. God is no respecter of persons. There above the tree tops a reunion will take place. What a meeting that will be! Christ, loved ones, and friends all in one place at one time to remain together forever. No more parting or separation but a con-

THE JOURNEYS OF THE CHILDREN OF ISRAEL—A BIBLE STUDY

Church In The Valley, Milesburg, Pa. Rev. Thomas E. Frantz

Study No. 12

(See Genesis, Chapter 26)

Continuing now with the BEGINNING of Israel (See Study No. 1, First paragraph), we look today at glimpses of Isaac's life. As in the time of his father there was famine again in the land, and as also he saw his father do, Isaac goes into Gerar, where he is guest of the king of the Philistines, and nearly the same event takes place as in Chapter 20 of Genesis, where Abraham "stories" about his relationship to Sarah, and again the king finds out the dual relationship in time to prevent a moral calamity, and orders no one to lay hand on Isaac or Rebekah. (See verse 11).

Because of the famine, and of the order of God not to go down into Egypt (See Verses 2-5), with the promised blessing of God on his heart, "Then Isaac sowed in that land, and received in the same year an hundred fold: and the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great." Verses 12, 13. **There was no stopping this man**, what with God's blessing on him, and the determination to "forge ahead." We are satisfied with so little in the spiritual realm of today! As in our day, prosperity in any respect, will bring the usual crop of enemies, and Isaac had a good share of these, for read in Verse 14: "... And the Philistines envied him." They did more than sit passively by, content to shoot him with the barbs of their tongues, for they began to "stop" all the wells that Isaac's father's servants had digged many years previously! **Water was a great possession** in those days, as it is becoming so in our day, for without water Isaac's mighty possessions would dwindle in a short time, until herds, flocks, and human families would perish for the lack of it!

Now see the determination of this "laughing" man: Having been told to go because he was too powerful (As happened in Egypt after Joseph's death, you will re-call) "Isaac digged again the wells of water, which they had digged in the days of Abraham his father . . . and he called them after the names by which his father had called them." Verse 18. **Spiritually speaking**, this is a picture of souls opening the wells of obedience by confession, forsaking, restitution, etc. of all known hinderances to the water's flow, and then using ancient terms to describe what happened when the water flowed again! "Born-Again" "Converted" "Christians first . . ." "Sanctified wholly" "Living Sacrifice" "Testimony" "Living Hope" — all these are the Bible terms given to soul relationships, and will be used again when we get sweet water flowing for our daily and eternal needs! **Don't be tricked into a mere "hand-raising" relationship** when the description is before us of a man "wrestling" with God.

A succession of wells were drilled, including Esek (Contention) Sitnah (Hatred) — the Philistines strove for these, but finally they struck water and called it Rehoboth (Room), and Isaac said that now God had made room for them, and the strife ceased. **Abimelech, with two of his head officers**, comes now to visit Isaac, but before they arrive the Lord appears to Isaac (Verse 24) with a renewal of the promise, and Isaac builds an altar, and digs a well to "celebrate" a fresh assurance from the Lord. **After the gathering with Abimelech**, during which time they swear loyalty and peace one with another, another well comes in, and this time it is Beer Sheba (The Well of the Oath). As peace is made with the Philistines for the moment, another event takes shape that will be a great heart-ache to Isaac and Rebekah; we will read about it in the next Study!



ABRAHAM—His Call, Faith, and Trials

(Continued from page 5)

half-truth, he got himself, his wife, and Pharaoh into trouble. *"And the Lord plagued Pharaoh and his house because of Abraham's wife."* We must keep in mind while this was going on Lot was tagging after his Uncle Abraham. Sometimes I wonder if Abraham was not responsible for Lot's choice and decision when Lot chose the plains of Jordan and pitched his tent toward Sodom. How did Lot know what the plains of Egypt were like? He had followed his uncle down there, when Abraham had turned out of the way.

Here one can well see why Abraham prayed and had such a concern for his nephew and family. Let us remember when we fail God, there is always a price to pay. Backsliding always leaves its marks on the lives of others. Therefore, we should ever strive to attain to the experience of Holiness, and walk in all the light God sheds across our pathway, so we need not question, *"Am I my brother's keeper?"*

Sanctification . . .

