



# 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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## THE FAMILY - A Fortress Under Attack

by Bill Detweiler

The family—at least the Christian concept of a family, is a fortress which is under relentless attack. The old concepts of the stability and strength of the family unit are having to be changed. And yet, I think all of us realize that if the familiar fortress called the family fails, we are in a "bad way" indeed. It is a trite saying, but nevertheless a true saying, that "a nation is no stronger than its homes—families." History has demonstrated this to be incontestably true.

Today I cannot of course mention all of the areas in which the concept of a Christian family is being attacked, but I do want to mention several.

First, let me mention that there seems to be a growing idea that marriage is not necessarily for life; and if marriage is not for life, the strength of the family ideal cannot help but be weakened. If marriage is but a passing adventure with no great spiritual significance, the concept of family life must inevitably be weakened.

I think every young person looks forward to marriage with romantic feelings. These feelings tend to blur his ability to see clearly all of the implication of being married when some of the inevitable stresses come. But with our light regard for the duration of marriage there is in fact no reason why young couples should force themselves to take a good hard look at the lasting implications of being married. Because, if things don't

seem to work out smoothly after the romantic sense of "moonlight and roses" wears off, it is almost always possible to get a divorce at some place on some pretext. And so, many young people today are getting married with a feeling in the back of their minds which says, "Go ahead, Get married. If things don't work out, then get a divorce. Marriage does not have to be for life unless you like it that way. Give it a try."

But to enter marriage with this attitude is almost to doom the marriage to failure before it begins. I believe that in the best of marriages there are times when difficulties arise. There are times when the marriage must be "worked at" if it is to continue to be successful. But these times of working out problems together are the times when the marriage, and consequently, the home, is actually being strengthened. Brief periods of stress and strain are probably in reality good for marriage. But if the couple has approached marriage with the "built-in" attitude that divorce can be secured whenever the marriage begins to sputter and stall, then there is no incentive for the couple to face and seriously attempt to work out the problems between them. The possibility of divorce prohibits a marriage from becoming the strong and lasting union it should be.

Divorce also involves the breaking of a promise. If promises are worth anything, if honesty is still

a part of integrity, if statements of promise are meant to be kept, then there is a very basic moral issue involved in every divorce. This moral issue does not involve only relationships between a man and a woman, but it also involves the very basic matter of honesty. Divorce means more than simply shattered homes and children without the love and affection of their parents. It means also infidelity to one's Word.

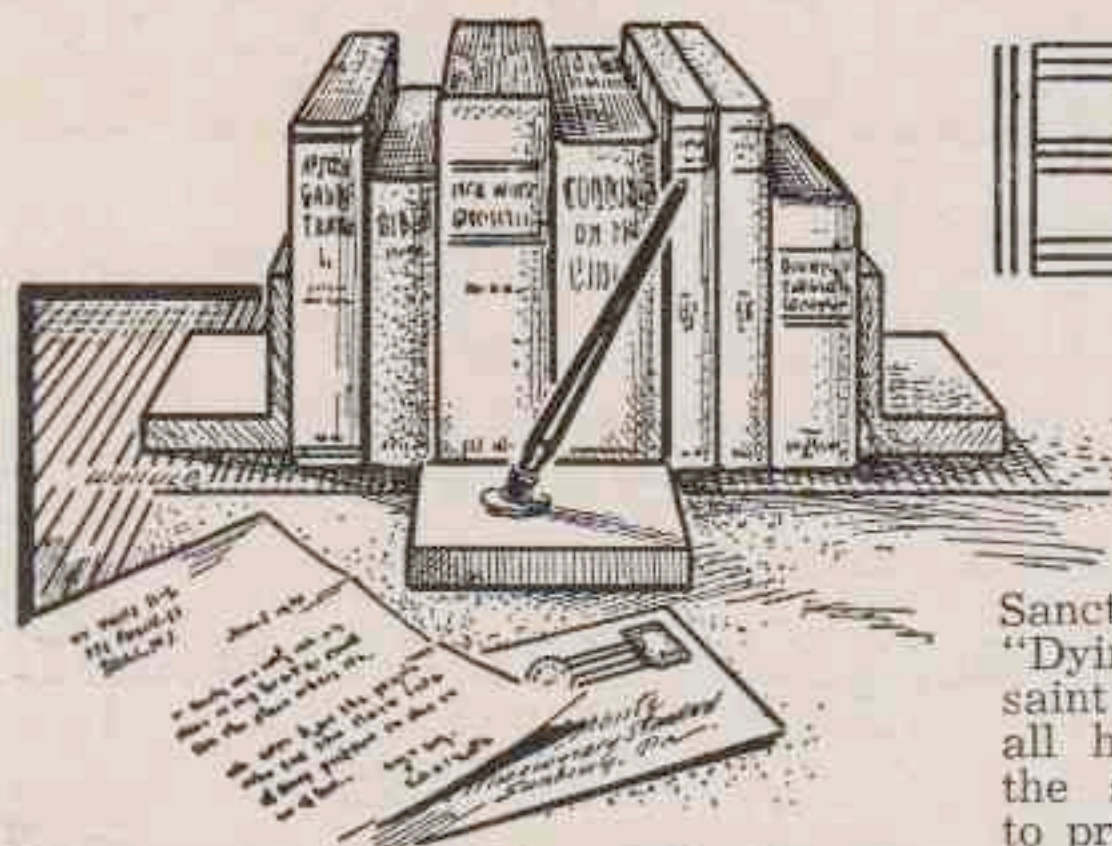
Almost every marriage ceremony involves words of promise similar to these: "I...promise to have and to hold, to love and to cherish, till death us do part..." and to break this high and noble promise by divorce means an unwillingness to abide by a profound commitment, supposedly made with all of the circumstances pre-understood. In other words, divorce means that one is not as good as his word. If one cannot keep his word in marriage, then it can be sincerely questioned whether his word can be trusted in other less important matters.

