



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 14

(Issued monthly, \$1.00 per year) August, 1963

No. 11

Free and Full Salvation

Rev. G. W. Ridout, Corresponding Editor

These terms applied to redemption are definitely Scriptural. In both the Old Testament and the New we have boundless expressions on this subject of salvation that is free, without money or price, and full and abundant.

Some will ask is such an experience as full salvation and sanctifying power obtainable in this life? Now instead of putting up an argument we shall call a few witnesses. Hear their testimony:

"I will confess him to all the world; and I will declare unto you, in the presence of the Holy Trinity, I am now 'dead indeed unto sin.'" —Rev. John Fletcher.

"My soul was all wonder, love, and praise. I then declared to the people what God had done for my soul, and I have done so on every suitable occasion ever since, believing it to be my duty." —Rev. William Bramwell.

"And immediately I declare to all, 'We are saved from sin, we are made holy by faith. This I testified in private, in public, in print, and God confirmed it by a thousand witnesses.'" —Rev. John Wesley.

"Some I expect are disaffected to think I profess the doctrine of perfect love. I am ready to testify to the world that the Lord has blest my soul beyond my highest expectations. People may call this blessing what they please; 'faith of assurance,' 'holiness,' 'perfect love,' sanctification.'" —Rev. James Brainard Taylor, (Presby.)

"I was emptied of self and sin, and filled with God and received the full witness of the Spirit that the blood of Jesus has cleansed me from all sin." —William Carvosso.

"I live in patience, in purity, and in the perfect love of God. . . I think we ought moderately to tell what we feel to the fullest." —Bishop Asbury.

"Suddenly I was stripped of all but love." —Bishop Whatcoat.

"I sunk down motionless being unable to sustain the weight of this glorious presence, and fulness of his love. —Mrs. Hester Ann Rogers.

"I was then redeemed by a mighty power, and filled with the blessing of perfect love." —Prof. Upham.

"The deep of God's love swallowed me up; all its waves and billows rolled over me." —Bishop Hamline.

"I rejoice in the assurance that I was wholly sanctified throughout body, soul and spirit." —Mrs. Phoebe Palmer.

II.

John Wesley wrote: "From long experience and observation I am inclined to think that whoever finds redemption in the blood of Jesus—whoever is justified—has the choice of walking in the higher and lower paths. I believe the Holy Spirit at the time sets before him the "more excellent way" and incites him to walk therein—to choose the narrowest path in the narrow way—to aspire after the heights and depths of holi-

ness—after the entire image of God. But if he does not accept this offer, he insensibly declines into the lower order of Christian; he still goes on in what may be called a good way, serving God in his degree and find mercy in the close of life through the blood of the covenant."

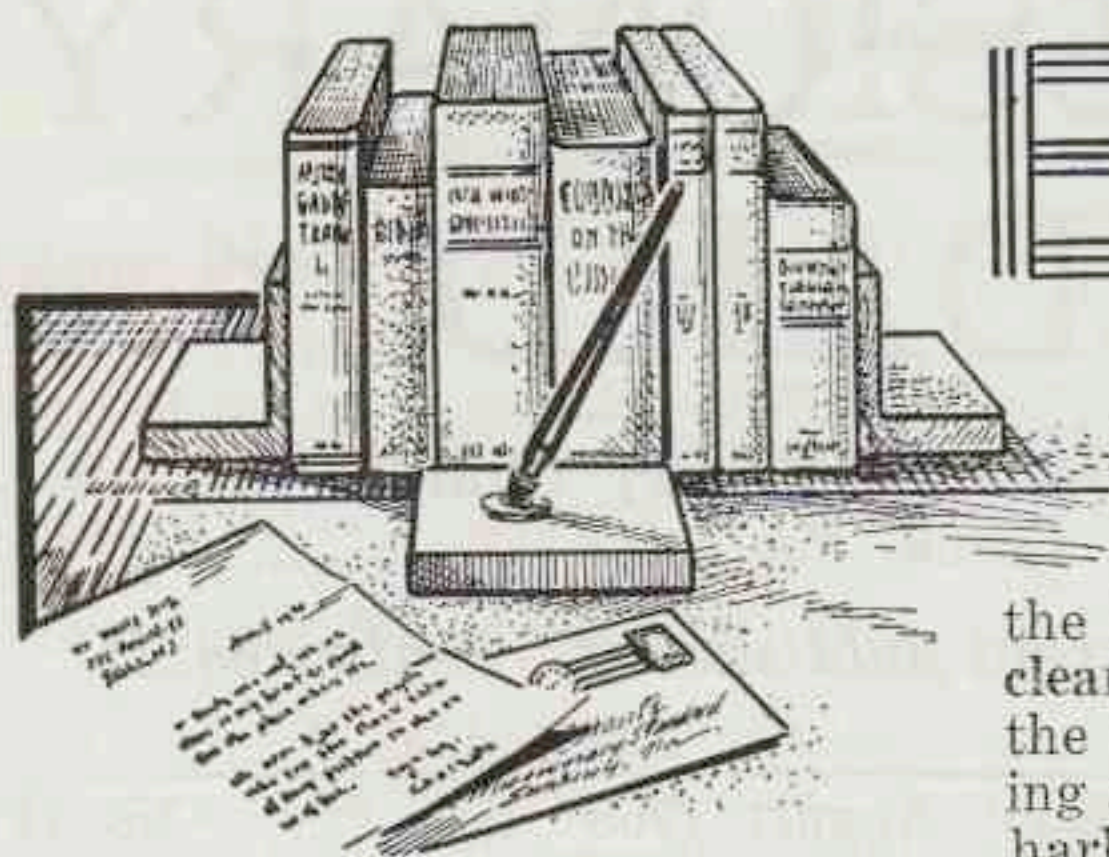
Many years ago Dr. W. E. Boardman wrote a remarkable book entitled, "The Higher Christian Life," in which was shown the promise and possibility of a higher life for all believers and the method of its attainment.

Spurgeon once said, "There is a point of grace as much above the ordinary Christian as the ordinary Christian is above the world. Their place is with the eagle in his eyrie, high aloft. They are rejoicing Christians. holy and devout men doing service for the Master all over the world and everywhere conquerors through him that loved them."

All these truths are obvious to true believers; the Christian heart responds to them. To many they are reminders of what they have missed of peace and power and victory, by living so long in the lowlands and choosing "the lower order of Christians" as Wesley says.

If we would be absolutely frank and honest in our view of things we would have to admit that a very large percent of our church members are not living in the heights or on higher ground, but they seem content to live in the lower levels where they can conveniently be half and half in the church and the world. But here is

(Continued on page 10)



The Vision That Transforms

"Blessed are the pure in heart for they shall see God." Matt. 5:8.

An Australian minister, about the Master's business, was about to preach from the above text, and questioned as to whether the intent of the Saviour was to show that there could be a physical truth that portrayed the Divine Message intended. He called the local hospital, and asked the doctor who answered to describe to him — in layman's terms — whether there were a disease of the heart that could affect the vision. The reply was something like this: "Yes, Reverend, there is a disease of the heart that very definitely affects the vision. In medical circles, and in laymen's terms, it is simply 'a dirty heart.' This condition affects the small blood vessels in the eye, and limits, distorts, or obliterates the vision." When the minister hung up the phone, he could understand the parallel, then. Just as a "dirty" heart condition would affect the physical vision, it would be impossible for one in the same "dirty" spiritual condition to "SEE" God.