(Continued from page 2)

of an amount of this grace already being enjoyed and possessed. Christ in John 10:10 mentions the Christian Experience in two phases: "Life" and "More Abundantly" living. Apollos was already a man of God, preaching: *"He spake and taught diligently the things of the Lord, knowing only the baptism of John."* (Acts 18:25). It is needless for us to discuss what the "Baptism of John" meant, for John Baptist never immersed anyone who had not *"brought forth fruits meet for repentance."* There can be no doubt Apollos was a Christian before he met the husband and wife team of sanctified saints. Paul speaks in 1 Cor. 12:31 of their enjoying some relationship, but styles the PERFECT LOVE experience as being *"MORE excellent."* Solomon styles the Christian walk as a "light" shining already in conversion, but having a *"MORE AND MORE"* relationship in Sanctification. John Wesley taught that Holiness was both a CRISIS and a PROGRESS. To say the believer makes no progress after his conversion as he moves toward the CRISIS of Sanctification is to be in error. However long it may take the believer to reach the stage of FULL SURRENDER, there comes that time (as Wesley said to Lady Huntingdon) when the believer says within himself: **"I BELIEVE THAT CHRIST DOTH SANCTIFY ME NOW!"**

If conversion is a Crisis, and it is (See Acts 9:3 — *"And suddenly there shined round about him a light from heaven. . . ."*), dare we disbelieve God's right and power to perform a Crisis-type experience within our hearts when He sanctifies us? *"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . ."* Acts 2:2. Thus, the Holy Ghost came upon the Upper Room gathering! Must the believer strive and strive, and never quite know when he is really *"made perfect in love"*? Did the Israelites strive and strive and never enter into Canaan? Did they never cross Jordan? Did they never scour the heights of its lofty mountains? Did they never taste the milk and honey of

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Missionary Crusader's Page

Reaching Youth for the Saviour

Western Zone Rally

About 120 attended the Rally at the Rebersburg Church on January 18. The main feature of this Rally was the message by Rev. James T. Carroll on "Daniel Purposed in His Heart," in which he reminded us that Daniel's secret lay in his prayer life. Prayer kept him insulated from the world. He had made up his mind to serve God, therefore he wasn't affected by the circumstances around him.

Western Zone Rally

180 people attended the General Rally in the Western Zone at Milesburg Church on December 17, with 10 different churches represented. The highlights of the Christmas Service included a trumpet solo by Tommy Frantz, Jr., the singing of the Carroll girls, and a violin solo by Miss Barbara Smith from Spring Garden. Rev. John White brought a stirring message on the Christmas theme. —Rev. Alvin Shaffer, Reporter.

If We Could See Beyond Today

*If we could see beyond today
As God can see,
If all the clouds should roll away,
The shadows flee;
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.*

*If we could know beyond today
As God doth know,
Why dearest treasures pass away,
And tears must flow;
And why the darkness leads to light,
Why dreary days will soon grow bright,
Some day life's wrong will be made right,
Faith tells us so.*

*If we could see, if we could know
We often say,
But God in love a veil doth throw
Across our way.
We cannot see what lies before,
And so we cling to Him the more,
He leads us till this life is o'er,
Trust and obey.*

—Norman J. Clayton

My Guide

*I know not the way I am going,
But well do I know my Guide!
With a childlike faith do I give my hand
To the mighty Friend by my side.
And the only thing that I say to Him
As He takes it, is, Hold it fast!
Suffer me not to lose the way,
And lead me home at last.*

The Valley

*I have been through the valley of weeping,
The valley of sorrow and pain;
But the "God of all comfort" was with me,
At hand to uphold and sustain.
As the earth needs the clouds and the sunshine,
Our souls need both sorrow and joy;
So He places us oft in the furnace,
The dross from the gold to destroy.
When He leads through some valley of trouble,
His powerful hand we can trace;
For the trials and sorrows He sends us
Are part of His lessons of grace.
Oft we shrink from the purging and pruning,
Forgetting the Husbandman knows
The deeper the cutting and paring,
The richer the cluster that grows.
Well He knows that affliction is needed;
He has a wise purpose in view,*

