



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. 1

MAKING FREEDOM LIVE

by Dale M. Yocum

"And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born," (Acts 22:28).

Here are two paths to freedom: One voice represents the acquisition of freedom at the price of brain, back, and blood; the other speaks for the reception of it without effort. Generally speaking, the two groups who have their freedom in these diverse ways, place a different estimate on its worth. The first holds it tightly and defends it nobly; the second holds it lightly, and easily lets it slip. The one pays for it; the other parts with it.

History shows a cycle of the gain and loss of liberty. One generation rises from slavery; the next generation writes a book about the liberation; the third fails to read the book; and the fourth goes back to prison where books are barred. In America, there are strong indications that we are late in the third generation, and the fourth is on its way.

There are three areas of freedom worth considering for any man, which will occupy us in this message.

I. Freedom of Body—

It was freedom of Roman citizenship which was so highly valued in the instance of our text. A Roman must be treated with respect! He could not be mistreated, punished or enslaved as other men

might be. Rome had an elaborate system of justice, and its benefits were guaranteed to her citizens. Paul suffered much for the cause of Christ, but he could have had it much worse if he had not, on occasions, announced his connections with Rome.

We who read this are, very largely, free-born Americans; but we are in danger of underestimating freedom's worth, because we have spent so little to gain it or to keep it. What is it really worth to us to be free? Let John Noble speak and tell us. He was a slave of the Russians for nine years. When finally he came back to West Berlin and was in the hands of our State Department representatives, he lost control of himself. He had held up under nine years of degradation, Arctic cold, starvation, and the most strenuous slave labor; but now he broke down and cried with joy. He was physically free again!

But John Noble writes that the world of plenty to which he returned, too often fails to appreciate that plenty, and too often fails to thank God for that freedom.

It cost much to gain our freedom. Ask John Hart how much. He was one of the fifty-six men who signed the Declaration of Independence, and who were counted as criminals for doing so. Hart's thirteen children fled from home

to save their lives from the wrath of the British. His wife died alone, being too ill to be moved with her children. Hart himself became a hunted man. His large farm was exploited, and his livestock were destroyed. Yes, "with a great sum" John Hart paid for freedom. But we were free born.

It will cost us much to maintain this heritage of ours. Frances Lee Bates took a leisurely trip across the nation in 1904. Out of that broad, rich vision, the following moving words were born.

"O beautiful for pilgrim feet,
whose stern, impassioned stress
A thoroughfare for freedom beat
across the wilderness.
America! America! God mend
thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law."

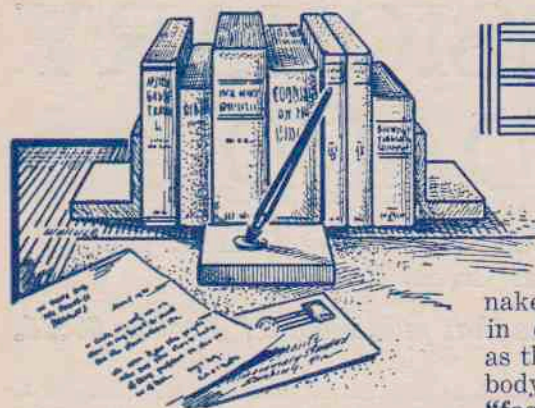
In 1945 I stood on a quiet hillside facing the blue Western Pacific. Before me lay a pattern of white crosses, row after row, with the Stars and Stripes waving proudly over all. On one of those crosses was the name of one whom I had loved almost as myself. Before departing, I paused to salute the cross and the flag, with a deep determination in my heart to be a better defender and advocate of both. We were free born, and we can stay free if we will.

II. Freedom of Soul—

Before the Pilgrims landed at Plymouth Rock, forty-one men signed the famous Mayflower Compact, which begins, "In the name of God, Amen." Their declared purpose was to find, not a place of wealth and comfort, but a place of freedom to worship God:

"Having undertaken for the

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EDITORIAL

Thomas E. Frantz...

Consecrated Construction

By The Editor

This is the last in a series of articles on BUILDING RELATIONS. In July issue we spoke of "Building" Relations with Heaven, and on Relations with the Holy People last issue. This month we will remark on such Consecrated Construction as relates to Hungry Humans about us.

BUILDING RELATIONS WITH HUNGRY HUMANS

The hunger we refer to has to do with the immortal soul, for this is the true need of all men everywhere outside of Christ. Churches or missions that cater to the body and the mind neglect the truly great ministry of the Son of God. A spiritual ministry to the darkest native in Africa will help him improve his own lot, but even if he dies in ignorance and rags, his soul is saved, which is far better. It is possible to do all three, but onward let us push to "make Christ known" to the benighted souls of men, and then seek to serve the mind and the body as occasion affords and demands. An educated heathen is just that: an educated heathen. A converted heathen is a redeemed soul, and then will be eager to receive instruction to mind, which will benefit the physical also.

Peter and John hurried up the steps to the Temple at the hour of prayer, when they met the unfortunate crippled beggar at the Beautiful Gate. He had been passed often by the throngs, but this day, Peter felt led to stop, and said, "Look on us." Soon the poor fellow received something far better than alms to relieve his hunger and

nakedness: He leaped and shouted in deliverance of soul, as well as the uplift that healed his mortal body. The record says he had "fastened his eyes" upon them, "Expecting to receive something," from the two Holiness Preachers, so recently filled with the Holy Ghost Baptism. Just so today, cripples in soul abound just outside every Church door, and they have a right to "expect" something from the saints who frequent the Holy Place. If we betray their confidence, we will have lost every opportunity to BUILD RELATIONS with them that could lead to their redemption, but such neglect now will surely put them beyond the reach of mercy!

The experience of Philip and the Ethiopian treasurer on his way back from worshipping at Jerusalem speaks volumes to us, also, on our topic. Philip was in a great revival at Samaria, but had to leave to minister in the deserts to this one man. When he saw the black man sitting in the chariot, he hastened to "join himself" to the man who poured over the Scriptures about Christ. This was a happy ride, for it ended at the baptismal pool, and soon Ethiopia had a converted treasurer, and Christianity could "chalk up another" victory for our Brother Philip who knew the science of Consecrated Construction, and building proper relations with the unsaved.

Jesus said to His disciples concerning the multitudes that sat on the grass after having followed Him to a secret place, where retirement had been intended: "Give ye them to eat." They could not feed them, without meeting them. They could not meet them without greeting them. The whole intent was to be helping them. In other words, the Master insisted upon CONSECRATED CONSTRUCTION in His day, also. The whole beautiful event is underlined by

the sweet story of Andrew and "There is a lad here," Andrew who knew how to "contact" people for the Gospel. He had first reached his own brother, and now he was extending his influence even to the children. The lad's lunch was blessed by the Master to feed the thousands. Perhaps his little basket was "crammed" to the top with the fragments that remained. Building relationships with the hungry souls! What blessed work!