"The Pure in Heart Shall See God..."

In Holiness Relationship

Take Isaiah's case, "I saw also the Lord, high and lifted up... woe is me, for I am undone." "Seeing God" in the Holiness Relationship includes a complete abandonment to the will and wish of the Lord. "Not my will, but thine be done," is the cry of the Sanctified heart. Only after the "dirty heart" has been made "Pure" through the atoning blood, and the ministry of the Holy Spirit, will saints "See God..." and His work in proper perspective.

In Human Souls Abounding

"Seeing God" in this respect includes a view of every man met in life's pursuits, as an object of evangelization and a soul for whom

the Saviour died. "I see all men clearly," said the Blind Man after the Second Touch. Instead of seeing a wretched drunkard, a brazen harlot, an immoral teenager, a cursing truckdriver—the Sanctified sees these people in the light of Eternity. When he sees them the saint is reminded of what Paul said of another group, "...Such were some of you, but ye are washed, ye are sanctified..." "I sat where they sat," continued Jeremiah, placing himself in the need of the human wanderers he saw on all sides. Floating derelicts along the shores of time... we must see them as objects of the Saviour's love. Holiness of heart will help us so to view them.

In Heaven At The End

"And they shall see His face, and His name shall be in their foreheads. Rev. 22:4 This vision of the Christ is reserved for those that can qualify for "Let him that is righteous, be righteous still, and he that is holy, let him be holy still." Rev. 22:11. "We shall be like Him, for we shall see Him as He is..." 1 Jn. 3:2 Purity, Sanctification. The Second Blessing, Holiness of Heart, The Second Crisis... that which produces a Pure heart... This then is the Vision that Transforms.

—Thomas E. Frantz

John Wesley's Awakening

(Continued from last issue)

What Took Place at Aldersgate

It was May 24, 1738. At five o'clock in the morning Wesley awakened and turned at random to his Bible. The first passage he read was 2 Pet. 1:4, "There is given unto us exceeding great and precious promises, even that we should be partakers of the divine nature." He next chanced on Mark 12:34. "Thou art not far from the kingdom of God." There seemed

something impending for the coming day.

In the afternoon he attended the service at St. Paul's and heard the choir sing for the anthem the Psalm: "Out for the deep have I" (Continued on page 3)

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GOD'S MISSIONARY STANDARD

Official organ of God's Missionary Church, Inc.

"A Messenger of Full Salvation."

Entered as second class matter at the Post Office at Milesburg, Pennsylvania.

Published monthly by God's Missionary Church, and mailed at Milesburg, Pennsylvania.

Editor Rev. Thomas E. Frantz, P. O. Box 376, Milesburg, Pa.

Associate Editor Rev. Marlin E. Moore, Aaronsburg, Pa.

Business Manager Eva Bailey, Centre Hall, Pa.

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

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

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

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

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

Names of the Twelve Patriarchs

Third of Three parts, by G. D. Watson
(Continued from last issue)

Asher signifies "happiness, joy." But in the sense in which Leah gave the name, it signifies a prophetic vision of the inexpressible happiness which will come to us in the future from the benedictions that are showered on us by the heavenly host. "And Leah said, Happy am I, for the daughters will call me blessed; and she called his name Asher." She had a vision of the blessings that would be poured upon her from the lips of millions of Hebrew mothers in the years to come. This agrees exactly with what David and Solomon say in their writings about the elect woman, that is the Lamb's Bride, being lauded by her companions, and praised as the fairest among women, that is as the most beautiful company among the saved ones. It is possible for us to have in this life a remarkable insight through the Holy Ghost, of the extraordinary happiness which will accrue to those who are counted worthy of the first resurrection, and of reigning with Christ in His kingdom. This happiness is the Asher gate.

Issachar signifies "wages or reward." The soul that has followed Jesus thus far in his life will begin to realize, even in this world, many of the rewards which come to a perfectly humble and obedient heart. It is as if the government bonds issued from the Holy Ghost treasury were already beginning to yield a fine interest, and that the sweet fruition we were getting was the cash from the celestial coupons, for in keeping of them there is great reward.

Zebulun signifies "dwelling, abiding," but especially the being domesticated in a happy home. This thought harmonizes with that wonderful prayer which Paul prayed for sanctified believers, that they might be rooted and grounded in love; rooted like a tree in the soil of love, and as the Greek has it, "foundationed" like a house in love, with the view of dwelling in infinite love forever, for Paul's prayer implies a dwelling house with deep foundations, surrounded by beautiful shade and fruit trees, amid which the perfect believer is to keep house forever with God.

This is the Zebulun stage of grace, and emblemizes the gate through which we pass into eternal fixedness in God.

Joseph signifies "adding, increasing, unlimited progress." This name is wonderfully commented upon by the Holy Spirit in many places in Scripture. On his dying bed Jacob beautifully expounds the meaning of this name, by saying, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." He compares him to a fine grape vine, planted by a well of water, not only supplying grapes for those in the family, but running over the garden wall and abundantly feeding the strangers who lived outside the wall. And how truly Joseph fed not only his father's house, but whole nations of Gentiles as well. Thus this name reveals to us that state of abundant, overflowing, tender, boundless love that leaps all boundaries, and runs over all partitioned walls, over all sectarianism, over all race distinctions, over all national boundaries, and pours itself out to the poor, the needy, the fallen, the crushed, the heathen, and sets no limit to its sacrifices for the saving and blessing of others. There are many, even among holiness people, who seem so narrow in thought, and love, and generosity, that they apparently are a good way yet from passing through the Joseph gate of limitless love and unmeasured increase. But there is a place in the Holy Ghost life where the charity, and sympathy, and tender love are simply boundless, and the whole soul is a fruitful bough that runs over the wall.

Benjamin signifies "the son of the right hand," that is the son lifted and crowned at the father's right hand, to share in the father's government as a prince. All the other sons were named by their mothers, and this last one was named by his dying mother, "Benoni," that is the "son of my sorrow;" but Jacob changed the name of Benjamin, "the son of my right hand." All this was fulfilled in Jesus. When Christ hung on the cross He was "Benoni," the son of sorrow. But a few days after, when

He was raised and enthroned at the Father's right hand, He was Benjamin. Benjamin was the only son who was born in the land of Canaan; the other eleven were born in Syria. How strikingly all this is to be fulfilled in the elect saints. It can hardly be said that we have yet entered the Benjamin state, where we are lifted at the right hand of Jesus, just as He was lifted at the right hand of the Father, but He assures us that this will be fulfilled when He comes to reign on the earth. He says that we shall sit with Him on His own throne, and share in His government of the nations, just as He now sits with the Father. This present earth is our land of Syria, in which we have, through the Holy Ghost, all the states of grace typified by the eleven names; but in the Millennial Age, which will be the Canaan of the world's history, we shall enter the Benjamin state, and be sons at the right hand of Jesus.

Thus each of the elect is to compass the entire city of gold, and in a mystic sense enter through all the twelve gates, and thereby establish his membership as a living factor in that city.

JOHN WESLEY'S AWAKENING

(Continued from page 2)

called unto thee, O Lord: Lord, hear my voice... O Israel, trust in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins." It all seemed to point the way.