*And in the dark valley He whispers,
"Hereafter thou'lt know what I do."*

*As we travel through life's shadowed valley,
Fresh springs of His love ever rise;
And we learn that our sorrows and losses
Are blessings just sent in disguise.*

*So we'll follow wherever He leadeth,
Though pathways be dreary or bright;
For we've proof that our God can give comfort,
Our God can give songs in the night.*

—Unknown



Consolation

*There is never a day so dreary
But God can make it bright,
And unto the soul that trusts Him,
He giveth songs in the night,
There is never a path so hidden,
But God can lead the way,
If we seek for the Spirit's guidance
And patiently wait and pray.
There is never a cross so heavy
But the nail-scarred hands are there
Outstretched in tender compassion
The burden to help us bear,
There is never a heart so broken,
But the loving Lord can heal
The heart that was pierced on Calvary
Doth still for his loved ones feel.
There is never a life so darkened,
So hopeless and unblessed,
But may be filled with the light of God
And enter His promised rest.
There is never a sin or sorrow,
There is never a care or loss,
But that we may bring to Jesus
And leave at the foot of the cross.*

WITH OUR FELLOW EDITORS OF CHRISTIAN PUBLICATIONS

Reader: The following Editorials, by Rev. E. G. Garrett (Editor of Church Herald & Holiness Banner) and Rev. Charles Kramer (Editor of the Christian Messenger) appear for your profit. Read them very carefully! God bless our brethren in other churches!

"GIVE, and It Shall Be GIVEN"

By E. G. GARRETT

"One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, . . . and come, take up the cross, and follow me."—Mark 10:21.

When the subject of "giving" is mentioned, money is commonly pictured on the screen of our minds; and, to give of what means we have to the work of the Lord is vital, and **must** be, if the Kingdom is to move forward as it should. It is not that the Lord has to have **our** financial help to support **Him**, but it is that He has chosen this as one of the ways to progress. It is thought many times that God wants to know how much men really love Him, and therefore, He uses the finances of man to promote His cause. God has established a financial plan in the Bible to care for His needs, if man would follow it: that of every man bringing the tenth of all he secures to the House of God upon the first day of the week, and then to give offerings in addition to the tithe. There would be no strain on the treasurers of any of the Lord's institutions if **all** would give, or pay, their tithe at the beginning of each week. Churches would be able to pay their pastors and care for the upkeep of the buildings; Bible schools would not be begging at every turn of the road for help; even Publishing Houses of the Lord would be able to push ahead as the need demanded; and, above all, the cause of Missions would prosper, to the glory of God — all because every child of God gave of their moneys as they should.

Regardless of the need of financial giving to the cause of God, giving goes far deeper than the purse and hip-pocket — it goes to the giving of **SELF**. Christ desires to have not just the **possessions** of individuals, nor to have only their **abilities**, but He must have **themselves**, for the plan to be complete. When the "self" is given, then all that the person has will also be given. Money given from a non-committed heart is without blessing. True, a dollar is a dollar, but the one given from a dedicated heart will do more in the service of the King than the other. A "little" of the righteous, can do more, with the blessing of the Master upon it, than the "much" of the unrighteous. The question here is not one of riches, but of a voluntary abandoning of riches and a deliberate, devoted attachment to

Jesus Christ. Unless the giving goes deeper than the outside of a person, it amounts to very little. Christ must have the innermost being of a person, in order to accomplish His end.

Many are willing to give a dollar when the offering plate is passed on Sunday morning, and even occasionally when there is a special need that dollar will appear, but to say that Self has to be given is saying too much. When a person gives himself, he means that he is willing to go any place, do anything, and be whatsoever the Lord desires for him. God can use that inmost being of all people to His glory. And, oh, the impact of Christianity against the forces of evil, if all that professed His name were given wholeheartedly to His loving will! Total abandonment of self, its desires and wills, its possessions and professions, and a full yielding to God, will bring results of peace, pardon, purity, and joy unspeakable.

Pulpits would not be empty, vacancies in the classrooms of Bible schools, and no missionaries to carry the message of salvation to the dark heathen fields of the world, would not be the case, if giving had gone to the citadel of the soul. God can use the giving of the soul to His glory more than all the riches of the world; in fact, without it His Kingdom cannot go. God's Kingdom is not of this world, nor of its possessions, but His Kingdom is one of spirit. Therefore, the giving of anything other than the spirit of a person is not the answer for peace. God has chosen to use the means and interest of physical things to promote His Kingdom, but they must come from a yielded heart.