Then, there is the story of Paul and Silas in prison, but still possessing the victory in spite of a hard beating, pinching bonds, and galling fetters. Their songs and prayers rocked the old jail, and the blessing of God turned into an earthquake that set every man free. The poor jailer could see himself thrown to the lions for betraying his trust, for he supposed all had fled. Paul and Silas very beautifully led this man to Christ, and soon they were being bathed and anointed for burning and bleeding sores, and shortly they

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Revivals

M. W. Knapp

"Wilt thou not revive us...?"

Psalms 85:6

A true revival is like a thundercloud, in that lightning leaps from it and sometimes hits to kill.

Like the sunshine, in that it sheds light and banishes darkness.

Like a hammer, in that it breaks chains and frees their victims.

Like the weather, in that it is outrageously grumbled about and cannot please all.

Like the moon, for no matter how much the dogs of opposition bark at it, it moves right on.

Like a war, in that there are always two sides, and the lines are closely drawn.

Like the earth, in that it is created and upheld by an unseen power.

Like the Day of Judgment, in that both judgments and rewards attend it.

Like a charge in a battle, in that the true and the brave press to the front, while the untrue and the cowardly fly to the rear.

Like a forest fire, in that when it gets under headway it spreads rapidly and destroys all dead material.

Like all other great blessings, in that all glory for the good it brings should be given to God alone.

A Church

A church which is destitute of revival spirit is like a stormcloud in the time of a drought, which brings no rain.

Like a lamp with a wet wick, which sputters for a moment and then goes out.

Like a stove with soot-filled pipes and wet wood, that gives no heat.

Like an empty table to a man who is starving.

Like a dried up fountain to a man who is dying of thirst.

Like a lighthouse whose light is put out.

Like a home where there is no love.

Like a polar winter.

Like a ghastly corpse.

He who commanded Lazarus, "Come forth," is able to resurrect even such a church as this.

Reasons for Revival Effort

God commands it.

He always abundantly blesses all who rightly engage in it.

The great majority of converted people were saved through revival efforts.

Sinners by the million are sinking down to an eternal Hell.

Sin is an insult to God.

Revivals make joy in Heaven.

Formalists, hypocrites, saloonists, and the devil, all hate them.

Spiritual people in all denominations bid them Godspeed.

To refuse to aid in them is to become cold, dead, and perhaps to be lost forever.

To work in them is to win soul-gems that will be of infinite value when banks have all broken, and all but God's saints have gone into eternal bankruptcy.

"Long and loud the Master calleth, Rich reward He offers thee.

Who will answer, gladly saying, 'Here am I; send me, send me'."

Revival Catechism

What is a revival of religion?

It is such a cleansing and quickening of believers as leads to the conversion of sinners.

Why do some church members oppose revivals?

For various reasons. Some because they are unconverted, others because they have been prejudiced against true revivals by their knowledge of spurious ones; others, because they are holding on to some sin which, they feel

sure, they would be pressed to give up should there be a genuine revival; and still others because they are not willing to make the sacrifice which the coming revival is conditioned.

What are the conditions upon the meetings of which a revival may be expected?

Prayer, faith, and personal work on the part of those pleading for it.

Why is it that so many prayers for revivals are not granted?

Because they are not offered with pure motives from pure hearts. God says, "if a man regard iniquity in his heart the Lord will not hear him." A prominent and successful soul-saver has told of an official member who sought a baptism of revival power. He did not receive it. He inquired of a wise man what the reason could be, and was asked what was the motive in thus praying. He answered, "that he might be happy." He was told that the devils in Hell might pray with as pure motive as that. He went away enraged, but soon came back with the glad tidings that when he began seeking real revival power—not that he might be happy, but that **he might win souls**—the baptism came. Selfish prayers fall back to earth like lead.

True and Sham Revivals

True revivals are born from above.

Sham, revivals, from below.

True revivals proclaim the whole Gospel.

Sham revivals skip the terrors of the law, the doom of the damned, the depravity of the soul, assurance of conversion, and the claims of heart holiness, and substitute instead of sickly sentimentalism.

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



Missionary Message

News from Africa

Killingsworth Mission
Kungtown, Liberia
West Africa
May 14, 1964

Dear Prayers Warriors,

"The Lord hath done great things for us, whereof we are glad." Psalm 126:3. We wish that we had time to enumerate all that has transpired since our last letter, so that your hearts could rejoice as ours have over the good things that our God has done for us. But again we can mention only a few events.

Our little mission has been bustling with activity since the 2nd of March. School reopened then for the 1964 school year. This year we have the largest enrollment ever—65 boys and girls. Come with us for a few minutes and see what a typical school day is like.

Momo, our workman, arouses everyone at 5:00 a.m. with the clanging and banging of the rising bell. Minutes later 12 yawning boys and two sleepy-eyed girls make their way to the porch for morning devotions. They began the day by singing some of the familiar choruses, "Oh, How I Love Jesus," "I'm so Happy," etc., and then by looking to the Lord in prayer. By the time devotions are over the sun has slipped above the horizon and the children hurry off to their morning work assignments. There is much to be done before school—water to be carried from the creek, the compound cleaned, breakfast cooked, drinking water boiled and miscellaneous jobs taken care of. Recently the boys finished planting a large cassava farm. Cassava is a Liberian staple and is similar to our white potato. Before the actual planting, the boys had to first cut the dense bush and then burn the area. It was a big project and one that we are thankful is completed. At 6:45 work period ends and the children have time to eat, bathe and dress for school.

As the morning progresses little village children from near and far arrive for school. School is in session from 7:30-12:30 and our curriculum consists of Bible, English, reading, writing, spelling, science, geography and Liberian history. It is quite a full schedule, but one that has been set up by the government. Pray for our young people, that as they learn and take their place in society, they will be rooted and grounded in the things of God and live pleasing to Him.

In addition to morning school, we now have afternoon classes for adults who have not had an opportunity to go to school. Your hearts would rejoice as you see men with families bending over primer books and trying hard to learn to read and write. It is a joy to our hearts teaching them. Remember our afternoon classes also in your prayers.