That evening he attended a small group meeting on Aldersgate Street. A layman was reading from Luther's "Preface to Romans." As he listened, something happened. Something in the words of Luther read by the layman, based on Paul's Epistle to the Romans gave him a new insight and sparked his faith to grip the promises of God. Later he described it himself: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

A change had come over him. Wesley himself continued: "I began to pray with all my might
(Continued on page 7)

Oswald Chambers and the Holy Spirit

E. W. Lawrence

Well known in England as a Bible teacher and convention speaker, Oswald Chambers exercised a spiritual ministry which has had a profound effect on many lives. (In the early days of God's Bible School he taught and lectured here for a period of time in each of several years. He also ministered in several other places in the U. S. A. —Editor.) He was only forty-five years old when he died in Egypt, in 1917, while serving with the military forces in the capacity of a Y. M. C. A. officer.

He had himself written very little, and only a few small booklets had been published during his lifetime. Yet today more than fifty books and booklets have been published, bearing his name as the author.

The explanation is this: His wife, who is still living, was an expert stenographer, and from the time she became Mrs. Chambers she carefully "took down" every message she heard him deliver. Following the decease of her husband she decided to transcribe and publish these notes, and the volumes by Oswald Chambers are the result.

Oswald Chambers was the son of a Baptist minister, but he came to a conscious knowledge of sins forgiven through a sermon preached by C. H. Spurgeon. Boyhood studies in art appeared to determine for him a future as an artist; but one night, as he walked alone beneath the stars, he heard the call of God, "I want you in my service, but I can do without you." He responded, renounced a career, obeyed the call, and God made him an "artist" of the Spirit-filled life.

While he was studying in Dundoon Baptist College, the call to proclaim the unsearchable riches of Christ was deepened. "Brighter, clearer, and more exquisite is the spiritual becoming within," he confided to his diary, "and my whole being is ablaze and passionately on fire to preach Christ. All my aims are swallowed up in this now. It is the almighty love of God that constrains me, and in the midst of a keen consciousness of unworthiness my soul cries out within me, 'Here am I; send me.'"

It was during those same years that there came to him the tender wooing of the Spirit, and that he finally entered into the blessing of heart holiness. And as the burden of this message is the Spirit-filled life, with particular reference to the experience of Oswald Chambers, therefore I invite you to consider with me the Crowning Gift, the Christian Heritage, the Calvary Road, and the Consecrating Response.

THE CROWNING GIFT

"Dr. F. B. Meyer came and spoke to me about the Holy Spirit," said Chambers. "I determined to have all there was for me, and went to my room and asked God simply and definitely for His Holy Spirit, whatever that meant. Then followed four years of spiritual struggle. I knew no one who had what I wanted... But I knew that if what I had was all Christianity was, the thing was a fraud.

"Then God spoke, through Luke 11:13, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?' " "It was borne upon me," he added, "that I had to claim the gift on the authority of Jesus Christ, and to testify to it. But the thought came that if I did so, God would make it known to those who knew me best how bad I was in heart, and I was not willing to be a fool for Jesus Christ's sake."

Oswald Chambers did get the victory along this line eventually, and said then, "I got to the point where I did not care whether everybody knew how bad I was; all I cared for was to get out of the condition I was in." The hour of the Spirit had struck, and he claimed the promise of Luke 11:13.

"I had no vision of Heaven or angels... but like a flash something happened inside me. If the four previous years had been Hell on earth, the days that followed have truly been Heaven on earth. Glory be to God, the last aching abyss of the human heart is filled to overflowing with the love of God! The power and tyranny of sin are gone, and the radiant unspeakable emancipation of the in-

dwelling Christ has come." For the remainder of his days down here Oswald Chambers was "a bondsman of Jesus Christ," and faithfully discharged the ministry of full salvation.

THE CHRISTIAN HERITAGE

It is not ours to tell the Spirit of God just how He is to work in leading believers into their inheritance of entire sanctification or the Spirit-filled life. To Thomas Cook, sanctification came as a cleansing from inbred sin, to Samuel Chadwick as an endowment of power for effective service. To Oswald Chambers it came as a gift of the Holy Spirit Himself. God gives His Holy Spirit to those who ask Him, but they must also obey Him. Isaiah's word is most applicable here, for "if ye be willing and obedient, ye shall eat the good of the land." —Isa. 1:19.

There is a sense in which every born-again believer has the Spirit of God dwelling within. "If any man have not the Spirit of Christ, he is none of his." But to be baptized with the Spirit, or as Evan H. Hopkins used to put it, for the Holy Spirit to have us just where He wants us—well, that is something entirely different. And this is what the Saviour referred to when He said, "If ye... know how to give good gifts... how much more shall your heavenly Father give the Holy Spirit..."

How can we, therefore, obtain for ourselves individually this "gift" of the Spirit? In the autumn of the year 1894, Dr. S. A. Keen was conducting some Pentecostal services in Portland, Oregon. At the close of the meeting one of those who knelt at the mourners' bench was a Presbyterian minister. He had been a successful man in his ministry, but at the praise meeting the following day, he said, "Yesterday, at the mourners' bench, I received the Holy Ghost Himself."

At the conclusion of the services this brother handed Dr. Keen a note in which he said that for a long time he had been persuaded that there was a fullness of blessing to be had in receiving the Holy Ghost as a gift, and he felt somehow that it was the privilege of every born-again believer to receive this. "But," he added, "while I preached it to others, I did not

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THE BULLETIN BOARD - REPORTS - ANNOUNCEMENTS - NEWS

EASTERN ZONE YOUTH RALLY: The last Eastern Zone Rally of the Conference year was held in the Shamokin Church Monday night, June 24, at 7:30 p.m. The entire two hour service was broadcast direct from the Church over Radio W I S L, Shamokin. Delegations from Pillow, Labanon, Coopersburg, Allentown, and Gratz were present. Selections in the all-musical service included numbers from the Lebanon Chorus, instrumental numbers from Good News Tabernacle, Duets by the Pillow pastor and his wife, a family number from the Hummels of Gratz, and various other duets, trios, and instrumental numbers. Miss Helen Miller of Shamokin presided at piano and organ. Each pastor present was interviewed and gave his testimony. A good spirit was felt in the service, and many people in radio land remarked about the good service. It has been a good year for the Eastern Zone and we look forward to many more good rallies.

Earl Deetz, Jr., Zone Supt.

TENT MEETING REPORT: We have just closed our 2nd. Annual Tent Meeting 2 miles South of Stonington on Route 61, Sunday Night, June 23. Our Evangelist was the Rev. H. L. Runkle of Ashley, Ohio. About 35 people knelt at the altar and God answered the prayers of the saints. The attendance was excellent, and on the closing day additional seats were added. A baptismal service was held on the afternoon of June 23, and 10 people were immersed. We appreciate the cooperation of the neighboring churches in our tent services.

—Earl Deetz, Pastor

JULY FOURTH MEETING: The Mount of Blessing Camp Meeting got off to a good start on July Fourth, with the music and singing of the Lebanon Valley Gospel Band, under the direction of Herman Noll, and the Brungart Trio, backed up by the ministry of Evangelist H. E. Darnell. The crowd overflowed the tabernacle, and the fire was falling on hearts on all

sides. Reverend Darnell brought a very challenging ministry to us, and at this writing we predict a great closing week of the Camp.



New Testament Word Study

By J. Harold Greenlee

"The Word Was With God And The Word Was God" (John 1:1)

Profound truth may be expressed in simple words. This is a fact which public speakers do well to remember. In the N. T., the Gospel of John is an outstanding example of this type of simplicity. With words and a style of writing which beginning Greek students find the easiest of all the N. T., this Gospel expresses some of the deepest meanings.