"If any man will come after me, let him deny himself, and take up his cross and follow me." The road [the way of the Cross] is the way He went. "I will make the place of my feet glorious!" Where is the place of His feet? Among the poor, the sick and the sorrowful, among the bad and devil-possessed, among the hypocrites. And He says, "Follow Me — there."

The Value of Variety

C. R. KRAMER

Perhaps one of the most devastating plagues ever to befall the holiness movement is the problem of over-working an excellent method or idea to the degree of monotony. It is so easy to form a pattern and conduct the same type of service every Sunday morning, or to lead the prayer meeting in the usual manner until everyone present just about knows what will take place next before it's even announced. We've over-sung certain choruses and songs and over-used certain phrases to the point of boredom, and then we wonder why people lose interest and seem to have so little desire to attend our services. There are a few people I sometimes dread to meet, for I already know the

first two questions they will ask and I could almost repeat the stories and incidents they will tell me word for word for I've heard them time and time again. If they would only learn a few new things to tell, it would be so much more delightful to converse with them. For some reason I have a keen appreciation for the one who has something fresh to offer, whether it's the preacher with a new illustration, the special singer with a new song to sing, or the saint with a new experience to testify about. I'm interested in the revival announcement that's just a bit different from any I've seen, or some special Sunday School program that's full of newness and challenge.

I suppose it was just an oversight, but several years ago I sat in a chapel service and enjoyed a timely message by a well-known minister. A year or two later I attended the same chapel and listened to the same preacher and he preached the same message. I didn't enjoy it as much the second time, because there was nothing new to challenge my thinking. I'm sure that every pastor and evangelist has repeated messages or parts of messages over and over in various churches, and God has blessed them in doing so, but I know of no quicker way for a minister to wear himself out, than to preach the same messages and illustrations over and over to the same people. I realize there are some truths that must be stressed and restressed, but there are various approaches or methods by which these truths may be driven home. The ability to secure new illustrations or to present truth in a different manner adds color to the messages and creates a desire in the hearts of the listeners to return to the next service.

There should also be variety in the preliminaries of the service. To open a service with prayer can be very effective at times, but to do it in every service could kill its effectiveness. Testimonies in certain services have proven to be an inspiration and blessing, and opportunities should be given for the saints to testify, but too many testimony services can also turn out to be a bore. Most hymnbooks have a variety of songs and they are in the book for a purpose, some are slow, others are fast, some are joyful, triumphant and challenging, others are devotional, melting and searching. A tactful song leader will discreetly use all types and lead them at the proper tempo. I've heard hymns like "Nearer My God To Thee" and "In the Garden" sung as rapidly as "Onward Christian Soldiers" should be sung, and on other occasions heard songs like "Since Jesus Came Into My Heart" and "Love Lifted Me" dragged out with as little spirit as one would find in a funeral strain. Sometimes a few pointed, relative comments between hymns or verses of hymns by the leader will stimulate the congregation to better singing, but when the leader must exhort after each verse and between each hymn a sense of weariness settles upon the audience that often ruins the remainder of the service. Variety can make our services more attractive, interesting and effective. The use of various special singers, new

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The Central Truth of Pentecost

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the thunder, and the lightning. These all passed away, but the law remained. When Christ was born, there was the star, the angels, and the angelic choir, these passed away but Christ remained. This speaking in tongues, a language, might also be transitory.

At Pentecost there were Jews present from many different countries. God wanted these people to know and understand what was taking place; for this was one of the most important events in the history of the world. So God gave these 120 people the various languages until the different nationalities heard them speaking in their own tongues.

Dr. W. T. Purkiser in his book, *Conflicting Concepts of Holiness* says, "As a matter of fact, the gift manifest on the day of Pentecost, far from being unknown tongues, was given for the precise purpose of preventing the speaking in an unintelligible language. Had the apostles spoken in their native dialect, their speech would have been an unknown tongue to the multitudes gathered from foreign countries. So much the rather than being unknown tongues, this gift was given to prevent unknown tongues."