Besides school many other activities have taken place. The next paramount event was our first baptismal service. Sunday, April 19, the pastor from Suehn Mission came over with two of his deacons and baptized our new converts. It was a blessed and beautiful sight to see. Twenty-three in all were baptized. Baptism was scheduled for 6:00 a.m. at the big river, which is a 15 minute walk from here. At the crack of dawn we heard noises on the porch and when we went out to see what it was, there were the candidates for baptism, eagerly awaiting the big event. They quickly dressed in their gowns, and after Rev. Lymas had prayer and further ex-

planation of the step they were about to take, we all headed for the big river, singing as we went. Little Frances' mother and dad were among the converts baptized and also the chief's wife from a nearby village. The Lord is speaking to hearts and many are putting away their old heathen practices and beliefs. Some have told how they no longer sacrifice to the banana trees or trust in charms. Prayer meetings have sprung up in three of the villages and there is a hungering for the Word of God. Rev. Lymas preached at the morning service baptism day and gave Communion afterwards. Pray, pray, pray for these who have taken a stand against the forces of darkness.

The rains are almost upon us again. Not long ago we awoke to the noise of banging shutters and howling winds. We had just enough time to close the shutters before the downpour came. When it became light enough to view the grounds, we saw that the violent winds had knocked down one paw paw tree, blew thatch from the latrine and from one of the classrooms and blew a piece of zinc from the school house. We are not too anxious to see the rains come, for we have not yet completed the clinic we started some months ago. At present we are holding the clinic in one of the rooms in our house, but we need the space desperately. Not a day goes by that we do not have sick ones lining the porch for medicine. The medicines that some of you gave have been an untold blessing. When we hear people praising the Lord for the way He has touched their bodies, we think of the medicines you have given and the gifts of money that have been sent to replenish the supply of drugs. The Lord is helping and blessing in this phase of our work. He hath done great things for us, whereof we are glad.

Your missionaries,
Frances, Barbara and children



MISSIONS AND THE CHALLENGE OF COMMUNISM

The Church In Communist Cuba

By John T. Seamands

Associate Professor of Missions, Asbury Seminary

What happens to organized religion, and more particularly the Christian Church, when a Communist regime takes over a country?

The answer to this question is not difficult to find. All we need to do is to take a look at some of the Communist countries and to face the facts.

Communism claims that "religion is the opiate of the people" and seeks to build society upon atheism and materialism. Thus religious freedom, as we know it, finds no place in the thinking of Communist leaders. They deliberately and systematically seek to stamp out from the minds of the people any idea of "religion."

But at the same time Communism itself has become a religion. It possesses all the paraphernalia of a full-fledged religion. It has its sacred book, *Das Capital*. It has its "god" for the ideal communist society and the state assume a distinctly god-like position. Absolute obedience to this god is demanded with religious fervor. Communism has its creeds, its prophets, its world vision, its total demands. It is a religion.

Communism, impetuously claims dominion over life in all its ramifications. It is intolerantly a persecutor of other religions that do not subordinate their specific allegiance to the absolute one that is only due to their "god." Thus in China the Communist regime forced all the Christian missionaries to withdraw, isolated the national church completely from all outside contacts, either killed or brainwashed many of the outstanding spiritual leaders, and made the church in China a completely "captive church" subject to governmental control.

When the Communist armies invaded Tibet, they made a systematic attack on the religion of the people, destroyed many of the monasteries and killed scores of the monks. The Dalai Lama and many Tibetans fled to India for refuge.

During the Korean War (1950-

52) and the period following, the Chinese Communists made an all-out attempt to exterminate the Christian Church in North Korea. Thousands of Christians had to flee for their lives to South Korea. Not less than two hundred pastors were murdered by the authorities. Today the Church in North Korea has gone completely underground.

The latest example of Communism's attack on the Christian Church is seen right on our doorstep, in the island of Cuba, ninety miles from our shore. More and more information is now coming our way, by indirect means, to show that the church in that country is now facing a period of governmental control and oppression. Christian friends in the United States should be aware of the situation in Cuba and should give themselves to compassionate intercession for their brothers and sisters in the Lord living on that island, which is in one way so close to us and in another way has become so distant.

ATTACK FROM WITHOUT

With the intention of gaining control over the churches, the Communist Government in Cuba has resurrected an old Law of Associations, promulgated by King Alfonso in the year 1880 and enlarged by Queen Maria Cristina in 1888. At that time it was thought that many of the existing associations organized in Cuba were conspiring against Spanish domination, so this law was enacted with the purpose of checking on, and controlling, the activities of such associations.

Article 10 of this law reads: "All associations will have and exhibit to the Authorities...a registry with the full names, occupations, and addresses of all the members. Also the association shall have one or more financial books in which all the income shall appear as well as all the expenditures, expressing where the money comes from and what the expenditures have been used for...Failure to comply with the above expressed

law will be sufficient cause...for the closing of the association."

To the above article the new regime in Cuba has attached additional instructions, such as: "The office of Secretary of an association shall be filled with a lawyer." The association "must send within five days a copy, duly certified, of the minutes of all business sessions; also a certified copy of the new members received and of those who are no longer members of the associations in every given month; a certified copy of the Treasurer's balance. Failure to comply with the regulations will be sufficient cause...for the closing of the association."

The Cuban Government is trying to make the churches register themselves with the authorities as associations, in order that these regulations may be applied to their activities. So far the churches have refused to comply with the demand, and for this reason the regime has fined some of them in amounts ranging from \$15 to \$1,000. For all practical purposes, however, the government is dealing with the churches as if they were associations. One reliable source makes the following comment on the situation.

In the last few months, officials of the regime have been inspecting many churches. They find out the number of members, how many attend the services, how many of these are children, the time of the meetings, how the church is supported and if they receive outside help. They have requested the list of members with their addresses and occupations. They have inspected the books of the treasury. They have made an itemized list of all the equipment the church possesses. Their objective in all of this is to force the churches to register as associations.

The regime has closed in one province alone—Orient Province—fifty churches of the evangelical denominations. Recent letters inform us that just recently three Cuban pastors have been shot to death and 149 churches have been closed.

Many pastors are "in custody, detained, or imprisoned." A few months ago a pastor of the Apostolic Church of God was arrested and accused of being a counter-

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LEAVES FOR THE WORKERS NOTEBOOK

Twelve Rules

(John Wesley's Advice to His Helpers)

- (1) Believe evil of no one, and put the best construction on everything.
- (2) Speak evil of no one; keep your thoughts to yourself till you come to the person concerned.
- (3) If you see what you think is wrong in a person, tell him plainly.
- (4) Be serious; let your motto be "Holiness to the Lord." Avoid all lightness, jesting, and foolish talking.
- (5) Be diligent; never while away time, nor spend more time at one place than necessary.
- (6) Converse sparingly and cautiously with the opposite sex.
- (7) Beware of all affection and preach the gospel as the servant of all.
- (8) You have nothing to do but to save souls; therefore spend and be spent in the work.
- (9) Be punctual; do everything exactly at the time.
- (10) Be ashamed of nothing but sin, not of cleaning your own boots or your neighbor's or such things.
- (11) In all things act not according to your own will. Employ your time according to your profession in preaching, visiting, reading meditating, and prayer.
- (12) Speak as earnestly as you can, but do not scream. Preach with all your heart, but with a modulated voice.