In English, John 1:1 (KJV) has only one word of more than one syllable. In the original Greek, this verse contains only one word with as many as five letters. Yet the implications of this simple passage go to the very depths of Christian significance.

"In the beginning was the Word" Thus the verse begins. When was this "in the beginning"? The fact that John does not state that it was the beginning of something definite suggests that he means "the very beginning." This suggestion is strengthened by Jesus' statements such as, "...the glory which I had with thee before the world was" (John 17:5); "before Abraham was, I am" (John 8:56); and St. Paul's statement, "he is before all things" (Col. 1:17). The New English Bible rightly grasps the awesome significance of these words in its rend-

ering, "When all things began, the Word already was." In addition, the fact that the words "in the beginning" stand first in the Greek text indicates that these words are to be emphasized: "Yes, it was in the very beginning of all things."

"In the beginning was the Word." Note that the text does not say, "in the beginning the Word came into being"; rather, "the Word was." In verse 6 we read that John "came"—that is, he "appeared" or "became." The Word, however, never "became" or "came into being"; the Word always "was." His existence is from all eternity. Before any created thing came into being, the Word was.

"In the beginning was the Word." Words are many and varied, but the "Word" spoken of in John 1:1 is clearly a very unique kind of "word." John goes on to make it clear that the "Word" of John 1:1 is Jesus Christ; for example, in John 1:14, "And the Word became flesh and dwelt among us...; and we beheld his glory, glory as of the only Son from the Father..." Yet why does John first refer to Christ as the "Word," or the "Logos" as the Greek reads? A "word" is a "meaningful expression." In 1:18 John speaks of Jesus as the one who has "set God forth," who has shown what God is like. In John 14:9 Jesus says, "He who has seen me has seen the Father." Col. 1:15 describes Jesus as the "image of the invisible God." "The Word," then, is a most appropriate description of Jesus, for it is Jesus who has given "meaningful expression" to God in terms in which men can understand what God is like. Phillips' translation of this verse says, "...God expressed himself."

"The Word was with God." With these words John makes it clear both that Christ dwelt in fellowship with God and that at the same time Christ is a distinct person from God. The verses following make it clear that "God" here means God the Father. The Greek word translated "with" indicates an active, face-to-face fellowship. Combining these words with the preceding, John is stating that Christ, the very

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Giving God His Chance

By Paul S. Rees



When John the Baptist had occasion to describe his role as the forerunner of Jesus, he fell back on a prophecy given by Isaiah: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (Luke 3:4).

God was about to make His supreme breakthrough into history. The Word would soon be "made flesh." It would be sheer miracle—God's mighty deed.

But first there must be a readying process. And a humble evangelist is drafted for this purpose. He tells the people God is looking for a new mood and a new mind: not pride but humility, not complacency but concern, not brazenness but brokenness.

God is like that! He is independent on our responses. He works on condition that we let Him.

A PREPARATION REQUIRED "Prepare ye the way of the Lord."

Several times in the book of Acts Christians are described as those of "the Way." At their best they are so vitally a part of the Way that they become a way: not a dead-end where Christ is balked but a thoroughfare along which He moves to do His healing, forgiving, cleansing work.

But, alas, things go wrong. The Christian whose life has been a highway over which the King has been traveling become neglectful. There's a break in the pavement, a bridge washed out. A sign has to be posted: "Road Closed."

The church that has been a "channel of blessing" becomes choked with a worldly fashionableness, and a deadly prayerlessness, and a complacent self-centeredness, and a cowardly silence on live issues.

Charles Finney once spoke of revival as a "new beginning in obedience" among the people of God. The way of the Lord is cluttered with barriers, and there's nothing for it but sweaty repair work.

That "more excellent way" of love (I Corinthians 12:31) has to be repaired. Where love is "patient and kind," we have been impatient and unkind. Where love is "not jealous or boastful," we have been

envious and conceited. Where love is "not irritable or resentful," we have been touchy and bitter.

That "way of righteousness" of which Peter speaks (II Peter 2:21) needs repair. Righteousness here may be thought of as outward holiness, even as holiness may be regarded as inward righteousness.

That "new and living way" (Hebrews 10:20, which speaks of communion with God through the blood of Christ—has that been neglected? Prayer keeps the sense of the Presence alive within us. More, it makes that Presence so vital that others frequently feel His presence when they come into our presence. If this fades, the way of prayer must be repaired.

A PATTERN INDICATED

Here is a motion picture of revival:

"Every valley shall be filled."

A valley is a depression. From the Christian point of view nothing is more depressing than defeat. It has never failed: when revival comes to a church, beaten Christians become adequate, triumphant Christians.

IN THE VALLEY OF THE SHADOW

PETERS, MALCOLM L. (Jan. 3, 1898—June 13, 1963). Services were held from the Wetzler Memorial Chapel at Milesburg on Sunday, June 16, 1963, with the Rev. Kenneth A. B. Wells and Thomas E. Frantz, both of Milesburg, officiating. Burial was at Union Cemetery, Bellefonte, Pa. Mr. Peters made his home in the County area for years, and is survived by a number of sons and daughters, including Mrs. Harold Grieb, Mrs. C. B. Daughenbaugh, known to the Milesburg Congregation. The pastor was privileged to minister to him in his last days a number of times, and it is hoped God worked in his life. Our prayers are with the family.

BITNER CAROL ANN infant daughter of Harold and Mary Bitner was called by God July 5, 1963, shortly after birth. Graveside services were held at Union Cemetery, Bellefonte, Pa., by the pastor, Thomas E. Frantz. Sister Bitner recently found the Lord, and she said that it was God's help that sustained her through the loss of her first child.

"Every mountain and hill shall be brought low."

How mountainous is the pride that rears itself in so many of us! Whether it be pride of face, or place, or race, or even grace, it must be brought low, for "God resisteth the proud, and giveth grace to the humble."

"The crooked shall be made straight."

Under the ministry of the late W. P. Nicholson, Irish evangelist, a spiritual awakening came to multitudes of people in the highly "churched" city of Belfast. One consequence was that employees of a large ship-building company returned so much pilfered material that the management had to improvise a special shed of considerable size in which to house it.

Repentance is contrition, but its fruit is restitution.

"The rough places shall be made smooth."

If some people are heretical but sweet (and I have met them) others are orthodox but harsh. If sweetness does not justify heresy, let it be said that harshness does not commend orthodoxy. Revived Christians prize truth, but it is "speaking the truth in love," as Paul puts it, that they prize most of all.

A PROMISE ANNOUNCED

If the preparation is made and the pattern observed, the promise will be fulfilled:

"...all flesh shall see the salvation" (Luke 3:6).

When dear old Simeon took the infant Jesus in his arms, he exclaimed, "Mine eyes have seen thy salvation!"

What, then, is salvation? It is Jesus!

What is revival in the Church? It is Jesus! Jesus obeyed. Jesus followed. Jesus loved. Jesus lived. Jesus sung.

The revived Christians of East Africa describe revival as "walking with Jesus." They speak of the revival believers as CRO Christians—"Cups running over."

Why not? When we are in step with Jesus, His joy abounds and His peace abides.

All this is what is meant by "giving God His chance." When we prepare the way, the King comes! He waits for our welcome. And our welcome is not a hollow, sentimental thing. It is obedience.

Rev. John F. White Writes of

A Successful Church

"He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3:22.