In Acts, chapter 10, Peter was divinely led to go to the home of Cornelius, a Gentile. Here the Holy Ghost was given and they spoke in tongues. At Ephesus again they spoke in tongues. Here are three representative groups: the Jews at Pentecost, the Gentiles at the home of Cornelius, and at Ephesus a group representing the old dispensational believers. These three groups included all peoples on the earth, signifying that the Holy Spirit is for all people. No class is excluded. Since God has shown now that all are included, there is no further need that this manifestation be repeated, and we note that it never was. At Samaria the Holy Spirit was given to a group of new believers. They did not speak in tongues. This shows that speaking in tongues is not an evidence of sanctification. One exception to a rule, nullifies the rule. Since they of Samaria did not speak in tongues and yet received the Holy

Spirit, it proves conclusively that it is not essential, nor could it be the central truth of Pentecost. Never do we read again of the Holy Spirit falling on a group and of their speaking in tongues, and never do we read even of one instance in the New Testament where the Holy Spirit came upon a single individual and as an individual he spoke in tongues as the evidence of the baptism with the Holy Spirit.

Dr. D. Shelby Corlett in *Symbols of Pentecost* speaking relative to these three manifestations said, "In each case the accompanying supernatural sign was a symbol of what was occurring that day but not an evidence; a symbol is a device to represent what was occurring while an evidence would always remain as a necessary part of the occurrence. The actual experience may be repeated without the symbol, whereas if they were evidences the actual experience could not exist without the repetition of these special signs."

We would note that if these signs were an evidence, we will have to accept them as one package and not something we can tear apart and use a portion of it, for they came together. An evidence cannot be changed. It cannot be altered. It must remain constant. This would mean that to know that we were sanctified, we must hear heavenly sounds, see tongues of fire, and speak intelligent languages. That they are not an evidence, but Divine manifestations is assured from the fact that these all ceased to occur as we have already noticed.

What then is the central truth of Pentecost?

Since Peter was one of the apostles, and since he was present on the day of Pentecost and brought the message of the day, and since he was present at Samaria and at the home of Cornelius, the Gentile, when the Holy Spirit was outpoured in sanctifying power, he can very well give us the answer to the above question.

We find Peter some years later meeting with the church leaders in Jerusalem. He said, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And

God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

Those are his words. There is the record. And I search in vain for any reference to such descriptive phrases as "hearing a sound from heaven," "seeing tongues of fire," or "speaking in tongues." These things were so irrelevant and so non-essential to the Spirit's outpourings that Peter never even mentioned them. But he went on to say, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

Peter is saying in effect that God did a marvelous work for us at Pentecost, a work that went deep, deep, deep into our innermost being, not an outward circumcision of the flesh, but an inner circumcision of the heart in which the carnal virus of sin was amputated and we received a pure heart. And now why tempt ye God by insisting on something other than this?

Why overlook the greater and insist on the lesser?

Why leave the rose and pluck the thorn or even a leaf?

Why grasp the empty comb and leave the honey?

Why take the symbol and miss the reality?

Why take the chaff and miss the wheat?

Why seek a manifestation and miss a pure heart?

Yea, why tempt ye God in insisting on or seeking those lesser things by taking the empty shell instead of getting the kernel, the grand central truth of Pentecost, a pure heart and power?

This harmonizes perfectly with the teachings of Jesus, "Blessed are the pure in heart: for they shall see God." It harmonizes with all New Testament scriptures, "Follow peace with all men, and holiness (Gr. purity), without which no man shall see the Lord." Likewise it harmonizes with all Old Testament scriptures, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse (Heb. purify) you" (Ezek. 36:25).

Yea, it harmonizes with the whole plan and will of God, "Holiness unto the Lord." There is no doubt about it, the central truth of Pentecost is purity, a pure heart.

This being so, what is its importance today? It is so important that even though Jesus had assigned his followers a huge task, He told them not to go until the Holy Spirit came upon them, purifying and empowering them for service.

Paul said to put on the whole armor of God. We need all the equipment provided for us on Calvary. We do not want to spend all our time on the fringe benefits of Calvary and miss the central truth itself, holiness. This is not merely a by-product of Calvary, it is the very heart of it. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

The Value of Variety

(Continued from page 8)

uplifting choruses, carefully directed comments, an appropriate poem or some other method of lifting the offering will create a feeling of expectancy and anticipation throughout the congregation.