—British Dawn

No Cure for Sin

A Missionary was entering one of India's villages, when she met a man loitering by the path. She was laden with medicines to give out in her dispensary work that day. When the Indian man saw her, he asked her to stop, and finding that she was a nurse, he told her that he was gifted in medicines to the extent that he could cure every disease.

"That is wonderful," said the missionary. "You should not be exclusive with this wonderful power. You should impart this valuable information to government hospitals so that they could use it to cure the multitudes who flock to them daily. Is there any disease at all that you cannot cure?"

Again the man informed her that he had a complete cure for every ailment.

"Then," said the missionary, "I have a patient I would like to bring to you. She has a terrible disease and nobody has been able to cure her. Would you mind if I brought her to you?"

"No," said the Indian, "You can bring her any time, for I surely have the cure."

"This woman's disease is 'sin,'" said the missionary. "It is such a terrible disease, and no one has been able to cure her."

The Indian man's eyes grew wide with astonishment.

"Sin! oh, I cannot cure that. That is in the heart. Nobody can cure sin."

This poor Indian man voiced the hopelessness of humanity apart from Christ. "Nobody can cure sin!" But Christ can, and this is the joyful Gospel we bring to the four hundred millions in India who as yet have found no cure.

—G. F. Fletchall

It Will Light You Home

A. D. Peisker

An Old Testament poet in his devotions long ago declared, "The entrance (the doorway, the opening) of thy words giveth light."

Picture windows were not in vogue in the early Near East houses. Windows were few and small. Most of the light came through doorways. So the figure of speech used by the Psalmist is not surprising. Through his own experience he had learned that considering the revealed will of God in hours of dark, terrifying distress was like opening the door of a darkened, chilly room to the bright warm sun of a spring morning.

The Bible is the only steady, sure light that can dispel the frustrating darkness which will at times, in a greater or lesser measure, obscure the way for each of us.

The same man who likened the words of God to the doorway of his darkened room found it also to be like a lamp unto his path (Ps. 119:105).

During our pioneer days, a preacher had walked some miles through a forest to minister to a needy settlement. Uncertain of his way home in the dark, he was given a small pitch pine torch. He objected to starting out with such a small one, but the experienced woodsman who gave it, said, "It will light you home." He remonstrated that the wind might blow it out. The simple answer was, "It will light you home." But suppose it should rain? The answer was, "It will light you home." And it did.

Whatever may seem to the contrary, the Word of God will light us home!

How will the Bible light our way? While it does speak to our minds authoritatively and accurately—though often figuratively and poetically—in such matters as history and science, its main purpose concerns the consciences and souls of men. It was Galileo, the Italian astronomer and physicist, who said, "The Bible was given not to tell us how the heavens go, but to tell us how to go to heaven."

Revivals

(Continued from page 3)

True revivals proclaim the truth fearlessly, no matter whom it hits.

Sham revivals, for fear of Esquire Consequence, or Trustee Hypocrisy, either touch very lightly,

or else let entirely alone, any needed truths that would offend them.

True revivals not only command men to repent, but teach them what to repent of.

Sham revivals are silent on the subject of repentance for fear of hurting men's feelings.

True revivals urge people not to rest until they know they are converted.

Sham revivals take for granted that men are saved because they weep or come forward or rise for prayers.

True revivals are deeply concerned over the quality of conversions.

Sham revivals, over counting the so-called converts.

True revivals change the nature, and not only get their converts into the church, but register them in the "Book of Life."

Sham revivals do not affect the heart at all, and get the name no farther than a slip of paper.

True revivals bring the sanctifying baptism of the Holy Spirit to the hearts of believers, as well as the kiss of pardon upon the brow of the penitent.

Sham revivals are as afraid of sanctification as the devil is said to be of holy water.

True revivals are awake to the fact of formality and worldliness among professors, and seek the conversion of sinners who are in the church, as earnestly as sinners without.

Sham revivals shut their eyes to the fact to unconverted professors, and take it for granted that all who belong to the churches are saved.

True revivals always bear some permanent fruit.

Sham revivals leave a church and community in a worse condition than before.

True revivals are a dread to the persistently wicked, but the joy of the children of God.

Sham revivals are insipid to the wicked, sickening to the saints, disgusting to God, and delightful to no one but the devil.

True revivals are like refreshing showers to the thirsty earth.

Sham revivals are like blasts from the desert, which blight and destroy. May the true abound!

—Voice of the Nazarene

Billie is Healed, Praise God!

Norma Koile

I would like to take you back to the Sunday evening of July 29, 1962, when my sister, Billie, just finished playing her violin for church services. She came to sit beside me, and as she sat down she leaned over and told me she was starting to feel numb. I rushed her home and worked nervously with her for a few hours before she felt any better at all. The doctor said she had become over-heated, affecting her heart, and ordered her to bed August 11, 1962, for complete bed rest indefinitely. We were in for a siege of it, but who thought it would be for one year and seven months.

This heart condition had existed for the past ten years and each year getting worse. We had already been told by three different doctors that her heart was damaged; two told us she had an enlarged heart. The doctor would say, "She will never be up again. It is a miracle she is still alive." After a year of bed rest, I took her to the doctor for an electrocardiogram of her heart to see if things were looking up. After the reading he told me it was much, much worse than the one a year ago. The main valve of the heart was becoming more narrow and eventually it would close or a blood clot would form causing immediate death. He also told me it could happen without a moment's notice at any time. In the meantime, we sweat it out with one cold right after another, then the flu, followed by a virus. This caused her to be very weak and short of breath with a faint numb feeling and a heartbeat of 125 per minute.

Many times she called me home from work and I thought surely this would be it. Often when I arrived home, she would be lying there as white as a sheet and just as lifeless. I remember one day when she called me to come home, I called the doctor. He said the usual—"nothing we can do." Then I collected myself momentarily and started driving home. Feeling very much alone, I started praying to God. I cried out, "Lord, where are you"? A still, small voice whispered in my ear, "I am right beside you." He helped to calm me.

When I reached home to tell my sister she would be all right and restore her hope, once again the Lord met us and pulled us through.

We prayed many times for the Lord to heal her if it be His will. Our pastor came, anointed her with oil and prayed several times, but it was not God's time nor will to do so just yet.