The Scripture clearly teaches us that Christ's followers are commonly known as the Church. We are without any doubt left to understand that this Church is not an earthly building composed of materials put together by man, but of a group of redeemed sinners saved through the precious blood of Christ. When we gather for services each Lord's Day or prayer meeting night we come together as the living Church of Christ. There is a secret to the victorious advancement of this church. I would like to use the alphabetical letters that compose the word, "CHURCH" to clearly point out the hidden facts to victory. If each of us, individually and collectively, apply them to our groups we can expect God's blessing to be poured out upon us.

"C"

This letter can only stand for Christ. Each Church must be Christ centered and exalting. He is the Chief Corner Stone, and it is by His own blood we are purchased, for He must be lifted up if we are to be a soul-saving station, as He said: **"And I, if I be lifted up, will draw all men unto myself."** No Church that places any one or any thing before Christ will have the victory.

"H"

This letter stands for the Holy Spirit. Our churches must be Spirit-filled. The perfect love of God must dwell among us. The Spirit is our leader, our teacher, and our sealer. Without Him our services are dry and tasteless. The Holy Ghost must have free course in our personalities, so that He may have freedom in our gatherings. We will travel in sightless paths unless led by the Spirit.

"U"

This letter points our UNITY. We must be one in Christ. A house divided against itself will fall. We are to stand side by side fighting one foe, the devil. Our aims and our desires are to one end, the saving of lost souls. "How can two walk together unless they be

agreed," asked the man of God. We need to stand united or we will fall, one by one. Togetherness is a big need in our churches today.

"R"

This letter could only mean Righteousness. Not that of self which is **"filthy rags"** in the sight of God, but the righteousness that comes from God. We are good only because God is living in us. Our deeds must be prompted by the Spirit of God. We must reflect the Bright and Morning Star in all ways. Naught of good that I have done...No, Nothing but the Blood of Jesus."

"C"

"C" stands for Consecration. The Church must be devoted to its cause, and we must go forth wholehearted and with all our strength push ahead sincerely. We are advised in the Scriptures to love God with all there is in us—heart, mind, soul, and strength. This is Consecration at its best.

"H"

The last "H" is very important for it stands for Humility. **"Pride comes before a fall...He that exalteth himself shall be made low, he that is humble shall be exalted."** If the Church is to be lifted up it must go down in humility. Any Church too big in its own eyes is too big for God's use. Humility is the secret of revivals. Less of us and more of God. God loves to lift up the low, but He also delights in bringing down the high. Let's work in our Churches in great Humility, "In honor preferring one another..." putting God first.

Conclusion

Any Church that has Christ as its central theme, the Guidance of the Holy Spirit, with Unity among its members will advance. With the righteousness of God revealed in full Consecration and in deep Humility we will be at the place God can use us best. All this will take place publicly when it has taken place in the individual heart and soul. **"Be ye doers of the Word and not hearers only,"** and we can say with Christ, **"The gates of hell shall not prevail against it."**

John F. White, Jr.

JOHN WESLEY'S AWAKENING

(Continued from page 3)

for those who had...despitefully used me and persecuted me. I then testified openly to all there what I now felt in my heart." He met the responsibility of forgiving enemies and of testimony. Before this time in his own strength he had tried to be a good Christian. At Aldersgate he found God in a living, positive, personal experience.

Can We Have Aldersgate Today?

That all depends on whether we are willing to pay the price or not. By paying the price I do not mean buying or earning our salvation, but meeting the conditions. First, in general, let us look at some of the things in this life that laid the foundations for Aldersgate. There was the Christian home, the worship services of the Christian church including the sacraments, intelligence, and education as opportunity came, including a thorough study of the Bible, faithful Christian discipline, and seeking prayer. These did not bring Aldersgate, but they helped prepare him. Then there was the witness and example of the evangelical movement of the Moravians with Christian counsel and guidance.

Then came the meeting itself. There came to focus all the past experience and development of the seeking but unenlightened clergyman with the evangelical heritage from Habakkuk, Paul, Luther, and the Moravians. And in that moment the miracle happened—John Wesley's faith gripped the promises of God, and God answered with a positive, joyous, and living Christian personal experience. There is involved in Aldersgate the contribution of many people in home, church, and group. Can we provide such a background in our churches and fellowships today?

We may answer with the words of the prophet Isaiah, "Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear." And list Paul's word to the Romans, "Every one who call upon the name of the Lord will be saved." We need to create an expectancy that God will do it again. There is the place of our faith. Then individually we need a sincere, seeking man, willing to follow the light. Thus it can happen again.

The Spirit of Love

Samuel Chadwick

Love is the last word in religion. It completes the revelation of God and sums up the whole duty of man. Love is of God, and the Spirit of God is the "Spirit of love."

The Love of the Spirit

There is one passage that speaks directly of the love of the Spirit. "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me." —Rom. 15:30. There is some dispute as to whether the love of the Spirit refers to the love which the Spirit produces in us or to the personal love of the Spirit for us. The former meaning finds considerable favor, and in that case the apostle would mean: "I beseech you, brethren, by our Lord Jesus Christ, and the love of your spirit to me, that ye strive together with me in your prayers." Such a request would be natural enough, but the form of the request would be unnatural and strange. The phrase becomes awkward and enigmatical if it is meant to mean the love which the Spirit gives, but it is natural and plain if it names the Son and the Spirit as the ground of appeal. The entreaty names all the Persons of the Trinity, and beseeches "for the Lord Jesus Christ's sake, and by the love of the Spirit whom he hath given to us," that they will pray with him and for him. The love of the Spirit is the emotion and quality of love in the Spirit; it is His love, not ours, that is the basis of appeal.

This is the unmistakable teaching of the Word. Romans 5:5 speaks of the love of God that has been shed in our hearts by the Holy Ghost being given unto us. This must mean that it is God's own love that is shed in our hearts. It is a quality of life that is given to us, and this quality comes from and through the Holy Ghost. It is not a gift that can be received apart from the Giver. The love comes with the Spirit.

Love stands first in the order of fruit. Dr. Campbell Morgan argues that it is the whole fruit, and that all the rest of the list in Gal. 5:22 are but manifestations of the one great and all-inclusive quality of love. Be that as it may, and it may well be so, there can be no doubt that love in the believer is the fruit of the love of the Spirit. Fruit is an expression of life, and love is the fruit of the Spirit. The fruit is not of our growth. It is the result of abiding in Christ by the Spirit of love dwelling in us. Love is the first, the chief, the most notable result when the Spirit of love dwells in us.

There is another notable passage which speaks of the believer's "love in the Spirit" (Col. 1:8). This is something more than "spiritual love." It means that our love of the brethren is a love not human in its origin; not mere good nature and good will perfected by grace, but the love of God that dwells in our hearts by the good Spirit of love. "For God hath not given us the spirit of fear, but (the Spirit) of power, and

of love, and of a sound mind." —2 Tim. 1:7. The Spirit of God is not a spirit of fear, or a spirit of bondage, but the Spirit of adoption, the Spirit of truth, the Spirit of power, and the Spirit of love. Just as His coming into the heart brings assurance, and truth, and power, so it brings the conscious possession of love shed abroad in the heart, and the love with which we love God is God's own love imparted to us, and implanted in us by the Holy Ghost, the Spirit of love.