Like all other good things, even the use of variety in services can be overdone. I've heard of some extreme attempts to have variety, which are unacceptable and out of order in a gospel service. In the pursuit of new methods, ideas and variety, there must be spiritual discernment, tact and wisdom. Some leaders put the audience in a kind of uncomfortable suspense, when they without previous warning announce that Brother (?) will now play a trumpet solo or that (?) Sisters will now render a special trio. It is far better to contact the singers prior to the service and secure their consent, than to publicly ask from the platform, "Brother (?) did you bring a special song with you tonight?"

I know that many feel that the Spirit is hindered and limited if we plan the service ahead of time. I agree that planning can be carried too far, but I also feel that one can adequately prepare for the occasion and still have enough pliability in the planning, that the Spirit can bless or deviate from the schedule when and as He should choose. Haphazard, routine-type, colorless services generally are the result of laziness, unconcern or lack of reflection. The easiest way to conduct a service, preach, teach, pray, testify and **sing is to do it the same old way, in the**

beaten rut and on one track. If God saved everyone with the same identical blessing or made every tree, brook, stone and mountain alike, this would be a dismal, unattractive, colorless creation, and this probably would have been the easiest way for Him to do it. But He didn't take the easy path, instead He carefully planned and designed each animal, bird, plant, man and hill and therefore after thousands of years this old world is still fascinating, startling and thrilling countless multitudes in all lands and throughout all generations. Oft has it been said, "Variety is the spice of life," perhaps we could add — Variety anointed with the blessing of God might be the stimulant we need to rekindle loyalty, faithfulness and new interest in the Church of the Lord Jesus Christ.

Sanctification . . .

(Continued from page 6)

that land? Brother, you know there came a time when they literally and definitely crossed the River Jordan and set foot in the land. They did not stop there, either, for they scaled its heights and possessed its borders. You talk about making PROGRESS, you'll make plenty of tracks, once you get INTO the land!

It is likely some people's hearts are better than their heads; by this I refer to the testimony of some old saints at the beginning of the Holiness Movement's early camp meeting days. The emphasis of this Second Blessing had long been neglected, and when some of the first camp meetings were held years ago, under the Holiness group, a number of old brothers and sisters heard the younger saints tell of their pressing into Canaan, singing,

"I'm over the Jordan's tide;
The waters did their divide;
I'm in the Land of Canaan, abundantly satisfied.
And now with joy and gladness I'm singing along the way.
In fellowship with Jesus, I'm happy night and day."

Some of these old brethren arose and said: "I've had this experience for years, and today is the first time I've known what to call it. I was converted for some time, when I felt a stirring within. I went again to God for cleansing from this nature I felt within. He gave His Blessing, and now I know what to call it!" Brother, it matters not so much what you call your relationship (Although it is nice to be able to call the "Baby" "John" instead of "Zachariah, after his father"), but that you press into your inheritance.

AN INCREASE OF GRACE

Grace is prevented from increasing in the life because of carnal and human hinderances. An all-out surrender and consecration as seen in Romans 12:1 is the answer to this deeper need. The "MUCH MORE" relationship is arrived at when the human will hands God the keys to every room within the soul. It is, as Charles Finney said, the signing of the blank contract, allowing God to fill in the space above the signature. So few are willing to do this, so fearful that God may ask them to do something they are unwilling to perform. The fact that God has the "MUCH MORE" grace available does little good, unless conditions are met to have the remedy applied to the heart and life. The description of the crucifixion of the "old man" (The old nature, the remains of sin, "the body of this death") in Romans 6:6 is illustrative of the struggle involved. Crucifixion is the death route, and a terrible death it was. But, there was a glorious RESURRECTION, too! Bless His Name!

AN INSPIRATION OF GRACE

(a) *Bountifully Supply* . . . John 10:10. "And have it MORE ABUNDANTLY." This shows us it is the design of the Master in His ministry among us, through the Holy Spirit, to give us all we need to make us victors here below. There is no need to be defeated by any force, as long as this SUPER ABUNDANT LIFE dwells within us.