A member of our church, feeling the burden of prayer for her healing went forward in the Sunday morning service February 2, 1964, and was anointed in Billie's behalf, and received the witness that Billie would be healed. In the afternoon, the evangelist who was holding a revival in our church came to our house and prayed and anointed Billie. A few days later another member of our church prayed in her home for Billie's healing and received the witness three times that God would heal her.

The Lord led us to another doctor after her being in bed for one and a half years. He put her through a series of tests. After two weeks we returned to his office for the results. I must confess my faith was a little low, but Billie's was right up there. The doctor called me into his office and said, "I don't know how you will take this. It may come as a shock." I replied, "Tell me and get it over with." This was his answer. "I didn't find any damaged heart, nor did I find an enlarged heart." When we told Billie she said, "The Lord has healed me." There was no doubt in her mind at all. The doctor looked at her and said, "He possibly has." Later as he reviewed the reports of two previous doctors there was no doubt in his mind as their reports showed a damaged heart, and his did not. He told her to claim healing for he believed the Lord had healed her.

This happened on Tuesday night, March 3, 1964. On the following Sunday morning Billie went to Sunday school with me and started from there in high gear. The next week she rode a bicycle, cleaned our trailer, and did the ironing. We even took a trip to Old Tucson and back in one day, which is 125 miles each way.

I might add, her spirits were always good and her outlook great. She would always say, "I belong to the Lord, and whatever He says

from day to day is all right." We just can't stop thanking God for this wonderful miracle that has taken place in our lives and home. We want to witness and testify for Him whenever we can that this may be used for His glory. May this bless your heart as it has ours, time and time again. We took God's prescription found in James 5:14, 15.

This good news has been brought to you with the greatest humbleness of heart and with gratitude to the Lord for His direct answer to the prayers of those who were found faithful in holding on to the horns of the altar for the healing of my sister, Billie.

Teacher-Parent Relationship

A story told by Mavis Wiedman in the Denominational Sunday School Secretaries' meeting last December points up the importance of the Teacher-Parent relationship rather well.

Six-year-old Bobby said to his mother, "Do you know my teacher?" "Why no," admitted his mother, "I have never met your teacher!" "Well," he replied, "how can you both bring me up when you don't even know each other?" He was right. The teacher-parent relationship is vital.

The importance of the Sunday school establishing a close contact with the homes of its pupils through a teacher-parent relationship has long been recognized. In most of our Sunday school standards or teachers comments, the periodic visit to the home of each scholar is required. I fear some have fulfilled this requirement in a perfunctory sort of way, never realizing the reason for it.

The effects of a fine teacher-parent relationship may be innumerable. I will briefly survey three of these.

Effects of Good TPR upon Child

The first effect upon the child I will mention is the benefit accruing to him because the teacher understands him better and knows him more personally through acquaintance with his parents. By knowing the family background, a teacher has a scale against which his attitudes may be measured.

(Continued on page 10)

The Shepherd and the Sheep

George D. Watson

Editor's Note: This thought-provoking message from the pen of the great writer, Dr. Watson, will appear in four parts, beginning with this issue. It is supposed that not all will agree with everything he comments on, but the truths expressed are stimulating to both mind and heart.

PSALM 23

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures; he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

The Twenty-third Psalm is an inspired picture of the steps that the believer takes in the spiritual journey from earth to heaven. It is a clear description of the successive steps that we take from the new birth on to glory. That is why it makes no mention of pardon or repentance; it starts from the standpoint of the new birth and goes right on describing the progress of the Shepherd and the sheep.

In the first verse, the original is "Jehovah is my shepherd." When Jesus says, "I am the good shepherd," He identifies Himself with the Jehovah of this chapter. This is an invaluable proof of the diety of the Lord Jesus, and that Jesus Christ is the Jehovah of the Old Testament.

"Jehovah is my shepherd: I shall not want." The fact that Jesus Christ is God, and that we belong to Him, and that He is our Shepherd, gives us a perfect assurance that He will take care of us. There can be no mistake as to God's prov-

idence and His care of us as long as we have perfect assurance that He is our Shepherd. That assurance in the heart will dispel all doubt and all fear; the consciousness that we belong to the Son of God does away with all misgivings.

The next step is, **"He maketh me to lie down."** There we have a picture of a soul after being fed, lying down at the feet of Jesus. The very act of lying down indicates perfect contentment with God's will, a perfect and everlasting consecration to all His will. Sheep will not lie down if they are hungry or scared; but when they are well fed and free from all alarm, they lie down in quiet, and rest at the feet of the shepherd. This is a picture of entire abandonment of the soul to the Lord Jesus Christ, after the new birth. We lie down at Jesus' feet in the act of perfect consecration. We lay down all care and anxiety of the past and future—all the past, all the future, all we have, all we are, all we want to be, every thought, every plan, every ambition—we lay them down at the feet of Jesus Christ, that He may possess us, perfect us, guide us. A perfect consecration gives to God not only all we have, but all we are.

The next thought is about green pastures. **"He maketh me to lie down in green pastures."** The shepherd chooses the place where the sheep are to lie down; and Jesus Christ chooses all the program of our sanctification when He begins a great work upon the heart. He chooses the circumstances, the conditions. He provides that the hungry soul be led to some camp meeting or convention or holiness meeting, or He provides some good book or paper. If you watch in your lives, you will find that God has a special providence not only on the outside, but on the inside; and God chooses the place where you make a complete consecration, a place of green pastures. The soul must be well fed and in good condition in order to make a com-

plete consecration. It is in green pastures, not stony ground, not desert land. A backslider cannot make a perfect consecration; a sinner cannot make a consecration; no one can make a complete consecration until he has an up-to-date experience of salvation.

"He leadeth me beside the still waters." The margin reads, "Waters of quietness." The still waters are a river, and that river is the Holy Ghost. When we make a complete consecration, then the Lord leads us to the river of the Holy Ghost. The Holy Ghost is given after we make a complete consecration. There is a river that is spoken of in various places throughout the Bible. This river with four heads is mentioned by Moses, David, Isaiah, Ezekiel, and John. First we read of it in Genesis, in the Garden of Eden, and it runs on through the Book of the Apocalypse, clear out through the New Heaven and the New Earth.

There are many emblems of the Holy Ghost in the Bible. The first emblem is the dove, then oil, and fire. But He is compared to a river more than to all other emblems put together. The Holy Ghost is never compared to a standing water—to a pond or a lake. He is compared to a river that flows, always in motion, never standing still, never stationary. He is from eternity to eternity, never beginning, never ending; a sweet, divine, holy, heavenly, supernatural outflowing from the heart of God the Father. And so the Scriptures reveal that the Holy Ghost is a river that flows out of the sanctified heart, a divine stream that never stops, but flows on forever from the heart of God the Father.