The Ministry of Love

This ministry of the Spirit is a ministry of love. The church of Christ has chosen to call Him the Comforter. The ministry of consolation may be a very small part of the meaning of "Paraclete," but the human heart will never give up the name "Comforter" for that of "Advocate." "The Comfort of the Holy Ghost" is treasured as a priceless possession. . . Sorrow is more universal than the thirst for knowledge, and in the day of distress consolation is more than might. The word "Paraclete" means more than Comforter, but in meaning more it cannot mean less. The Comforter is in the Paraclete. Our Lord promised that He should save His disciples from the desolation of orphans. He even declared that they would gain by the exchange of His presence for that of the Paraclete. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." —John 16:7. It is hard to see how He could expect them to be comforted by the promise of one who would more than fill His place. Fancy a dying mother making any such promise to her children. They would protest that they did not believe any such gain possible; that they did not want anyone better, for to them none could be half so good. Our Lord said it, and none dared to deny it or even challenge His words. The Spirit came to fulfill our Lord's ministry of love in the world. The world cannot receive Him, for the Spirit of love cannot dwell in a heart of hate, or a spirit of worldliness. The world does not even know Him. In this He shares the fate of the Son, and in the succession He takes up the redemptive work of Jesus Christ, the Saviour of the world. He seeks the lost. With loving patience He pursues and pleads. It is He who convicts the world. The sacrifices of Calvary is perpetuated in the Spirit of love. Like our Lord, He suffers the contradiction of sinners. Love agonizes where it is powerless to help. What anguish is there like love in despair? The mother who has to stand helpless and see her child perish goes mad with grief. The father who strives in vain to keep his boy from the madness of folly either turns grey or grows hard. Think of the grief of the Spirit of love! Who can measure the

anguish of His rebuffs, reproaches, and rejection? Love is sensitive. It shrinks from distrust, indifference, and reproach. It yearns for love. So the Spirit yearns for us "even unto jealous envy" —James 4:5 (R. V., margin).

There is the same sensitive love in all His work. The love of God in Christ made Him the friend of sinners. He associated with them. His enemies said He was a chum with them. He sat at meat with them, and was evidently welcome among them. It does not seem to occur to us what contact with sin must have cost Him. Love shrinks from the ugly and offensive, but it overcomes and loves all the more for the greater need. The Spirit of God dwells in men's hearts. When Christ came, a body was prepared for Him. It had the limitations of humanity, but it was without sin. The temple of the Holy Ghost is not thus prepared for His coming. He comes to hearts confessedly unclean. "The heart is deceitful above all things, and desperately wicked," and yet He comes to abide at its very seat and center. Through what travail the Spirit of love must pass before the heart becomes indeed His temple and His home. The patience of the Spirit would be impossible were it not for His love.

The Perfecting of Love

"Herein is love made perfect with us." Wherein? In the secret of the indwelling Spirit of love.

Hereby know we that we abide in him, and he in us, because he hath given us of his Spirit.

God is love; and he that abideth in love abideth in God, and God abideth in him.

Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is even so are we in this world.

There is no fear in love; but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love —1 John 4:13,16 17, 18.

The whole secret is in the "Hereby" and "Herein." Perfect love is by the Spirit of love. There are two senses in which love may be in need of perfecting. It may be defective in quality, or it may be deficient in quantity. If the love shed abroad in the heart is the very love of God Himself, it cannot be defective in quality, but it may be deficient in range and scope of operation. The Spirit fills what is given. He does not wait for fullness of knowledge. Wherever there is a sincere purpose to serve Christ, He accepts the motive, however great the ignorance. There is a law of the Spirit of life, and it patiently waits through all the stages of the blade, the ear, and the full corn in the ear. He yearns for fullness of love, and as He led to repentance, so He leads to surrender and fullness of blessing. Love is made perfect when the Spirit of love alone reigns in all the heart and life. We love because the Spirit of love dwells in us, and that love is made perfect when the indwelling Trinity of love permeates, dominates, and possesses us entirely to the praise of His glory and the excellence of His power.

—The Way to Pentecost



Oswald Chambers and the Holy Spirit

(Continued from page 4)

know how to receive it myself. Under your direction I asked definitely, urgently, expectantly, now, and He came; not the blessing, but the Blesser. Oh, it is wonderful. I have been looking for a blessing, and have been preparing myself to receive it; but it never occurred to me that I must first receive the Blesser."

THE CALVARY ROAD

Down through the centuries tear-stained and heart-broken believers have gone back to the Cross, and there learned the secret of being Spirit-baptized and filled. Defeated and baffled in their spiritual lives, they have prayed and longed for deliverance; and when they reached the place of victory, found there the pearl of great worth.

Dr. F. B. Meyer was one such. He said, "I left the prayer meeting and crept out into the lane, and away from the town. As I walked I said, 'O my God, if there is a man who needs the power of the Holy Ghost to rest upon him, it is I; but I do not know how to receive Him. I am too tired, too worn, too nervously down to agonize.' A voice said to me, 'As you took forgiveness from the hand of the dying Christ take the Holy Ghost from the hand of the living Christ.'" He did this, and the evangelical world will ever have cause to praise God for the anointed ministry of Dr. Meyer. The secret of it all was the gift of the Holy Spirit.

Lionel Fletcher, British empire evangelist (from Australia) always maintained that the greatest moment in his life was when he realized that the gift of the Holy Spirit was not only for the men of the New Testament era, but that it is for the men and women of today as well. Any success in his world-wide evangelistic ministry was due, he argued, to the coming of the Holy Spirit into his own life.

Peter's word at Pentecost still stands, "The promise is unto you, and to your children, and to all that are afar off."

The incoming of the Holy Spirit in the Pentecostal blessing brings far more than mere power for service, wonderful and necessary as

power may be. The Spirit applies all the virtue of the Saviour's atoning blood to cleanse our hearts from the incubus of inbred sin. "The blood of Jesus Christ... cleanseth us from all sin." Again, the Bible says, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost... purifying their hearts by faith."—Acts 15:8, 9. Peter is simply telling the council members gathered in Jerusalem that the work of grace which the Spirit did in the hearts of the Gentile believers with whom he had been in touch was the same as the Spirit had performed in their own hearts in the Pentecost of Acts 2:1-4.

THE CONSECRATING RESPONSE

The gift of the Spirit is for you, reader friend. At the close of a camp meeting, a man went to Dr. Keen and said, "I'm so glad I consented." "What did you consent to?" asked Dr. Keen. "Why," he replied, "for 15 years I have been wanting to be filled with the Holy Spirit, and in your meeting I just gave Him the hint that I was ready and He came right in. Oh, I am so glad I consented." They met five or six times after that, and each time the good brother said, "I am so glad I consented." Some months later they met again at their Annual Conference. "Oh, I am so glad I consented," he said again.

The Holy Spirit is given to those who ask, obey, consent, and receive. Will you do that? Will you consent right now? Then when you meet me in the world above you can say, "I am glad I consented."



New Testament Word Study

(Continued from page 5)

expression of God the Father, dwelt from all eternity in intimate fellowship with the Father.

"And the Word was God." Is John contradicting himself? Having just implied that the Word was a distinct person from God, he now states that the Word "was God." No, John is not contradicting himself; rather, he is giving a different emphasis. In saying previously that the Word was "with God," the Greek form of "God" points to God as a Person—God the Father. Now in saying that the Word was "God," the meaning is not God as a Person, but rather the nature of God. In other words, "the Word was God" does not mean that Christ is the same Person as God the Father; it means that Christ, the "Word," is the same kind of being as God the Father. Again the New English Bible puts it effectively: "...and what God was, the Word was."