(b) *Better Operation* . . . The Corinthians saw the "MORE EXCELLENT WAY" and Apollos was taught the doctrine "MORE PERFECTLY," all expressions of the superior relationship arising from the living in the realm of the Spirit, in the Sanctified Life.

(c) *Beautiful Product* . . . "Shineth MORE AND MORE . . ." said Solomon. This constant, consistent, Christ-like life was one of real victory along the line, with the "Light" from heaven continuing to illuminate the pathway unto the end. "The perfect day" will be upon us before we know it, and only by having the "MORE AND MORE" relationship in the Holy Spirit will we make it safely there.

Indeed, "Where the nature of sin does reside, God's sanctifying grace does MUCH MORE abound."

TRUTHS FOR PRAYING PASTORS

Reader: The following message is of importance in this day of "every wind of doctrine," and I trust it will be a blessing to our pastors, and to the lay-members who read it.



The Central Truth of Pentecost

By WAYNE R. PLUMMER

The poet has said that God moves in a mysterious way, His wonders to perform. If we are not careful and prayerful we get so engrossed and so entranced by His marvelous and mysterious workings that we hold to these outward manifestations and lose sight of the important work itself.

At the giving of the law on Mount Sinai we read that "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled . . . the whole mount quaked greatly . . . the mountain did burn with fire" (Ex. 19:16, 18; Deut. 5:23). What was the important thing here? Was it the lightning, the thunder, the trumpet, the burning, the earth quaking, or the people trembling? We know it was none of these. These were simply the outward manifestations of the Divine power and presence, showing to the people that here was truly God, one indeed superior to man. These all passed away, but the important thing, the law, remained. This was the central truth of Sinai.

When Christ was born in Bethlehem of Judea there was the star pointing the way for the wise men of the East. An angel appeared and in proclaiming the good news to the Judean shepherds said, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will to-

ward men." Surely, surely, this was all most wonderful. But what was the important factor, the central truth? Was it the star? No, for it has long since gone. Was it the angels? No, for they too left. But Christ remained. Here then is the central truth, Christ, our Redeemer had come.

Next we come to the Holy Spirit Dispensation, the ushering in of the Church Age. It too was accompanied by supernatural manifestations. We read of this in Acts 2, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."

Here are three distinct manifestations. The first "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (v. 2). Notice that this sound was from heaven and recognized as such. Now we know that all three of these manifestations were from the Lord; yet if we are to hold to just one of them, if we are to give any one of them priority, let us give it to this one—for of this one alone it is written that it "came from heaven." So from his point it looks as though we could insist that no one is really filled with the Holy Ghost until and unless he hears a sound from heaven as of a rushing mighty wind.

But wait a minute. Perhaps we are jumping to conclusions that the Word of God does not verify. As we study other outpourings of the Holy Spirit where people were sanctified we find that this was never repeated; so it must only be an outward manifestation and

not the heart or central truth of Pentecost.

We pass along to the next one. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (v. 3). Fire has always been a symbol of God's presence with the Jews. God spoke to Moses out of the burning bush. Mount Sinai burned with fire. God led the Israelites through their wilderness wanderings by a pillar of fire by night. Fire from heaven consumed Abel's offering. Fire from heaven devoured Elijah's sacrifice on Mount Carmel. And on and on through the Old Testament we find the Divine presence symbolized by fire. And here at Pentecost we have "cloven tongues like as of fire, and it sat upon them." Since fire has been so much in evidence with the work of the Lord throughout the Bible, surely then this must be the evidence that one is sanctified, and we can conclude that no one is truly sanctified unless and until there are tongues of fire upon him.

But let us not be too hasty. We might be mistaken on this one as we were on the first. Let us search farther. Yes, as we read on, we see that we are wrong, for though the Holy Spirit was given on several other occasions, never again did these tongues of fire appear. Therefore this was only an outward manifestation of God's power and presence and not an evidence of the people's sanctification. So this cannot be the central truth of Pentecost for which we are looking.

We pass along then to the third and last of these supernatural wonderments. Verses 4, 5, and 6 read, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." Can this be the truth for which we are searching, or is it possible that again we are holding an empty shell and missing the kernel of truth? Remember at Sinai, the quaking, the burning,

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The Successful Church

By WILLIAM S. DEAL

"Then . . . the churches . . . walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9:31).