"He restoreth my soul." Now almost everybody thinks that means the backslider, but that is not the real meaning. The real meaning is that when we receive the River, the Holy Ghost, He restores us to God, to the image of God, the fellowship of God, communion with God the Father. We are never restored to communication until we receive the Holy Ghost. No one can live the Christ-life in its fullness until he is filled with the Holy Ghost, for it is the Holy Ghost that causes us to live the Christlife and walk in paths of righteousness.

(To be continued)



Making Freedom Live

(Continued from page 1)

Glory of God, and advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first colony in the northern parts of Virginia; (we) do by these presents, solemnly and mutually in the presence of God and one another, covenant and combine ourselves together into a civil Body Politick,..."

Many other early documents which marked the path of freedom in our land gave clear recognition to the fact that here is a nation established under God, with freedom to worship Him. God was recognized and besought in the Constitutional Convention. No wonder William Gladstone declared our Constitution to be the greatest document ever fashioned by man!

Our early schools were established primarily to perpetuate Christian faith. The framers of the Bill of Rights evidently did not intend by so doing to divorce education from Christianity, though they did safe-guard against extending special favors to any sect of religion.

The present free-born generation is letting slip much of our Christian heritage. As evidence, note the following facts: The New York State Education Commissioner, following the 1962 Supreme Court decision about prayer in the schools, has decided against the recitation of the fourth stanza of "America," because it refers to God. In Sacramento County, California, it has been ruled unconstitutional for school children to say grace with their milk and cookies in the words,

"God is great, God is good—

Let us think Him for our food." In some schools, officials have ended the singing of Christmas carols, and other Christian marks of Christmas. So a nation that once broke from its chains is going back to find them again.

III. Freedom of Spirit—

We have noted the worth of civil freedom from slavery, and religious freedom to worship. Now we look at a higher type: spiritual freedom from sin.

Ours is the heritage of holiness; and the staunch proponents of holiness have had far more to do with

the making of our national greatness than is commonly known or acknowledged. John Wesley Bready, in his scholarly book, "This Freedom Whence," shows that John Wesley by his preaching, and William Wilberforce by his labors in Parliament, were largely responsible for bringing about the liberation of the slaves in America and the West Indies, as well as in Britain. Wesley declared to his followers that there is no holiness unless it be social holiness. He meant that holiness that does not work to change society, is not true holiness at all. So wherever holiness went, there went a strong saving force, working to better society. When it came to America, with great power the early evangelists preached and labored to change the communities and the nation. President Calvin Coolidge paid tribute to those labors when he said, "The nation of America was born in a revival of religion. Back of that revival were John Wesley, George Whitefield, and Francis Asbury."

Holiness that is true is always costly. It cost the blood of Christ to obtain it for us. It has cost countless lives and labors to bring it down to us. We are told that the first generation of Methodist preachers in America died at the age of about thirty-five years, so great were the sacrifices they made. In a sense, crucifixion is a once-for-all transaction. We can die once, and be dead to sin; but in another sense, we must bear the cross daily—not as an adornment, but as an instrument of crucifixion. We, as Paul, are to "die daily." We are to deny ourselves, and live transformed lives, unimpressed by the prevalent pressures to conform to this world.

This generation, even of holiness people, needs a new death of separation and sacrifice, and a new resurrection, with power to wield a shaping influence in our society. We cannot do it by being joined to the ecumenical movement, or the liberal wing of progressives, but by being dead to the world and joined to Christ.

If freedom is inherited at all, it is a recessive trait. It is easily obscured and lost. It must be bought anew by each generation if it is to endure. But we will not pay the price unless we realize

its worth, and that might not be discovered until freedom is gone. So every lover of freedom—parent, preacher, and teacher—ought to "brush up" on the subject, and be a propagandist for it. Though we were free born, we can pay the great price and make freedom live!

Cuba

(Continued from page 5)

revolutionary and guilty of both exploitation and of murder; of counter-revolutionary activity, because he advised two young militiamen they should not use firearms; of exploitation, because he had exhorted the members of his church to give the tithe to the Lord; of murder, because he had prayed in behalf of two sick people and later on they died.

One informant writes:

Last week we received a circular letter in which we were notified that the regime has decided to stop the food quota to all religious institutions, such as seminaries, conventions, etc. And in accordance with the known tactic of doing things gradually and progressively, the regime deprived one seminary of food. Other oppressive measures will follow.

An evangelical church in one city organized a series of evangelistic services that was supposed to begin on October 29th of last year. That night, when they were ready to begin the service, the authorities arrived and said that the congregation could not conduct such activities without a special permit from the government which had to be requested at least fifteen days before the commencement of the campaign. So they could not have their evangelistic meetings as planned. When such permits are requested, they are not granted.

The Evangelical Information Center of Miami, Florida, in summing up the restrictions placed upon the Cuban Church, says that the new regime:

1. Is intervening directly in the private life of the churches.

2. Has practically destroyed the work of the churches in the rural communities all over the nation.

3. Has definitely declared that religious activities will not be permitted outside of the sanctuaries built specifically for that purpose.

4. Has closed all the summer camps that were being conducted by the churches.

5. Is carrying on plans to force the seminaries to close their doors.

6. Has closed many churches and missions in all the island. Some church buildings have been converted into storehouses.

7. Has prohibited the entrance of Bibles into the country.

8. Wants all the churches registered as associations in order to apply to them a law that will permit closure at any time.

9. Has imprisoned many pastors and subjected them to extensive questioning.

10. Hinders and intervenes in all of the activities of the churches and has begun to prohibit special activities, such as evangelistic campaigns.

11. Is trying to make the pastors submit to Communism, or make life impossible to exercise the functions of the ministry in Cuba.

VITALITY FROM WITHIN

In spite of the opposition from without the Church in Cuba is showing signs of a greater spiritual vitality than ever before. One leading layman put it this way: "We've learned a sense of victory because we are in constant battle."

Among the Christians there is a greater interest in studying God's Word than ever before. In the Bible they are finding new solace, and guidance, and God's blueprint for the nations. Church attendance has increased in many of the congregations, though sometimes this may be interpreted as merely a silent vote of protest against present regime. At a time when public witnessing and open-air meetings are prohibited, the Christians are finding new ways of personal witness, particularly by visiting in the home. In addition, many young people have stepped into places of leadership and are giving their youthful energy and courage to strengthening the spiritual foundations of the church. These are indeed encouraging signs.