Thus John 1:1 reflects profound thoughts in its simple language. In much less simple language, the message of this verse may be paraphrased, "At the very beginning of all created things, Christ was already in existence. He is the very expression of God. From eternity Christ lived in personal fellowship with God the Father, and he shared the very same nature which God the Father had."

HOW OLD MUST A BOY BE?

(Continued from page 12)

he said smiling, "Yes! Mister, I'll take Jesus right now."

The simple transaction was genuine. There and then the lad received Christ Jesus the Lord. There and then the Lord received the little lad.

Great was his joy later when a Bible was given him. He carried it oftentimes with his school books, and read from its pages and built himself up in his most holy faith.

In later years having studied the Gospel message more deeply for himself he delighted to pass the message of grace on to others. And the ways of his life, as well as the words of his lips, told of the reality of that transaction with God in the schoolhouse in Missouri.

Will you not come to Christ? You are not too young, you are not too bad for Him to save you.

—Selected.

We need the clouds and storms to help us appreciate the blessed sunshine. —C. R. H.

Emptied of Self – Filled with God

John the Baptist: "... filled with the Holy Ghost...from his mother's womb" (Luke 1:15).

Jesus Christ, our Lord: "...And Jesus being full of the Holy Ghost returned" (Luke 4:1).

"In Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

Peter: "Then Peter, filled with the Holy Ghost, said unto them" (Acts 4:8).

Paul: "... thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9:17).

"Paul, filled with the Holy Ghost, set eyes on him" (Acts 13:9).

Stephen: "But he, being full of the Holy Ghost, looked up steadfastly into heaven" (Acts 7:55).

Barnabas: "For he was a good man, and full of the Holy Ghost and of faith" (Acts 11:24).

Early Disciples: "And the disciples were filled...with the Holy Ghost" (Acts 13:52).

Deacons: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom" (Acts 6:3).

A Prayer: "...that ye might be filled with all the fulness of God" (Eph 3:19).

A Testimony: "And of His fulness have all we received" (John 1:16).

An Exhortation: "Be filled with the Spirit" (Eph. 5:18).

—The King's Highway
Gospel Banner

Free and Full Salvation

(Continued from page 1)

where the cankerworm of Joel 1:4 does its work.

III.

Salvation both free and full has to do with the sin question. Tendency in these days is to ignore the sin problem and when that is done there is no possibility of a soul entering into a religious experience.

Dr. Patton, of Princeton, once said: "The modern minizer of the gospel takes a few tablets of doctrine, dissolve them in a gallon or two of the rosewater of sentimentality, puts a little in an atomizer and sprays the congregation to an accompaniment of the sweetness

of Christianity and the fragrance of a benevolent life. The New Testament tells but one story—that man is a sinner, that he has been redeemed, that the only way of salvation is through faith in Jesus Christ. Don't talk to me about value judgments. You can't believe with all your heart what you have already rejected with all your head."

We deal with sin from a two-fold standpoint—original sin and sin as transgression against the known laws of God. Original sin is that which is born in us. The great Redemption covers both.

Asbury Lowrey says: "Holiness does not demolish or upset our being, but serves as a bridle and whip for every impulse. It does not take away the inflammability of our dispositions, but precludes strange and destructive fires from breaking out in them. It is at once an insurance against the incendiary from without and the danger of spontaneous combustion within.

IV.

In preaching and teaching holiness as an experience we are really dealing with the experience of full salvation. Many there are who contend that conversion covers all and that an experience of evangelical holiness is impossible.

Rev. Will Huff in one of his great sermons said:

"There is such a thing as the experience of holiness, and if all the orthodox churches in Christendom were to unite together, and bring all their theologies, and all their creedal statements, and all would tear out every page that suggests holiness, it would still be true, for God says so. Then if all preachers, and all missionaries, and all Christian workers were to unite together and go back on it, and lower the banner and say there is no such a thing, it would still be true, for God says so. Then, if a committee were organized to visit everybody that ever professed holiness, and not one of them ever had it—all were mistaken about having the experience, it would still be true, for God Almighty says so. And then if an Archangel would come from Heaven, and take Pike's Peak for a pulpit, and Texas for an auditorium, and preach a sermon against holiness, it would still be true, for God says so. The man

who wrote my text said, "If an angel from Heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

Pris'ners of hope, be strong, be bold

Cast off your doubts, disdain to fear;

Dare to believe; on Christ they hold;

Wrestle with Christ in mighty prayer;

Tell him,—We will not let thee go, Till we thy name, thy nature know.

Hast thou not died to purge our sin,

And risen, thy death for us to plead?

To write thy law of love within Our hearts, and make us free indeed?

That we our Eden might regain, Thou didst, and couldst not die in vain.

The promise stands, forever sure, And we shall in thine image shine, Partakers of a nature pure, Holy, angelical, divine,

In Spirit join'd to thee, the Son, As thou art with thy Father one.

Where temptation is possible sin is possible. We should therefore walk in humility and trust.

The Father of English Hymnody

(Continued from page 11)

that he wrote books to the salvation of many famous men.

Watts was almost a dwarf. This he attributed to the acute suffering of his mother before his birth. She felt very keenly the injustice of her husband's imprisonment for conscience's sake. It was a big cross to bear. He suffered in many ways through this physical handicap, but he did not let it embitter him, although it was the cause of his broken romance. On one occasion he was with friends in a coffee room and overheard someone say contemptuously: "Is this the great Mr. Watts?" In great good humor he replied by repeating his stanza,

"Were I so tall to reach the pole,
Or grasp the ocean with a span,
I must be measured by my soul;
The mind's the measure of the man."

(To be continued)

The Father of English Hymnody

By Henry James Garland

Isaac Watts found great pleasure in walking along the banks of the beautiful Southampton waters. He was charmed with the beauties of nature and liked to watch the ships sailing along the English Channel. When he was a little child, his mother used to go with him and on the way show the old, gloomy prison where his father was twice imprisoned for conscience's sake. The stone, used to mount horses, was still there on which she often sat with Isaac in her arms, waiting to enter the prison to see her husband.

One delightful summer's evening Watts stood watching the rays of the setting sun shining across the waves of the sea, illuminating the distant wooded hills of the Isle of Wight. This suggested to him one of his most popular hymns,

"There is a land of pure delight
Where saints immortal reign."

On November 25, 1748, two hundred and four years ago, as the sun was setting over the beautiful ground surrounding Abney Park House, Stoke Newington, where, as the guest of his friend Sir Thomas Abney, an ex-Lord Mayor of London, Dr. Watts had spent the greater part of his life, his gentle, noble spirit entered the land where "everlasting spring abides, and never-fading flowers."

A few days later, he was buried at Bunhill Fields, near the graves of John Bunyan, Daniel Defoe, Mrs. Susannah Wesley, and many of his old friends. A memorial was placed in Westminster Abbey, but his most lasting form of remembrance will be his immortal hymns, which for over two centuries have enriched the devotional life of the people of God, and will continue to do so, to use his own phrase, "Till rolling years have ceased to move."

A Youthful Poet

When only six years of age, his gift as a poet appeared. It was at family worship. During his father's prayer he burst into laughter. His angry parent, rod in hand, demanded to know why he was irreverent. In a trembling voice he said: "I saw a mouse climb up the bell rope, near the fireplace,

and the words came into my mind:

"There was a mouse for want of stairs

Ran up a rope to say his prayers."

The enraged parent was about to chastise him, when he fell on his knees and begged, with tear-streaming eyes, saying:

"O father, father, pity take,

And I will no more verses make."