Following the fierce persecution resulting from the conversion of Saul of Tarsus to Christianity, the churches of Palestine seem to have drawn closer to Christ. In this state, described above, they naturally "were multiplied." The church has never had a season of refreshing and revival by drawing closer to God without multiplying.

In today's world the same principles hold as in the past. American Christianity has been spared severe persecution, but never has the church grown here except when the proper conditions of progress were evident within it.

Coming to the local congregation — for here is where the whole thing finally heads up — there are some essential conditions for a successful church. These we shall set forth in the hope that individual ministers and members may be encouraged to do their part to produce in each community a successful church. It is only as individuals face these issues squarely, without shunning responsibility, and do something about it, that there can be any hope for the success of any local church work.

There must be a wide-awake, alert pastor. No congregation ever rises above its leadership as a rule. If the pastor is only half-hearted in the work, and allows things to drag or drift, there is little hope for the work to grow while he remains. If he whiles his time away in trifles, preaches poorly prepared sermons, visits only when virtually forced to; or, if he works on the side when the church pays him a livable salary, to secure more of this world's goods, the church will continue to languish in mediocrity.

But where there is a pastor who is up with the dawn, on the road of constant activity, on fire with zeal, filled with the Spirit, and abounding with soul passion, the church cannot long languish! Give

us pastors with Christ crowned within, whose heads are filled with scriptural knowledge acquired in conscientious study, whose hearts are aflame from seasons of ardent prayer and devotion, whose souls carry the concern of lost humanity, whose interest is the success of the kingdom, and the churches will become successful. Such men will preach to people instead of pews, and we shall see stalwart Christians instead of spiritual dwarfs.

Let us be done with ministers whose interests are everywhere else but the church, and whose preaching smacks of too much else but the gospel of Christ. Save us

possessed of the Spirit of grace and holiness.

No church loaded with the deadwood of listless Christians, careless Sunday school teachers whose lessons are seldom well prepared, and board members who habitually miss a share of the regular services, can ever hope to become a successful church in this condition. Such a church needs a revival from pulpit to back pew — all the way through.

When any denomination reports a loss of membership, and local churches seldom report a worthwhile gain, it is high time everybody concerned begins to look for the causes. Let us be done with blaming the age in which we live, the community where we operate, and the people who are not any longer in the church. It is time to look closer home for the difficulty. True, this is a God-rejecting age, conditions are not conducive, and many circumstances are very difficult. But so was the age into which Christianity was born. Instead of longer making excuses let us call for some meetings of mighty prevailing prayer and seek out the reason for the absence of blessing and power in our midst.

There must be soul passion. A soul-passionless church is a powerless church. Its altars will be barren and its pews unfilled. It produces few converts and seldom a son who is called to the ministry. When this case prevails in the church, it is high time someone became deadly in earnest — and that someone could be you or me.

If we do not have a concern for the souls of others, then, it is time to begin to get a concern for our own soul. There is no such thing as a spiritual-minded, godly, and devout person who has no concern for the salvation of others. To think so is to be most certainly deceived somewhere in one's thinking or experience.

These three things, if they prevail in a church, will make it a success. And without them, however elaborate the furnishings, educated the minister, or large the attendance, that church is spiritually on its way down!

On the Sick List

Rev. Marlin E. Moore, Pastor at Zerby, has recently undergone surgery at Centre County Hospital at Bellefonte, Pa., as has Mrs. Lydia M. Styers, wife of Rev. H. Ray Styers of Rebersburg, Pa. Both have returned home at this writing.

The Milesburg Church has had as high as six parish members in the hospital at one time, among them William Garman, who sustained nearly fatal injuries in an accident after Christmas. At this writing he is allowed out of bed for short periods. He is 76 years old, and a steady worshipper, and member of the Men's Bible Class.

from minister's wives who are always crying for more and more of this world's goods and finery, while pressing their husbands to neglect the work of God to procure such things. Give us men and women "dead indeed unto sin," and alive to nothing but God, and the churches will grow and the work prosper where they minister.

There must be spirit-filled laymen. "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18), needs to become the standard of life and daily practice among laymen if the church is to grow. Too many are filled with the wine of worldly interests, and too few