Perhaps the greatest advance in the Cuban Church has been in the area of stewardship. Formerly the churches were dependent to a large extent, upon financial grants made from the United States. When foreign funds were suddenly cut off, the Cuban churches faced a fi-

nancial crisis, but the Christians arose to the occasion and formulated a plan to make up the deficit with their own resources. In some cases, individual churches have doubled their giving; others have even tripled, and a few quadrupled, their previous giving. One major denomination reports that from September, 1963, to January, 1964, it raised \$26,242.00 for pastor's salaries, above and beyond what had been raised previously. This increase in giving is bringing new spiritual life to the churches of Cuba.

CHALLENGE TO ALL

The situation in the churches of Cuba today is a challenge to the Christians of America to give themselves to a greater ministry of intercessory prayer. To put it in the words of a Cuban on the other side of the "curtain"—"We ask all the Christians of the world to bend their knees and to pray to God in intercession for the oppressed Cuban people, because in addition to the calamities they are already facing, the prospect of having to walk naked, barefooted and hungry is a reality. If you believe in the power of prayer, if your heart has not become hardened to the pain of others, if you still have the virtue of compassion in your heart, we beg you in the name of our God and our Savior Jesus Christ to intercede before the throne of grace for your brethren in Cuba who suffer under severe tyranny unlike any previous tyranny in the Americas."

We dare not, we must not, fail our brethren in this time of special need!

Teacher-Parent

(Continued from page 7)

The problems of a particular child in class may be handled altogether differently, after the teacher knows him through acquaintance with the parents, from the manner in which they were handled before establishing teacher-parent acquaintance.

Sometimes a particular emphasis is borne down on in a class which creates an embarrassing situation for both teacher and pupil. A case comes to mind in which a tavern-owner's son had attended a Sunday school class for a few weeks. The teacher was impressed with his keen interest, but hadn't

yet learned of his family's liquor business involvement. On a particular Sunday, the lesson had a tailor-made temperance application. Being somewhat belligerent about "drink" as the result of an alcoholic brother, he made some unfortunate statements about those who indulge in such business. The result was a bewildered child. Any teacher may find himself standing before pupils he doesn't know well, but the conscientious teacher won't remain unacquainted long, for the pupil's sake.

Another effect upon the child may be the benefit of having his parents cooperate with his Sunday school membership rather than produce conflict to it. The facts are that if you are going to see that child attend your class regularly, you **must** have the cooperation of the parents who at least will make a place in their family schedule for their children to attend. Even parents who do not accompany the child to Sunday school offtimes will cooperate to make the child's attendance regular.

Effects of Good TPR upon Teacher

Proper liaison work with the home and parents will also benefit the teacher. In fact, what we have mentioned as benefits to the child—better understanding of the pupil and better cooperation from the home—are also benefits to the teacher. What benefits the pupil certainly does also benefit the teacher. A teacher who knows his pupil's homelife and environment can certainly pray more effectively for the pupil. We teach for results. We seek to serve the spiritual interests of our pupils. Certainly acquaintance with the parents of one's pupils will assist a teacher in the accomplishment of his objectives.

Effects of Good TPR upon Parents

Two different groups of parents are involved in this teacher-parent relationship.

1. The one group is the group of Christian parents, within the church fellowship, whose children you teach. These people certainly are sympathetic with the teacher's work. In fact, they may be so sympathetic that they commit to the teacher and the pastor the entire matter of the Christian nurture of their children. A teacher

(Continued on page 11)

Getting to Know the Book

This Second Series will also be a True or False test, and will embrace: (a) **Doctrines** (b) **Decisions** (c) **Declarations**. Mark "T" for all True statements, and "F" for False statements:

DOCTRINES

(1) The expressions, "New Birth," "Justification," "Regeneration," and "Conversion" all deal with the inner depravity, otherwise known as the "Old Man," "Body of this death," Etc.

(2) Repentance begins with Faith and ends with Conviction.

(3) Divine Healing is available at all times to all persons, with no restrictions of any sort.

(4) Separation from the world requires a monastic-type life, shut in from the ordinary pursuits of normal living.

(5) Sanctification is the work of God's Grace, whereby the heart of the believer is made holy, and is received subsequent to the experience of Justification or Conversion.

(6) Justification takes place in the mind of God; Regeneration in the heart of the seeking soul; and Conversion in the external life and desires of the seeker, the whole being described in the words of Jesus as being "born again!"

(7) The Trinity is the word given to the Godhead, and is composed of the Father, and the Son, and the Holy Ghost.

(8) "Perfect Love casteth out all fear." (1 Jn. 4:18)

(9) Jesus Christ was both Son of Man and Son of God, and therefore He could well be David's Son and David's Lord!

(10) God has promised to forgive everyone that both confesses and forsakes his sins, provided the individual does so while the Spirit is still calling and inviting to repentance.

DECISIONS

(1) Timothy refused to follow Apostle Paul, until urged to do so by his father, who was himself a minister of the Gospel.

(2) The two who sought to "keep back part of the price" in Acts are called "John, and that other Mary."

(3) Ruth's Decisions to forsake her own people, and to follow the lead of her Mother-in-Law led her to great blessings, and gave her a part in the line which produced the Messiah.

(4) Demas departed from Paul and his company, heading toward the city of Philippi, "having loved this present world."

(5) John Mark owed his success as a Gospel Helper to the decision and compassion of his Uncle, Barnabas.

DECLARATIONS

(1) Pilate, at the Trial of Jesus, said: "I am innocent".

(2) Peter, upon meeting Jesus after the Resurrection, cried out to Him: "I am so sorry I followed afar off. I will be true"

(3) "His blood be upon us, and our

children," screamed the Roman soldiers as Jesus was condemned to die on the Cross.

(4) "Lord, if thou hadst been here, my brother had not died," said Martha to Jesus concerning her brother, Lazarus.

(5) As Jesus departed from the night interview with Nicodemus, some of the Jews watching said, "Behold, how He loved Him!"

Score 5 points for each correct answer.
Score

(See page 12)

EVANGELIST'S SLATE



Rev. James T. Carroll
Rebersburg, Pa.

St. Louis, Missouri (B. M. Church)
September 2-6, 1964

St. Louis, Missouri (Nazarene) September 7-13, 1964

Nady, Arkansas (God's Missionary Church) September 16-27, 1964

Harrisburg, Pa. (Minsker's Mission) October 1-11, 1964

Marion, Ohio (Household of Faith) October 14-25, 1964

Lehigh, Pa. (Pilgrim Holiness) November 4-15, 1964

Beavertown, Pa. (God's Missionary Church) Dec. 13, 1964-Jan. 3, 1965

Windgap, Pa. (Clearfield Interdenominational) Feb. 25 - March 7, 1965

Allentown, Pa. (Good News Tabernacle) March 10-20, 1965

East Einchester, N. Y. (P. H. Church of N.Y.) May 12-23, 1965

Amsterdam, N.Y. (P.H. Church of N.Y.) May 26 - June, 6, 1965

Teacher-Parent

(Continued from page 10)

will have many occasions to talk with them about their children and the work they do in their class. But we must not take anything for granted here. A minister's boy grew up and out of his father's

church. He seldom attended or showed any interest. Not long ago he told me that no one had really ever showed much spiritual interest in him. He was the forgotten "insider." Let's not overlook the spiritual needs which the teacher may serve through his pupils, even to Christian homes and Christian parents.