His mother realized that he was expressing a gift and restrained the wrath of her husband. She offered the reward of a farthing to the pupils in her father's boarding school for the best couplet. Isaac tried his skill and produced the lines,

"I write not for a farthing, but to try

How I your farthing writers can outvie."

Early in his life, his mother taught him the value of early piety, which later in life he thus expressed:

"It will save us from a thousand snares

To mind religion young,

Grace shall preserve our following years,

And make our virtues strong."

During the ten years he spent at the local grammar school he received a good moral, spiritual, and secular education. When about fifteen years of age he entered into a personal experience of the saving knowledge of Christ and joined the number of those who could say,

"I'm not ashamed to own my Lord,

Or to defend His cause."

His whole life and character were formed by his response to his words which reveal his own consecration to the Saviour:

"Love so amazing, so divine,
Demands my soul, my life, my all."

A local physician was so impressed with the character and ability of Watts that he offered to pay his expenses at Oxford University, but as this meant conforming to the Church of England, he felt obliged to refuse this generous offer. His father sent him to Stoke Newington Academy, where for four years he studied

theology and classical subjects. He returned to Southampton and lived at home for two years.

His First Hymn

At the age of twenty-one he accompanied his father to a Non-conformist chapel. On returning home, he told his father that in looking through the book of psalms and hymns there he could not find a decent hymn. "Then," said his father, "the best thing you can do is to write some better ones." He responded to the challenge forthwith, and that day wrote his first hymn:

"Behold the glories of the Lamb
Amid His Father's throne;

Prepare new honors for His name,

And songs before unknown."

Thus began the fruitful work of Watts as a hymn-writer. In 1769 he published the first of three volumes, all of which have had a big circulation. Among his most popular hymns of world-wide use are, "Before Jehovah's awful throne," "Come ye that love the Lord," "I'll praise my Maker while I've breath," "Come, let us join our cheerful songs," "There is a land of pure delight," "I'm not ashamed to own my Lord," "Jesus shall reign where'er the sun," "When I survey the wondrous cross," "O God, our help in ages past."

Watts was for many years the minister of Mark Lane Independent Church, and his hymns were usually sung at the close of his sermons. In this way he overcame the prejudice of singing in the churches. At that time only psalms were chanted, and often in a very mournful manner. Watts opened the way for later hymn-writers, including the Wesleys, Cowper, Newton, and others. Watts was the first children's hymn-writer. He also wrote moral songs which were sung widely. He was not only a hymn-writer but the author of many books which were highly commended by Dr. Samuel Johnson. He suggested to Doddridge of Northampton the writing of the famous book, *The Rise and Progress of Religion in the Soul*. He guided the author in his work. This book led to the conversion of William Wilberforce, and through

(Continued on page 10)

The Story Hour

How Ned Was Tied Up

"I'd like to know what has become of my cap," said Ned Brown, giving the room door an impatient slam, as though it were in some way responsible. "I've looked everywhere for it, and it isn't there."

"I think," said Ned's mother, speaking with calm assurance, in spite of Ned's statement, "that you will find it just where you left it. You know, Ned, I put up a special hook for your cap, but it doesn't seem to do any good, does it? You'll just have to hunt it up—that's all. I can't stop to look for it."

Just then the door opened, and Alice, Fred, and little Harry accompanied by two of the neighbor's children, came into the room, their eyes glistening, and cheeks aglow, as the result of a frolic they had been having on the lawn.

"Why don't you come out and play, Ned?" asked Alice. "We've been having such fun. Haven't we, Fred?"

"I can't find my cap," said Ned looking vexed and disconsolate. "You haven't seen it anywhere, have you?"

"No", Alice replied.

"I haven't seen it, either," volunteered Fred.

Little Harry felt that the blame had therefore been shifted on to him.

"I don't know where it is," he stoutly protested. "Really, I don't."

"What is it that's lost?" asked Aunt Carrie, who had just come into the room, and had overheard the latter part of the conversation.

"Ned's cap," said Alice.

"What, again!" said Aunt Carrie, in astonishment. "That makes the fifth time this week, doesn't it? Now, let me see, I believe I did see your cap somewhere a very short time ago, Ned. I think—yes, that's where it was, behind the sofa in the sitting-room. I found it there when I moved the things to clear up the room. I think you'll find it on the table now."

"Oh, yes," said Ned, with a surprising return of memory. "That's just where I put it. Laid it on the sofa. I suppose it fell down."

"Before you go out to play," said

Aunt Carrie, when Ned had brought his cap, "I would like to ask you to do something for me."

"What is it?" asked Ned, curious to know what she wanted.

Aunt Carrie told Ned she would like to have him hold the palms of his hands together and arms out straight. Taking a spool of basting thread from the pocket of her sewing-apron, she wound the thread about Ned's wrists, drawing it tightly.

"See if you can break it," she asked.

Ned made a tremendous effort, but when he found that he was able to break the thread, a smile of satisfaction and triumph lighted up his face.

Then Aunt Carrie wound the thread about his wrists again, twice this time instead of once, but Ned succeeded in freeing his hands again.

"Well done," said Aunt Carrie, winding the thread about Ned's wrists a great many times and fastening it, after which she told him he might break the threads again.

"I can't," said Ned, looking very sheepish when he took in the situation. Indeed, Ned looked so very helpless and woebegone that Aunt Carrie and the children could not help laughing at him just a little.

"Now, let me tell you," said Aunt Carrie, "what it is that I would like to impress upon you all. It is this. Habits are very hard to break, for they are made up of separate acts, just as Ned's hands are held together by means of separate threads."

—Round Table.

The Leader

A Missionary from Alaska was showing a picture of his dog team to some children. He pointed to one dog and said, "This dog always led, but one day I decided it would be wise to train another dog to lead. Then if anything happened to this one I would not be without a leader. So I put the second best dog ahead of the first."

"Can you imagine what happened? The first one dropped to the ground and would not move. I lifted him to his feet and forced

him to go on. He gnawed the harness of the new leader until the dog was freed, and he was again the leader."

"He did this several times, so I had to take him out of the pack until the other dog was trained. The first leader sulked and grieved until he died of a broken heart. He wanted first place or none."

Some boys and girls are like that. They want to be first—or nothing. But they are not following our great Leader, Jesus. He never fought for the first place. Instead, He said, "I am among you as he that serveth".—O. P. Boys and Girls.

How Old Must a Boy Be?

In a schoolhouse in Missouri, the glad news of a present perfect salvation was being told. Full and free is the Gospel of God and in simple language this glorious truth was told.

Amid the throng listening to the old, old Story was a lad of twelve. His appearance was not attractive. His clothing was torn and dirty. He came from a home where it was a struggle to provide for the twelve children of the family. But that boy was loved of God. For him Jesus the Son of God had died.

Never had he heard the message of life clearly preached before, and his soul was strangely stirred as he listened. The preacher was showing that the Gospel was for all. He told how the Saviour of sinners was calling boys and girls and men and women, the young and old, of every character and condition, to come to Him for pardon and for peace. Thus it was that the tousle-haired boy was attracted.

Pressing his way through the grown-up people, who crowded the hall at the close of the service, he found his way to the preacher. "Mister, how old does a boy have to be to be saved?" was his earnest question. "My little friend, you must be just old enough to know that the Lord Jesus came to save you and to tell Him that He can have you to be His own. Would you like to tell Him so?"

The boys bowed in thought for a brief moment. Then looking up

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