2. The other group is the non-Christian parents of other pupils. Through their children, the teacher may hold the key to their hearts. The Word declares, "A little child shall lead them." One of the past greats said, "When you lay your hand on a child's head, you lay your hand on a parent's heart." By showing concern and spiritual interest for their child, a teacher may be making a strong appeal to their sense of parental responsibility. From this point it may not be difficult to show the importance of godly example and Christian homelife.

Thus by establishing the teacher-parent relationship, the teacher may penetrate the entire family with the Gospel of Jesus Christ—all because he took time to become acquainted.

Consecrated Construction

(Continued from page 2)

sat at meat with the prison keeper and his family. What's more, the whole household turned to God. It was the kindness, forgiveness, and mercy Paul and Silas exhibited that won this man to God, as much as the rocking of the jail.

She was just a girl, and far from home, indeed. What's more she was a slave to a heathen family, but her light shone brightly, and the CONSECRATED CONSTRUCTION went on unhindered by self or the flesh. Finally, the opening came, and Naaman started toward God, and after some delay and hesitation, made it into the kingdom. Don't give Elisha the credit in full here, neighbor; file it under the column that reads: "Unknown saints, young Israelitish maid, servant in the land of Syria."

Indeed, "LET US RISE UP AND BUILD" Relations with HEAVEN, with the HOLY PEOPLE, and with the HUNGRY HUMANS about us.

The Picture on the Wall

Not a fine work of art; the keen critic would have pronounced it a daub. It did not cost much money, and the frame was of plain, uncarved wood. But the picture told a story, and told it well.

For the background a rough stone wall, above it a leaden sky; in the foreground a pale, sad-eyed, weary-looking girl had fallen on a stone bench and in her arms she held a sick boy, a white hand around his forehead just above the sunken faded eyes. And just in front of them the Christ stood; the patient, ever-suffering, ever-loving Christ. His hand, not yet pierced, rested upon the head of the sick boy; and His eyes, so tender, so loving, so true, caught the upturned eyes of the lad, and in the faded eyes of the boy the light was beginning to come back.

The picture hung in a hospital, on bare, whitewashed walls. On a bed right opposite the picture, tossing in fever, wild with delirium, was a boy of the slums. Born of rum-cursed parents and tossed in the nervous arms of a drunken mother, the boy was born to the heritage of woe. He knew nothing of what the word "father" meant; he knew the "old man" well enough to keep out of his way; he carried the marks of his cruel beatings on his face, and when the fever came, the blue-coated policeman found him alone in the straw on the damp floor of his cellar.

They brought him to the hospital, and hands soft and delicate ministered to him, while the white-souled nurse trembled with fear at his oaths.

He grew better; the doctor said he would pull through.

One morning when the nurse came, and pulled up the blind to let the light fall upon his face, she said, "Shall I read to you?"

"No," said the boy, and his eyes sought the picture. "No, tell me about that picture; who is He?"

"He is the Christ," she said; and then with a prayer in her heart she told the story of His life to the boy, and as she closed she said, "Do you believe in Him?"

"I believe in you," said the boy, and the next morning he said to the nurse, "Tell me more about Him."

How glad the sad-eyed nurse

was to tell him. Her life had been one of trial, but now she was anchored in a haven of rest, and Christ's voice had brought a calm to her troubled life.

As she told the old, old story, the boy said, "You know Him, don't you?"

"Yes," she said, "thank God, I do."

"And He loves boys?"

"He loves everybody."

"Rough boys like me?"

"Everybody."

And so, day by day, she talked of the Christ of the picture, and at last she said again, "Do you believe in Him?"

And he said, "I believe," and two faces bathed in tears were lifted to the picture.

The boy went from the hospital carrying next to his heart a small Bible, in his heart the Christ.

As the years rolled on the nurse thought often of the boy, but she was shut away from the world, and her hours were long hours, so she heard nothing of him. Finally when gray-haired and bent with age, she became ill and, at her request they placed her in the bed opposite the picture of the Christ and the child.

She was fading away as a cloud at sunset is kissed by the dying sun into the glory of Heaven. Many came to see her: old people whom she had nursed back to life; children who loved her because her love had stood between them and death; white-capped nurses crowded around her, for her life had blessed them.

The grey light of a new-born day stole through the windows, and all was still in that quiet ward; around the bed, dewy-eyed, stood the nurses, for she was dying. A young clergyman was called in from the next ward. He looked upon the face on the pillow, then his eyes sought the picture and, as he fell upon his knees, he said, "Thank God."

"Who are you?" she said.

The eyes of the dying nurse sought his. Her face was beautiful with a glory not of earth, as she listened when he spoke: "I am the boy to whom you told the story of the picture. My work is with the poor. We shall meet again."

"Lift me," she said.

"Ah," he whispered, "you lifted me."

His strong right arm lifted her up; together their eyes sought the picture. The first ray of the rising sun fell upon the face of the Christ, and when he gently lowered the dead face to the pillow he knew that she saw Him "face to face."

—Selected

Answers

to page 11

GETTING TO KNOW THE BOOK

DOCTRINES

1. False "The New Birth" and "Conversion" refer to forgiveness of sins and initial salvation, while "old man" and "Body of this death" speak of the Holiness relationship of cleansing.
2. False. Just the opposite is true.
3. False. Only in the will of God.
4. False. Salvation provides insulation, not isolation.
5. True. This was the statement of Webster's Dictionary.
6. True.
7. True.
8. Not "All" fear. Read the reference.
9. This is TRUE, for these two constellations rise in the Old Testament, and merge in the Saviourhood of Jesus Christ.
10. True.

DECISIONS

1. False. Timothy appeared glad to follow Paul, and nothing is mentioned in the Scriptures of his father having been a Christian, much less a minister of the Gospel.
2. False. Ananias and Sapphira.
3. True.
4. False. He headed for Thessalonica.
5. True.

DECLARATIONS

1. True.
2. False. He did affirm three times for his three-fold denial, but no record of such words is found.
3. False. The Jews cried this and not the Roman army.
4. True.
5. False. This statement was made of Christ's affection for the dead Lazarus, as He wept at his tomb.