The easy attitude toward divorce is certainly one of the strongest attacks upon the fortress of the family. And, although I have not mentioned it, I believe you understand that the basic reason I am against divorce is because the Bible, the Word of God, is against it. Except for the case of infidelity after marriage, the Bible suggests no grounds for divorce. It allows none of the multitude of reasons so casually listed today under the heading of "mental cruelty."

Back in 1955, Morris Ploscowe wrote. "It has appalled those who believe that a sound family life is

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# EDITORIAL

Thomas E. Frantz...

## Views From the Holiness Chapter

"Follow peace with all men, and holiness, without which no man shall see the Lord." Hebrews 12:14; Lesson: Verses 11-29.

Many are afraid of the term, "Holiness," but they needn't be, since it is the permanent standard of heaven, the purchase of the Saviour, and the privilege of all believing children of God. It is possible that much of the resistance to this glorious truth has been that so few really and truly understand what the experience is to do for the Christian. We are told of Absolute Perfection, which belongs only to God; Of Angelic Perfection, which belongs to perfect, created beings of heaven; of Adamic Perfection, which pertained to that our Forefather possessed in a perfect Edenic state, and which we will never enjoy until our bodies are glorified like Christ's "own glorious body," in the "restoration of all things"; and of Christian Perfection, which is the term that Mr. Wesley gave to the experience of heart purity, the second definite work of Grace wrought in the heart of the believer subsequent to conversion: a cleansing, sanctifying, empowering work of the Holy Spirit through the merits of Calvary. In Hebrews 13:12 we learn that Calvary in its highest meaning includes the sanctifying, empowering work of the Holy Spirit through the merits of Calvary. In Hebrews 13:12 we learn that Calvary in its highest meaning includes the sanctification of the believer. The expression, "With His own blood," puts this relationship squarely within the sphere of the Atonement, and let none forget this point.

Dr. W. B. Godbey tells of a certain pastor's wife who had been taught that

Sanctification was an experience of "Dying Grace," and given only to the saint who was about to cross over. When all hope of her recovery disappeared, the saints gathered at the parsonage to pray that their minister's wife should receive this final climatic act of God's Grace e'er she crossed over. Receive it she did, and she rejoiced greatly in the hope thereof, but to the amazement of all she recovered from that hour. The following Sunday she took her place in the family pew, and as her husband rose to preach, the stillness was broken by a small voice, saying, "Husband, you taught me that I could never receive this experience of Dying Grace until I was about to cross over. I have received this relationship with the Holy Spirit, and it is apparent that I am going to live and not die. What shall I now do with this experience of Grace?" In tears the minister replied, while angel wings were winnowing the air, "Keep it, Dear, and pray for me, as I am going down to the altar to receive it, too." A mighty revival struck that church, and all because a dear saint had seized her privilege, taken advantage of her opportunity, entered into Soul Rest with the Holy Spirit of God.

There are a number of views to be seen, prayerfully, from this 12th Chapter of Hebrews, the Holiness Chapter, and we note the following interesting observations:

### A CONDITION

According to verses 3, 13, 15, and 16, there exists in the life that has not been sanctified the following conditions:

(a) **FAINT-HEARTEDNESS**—Verse 3. "Lest ye be faint and wearied in your minds." This explains why so many give up and go back: the journey is too rough without the Presence, Purity, and Power the Holy Spirit's Baptism brings to their lives.

(b) **LOSS OF CONFIDENCE**—Verse 13 "Lest that which is lame be turned out of the way." The unsaved will surely lose confidence when the Holiness way is so poorly demonstrated to them. However, a person cannot live what he does not enjoy. Frequently, seekers of heart purity stop short of the deep knowledge that the work is done, that the Holy Ghost abides, that the "old man" is dead, and that "they have been made perfect in

love." Such people have trouble with the old nature, and instead of their being sanctified when they approach the altar in deep need, they really are reclaimed from a sad state, and thus never have really experienced Soul Rest. Finney says this can be prevented by urging young converts to seek Holiness immediately. One later writer has put it this way: "When God saves you, he gives the old man a knock-out blow. If you get sanctified before he comes to well and good, but the longer you wait the greater possibility there is that the old man with his deeds will arise and cause trouble again."

(c) **CARNALITY'S EXHIBITION**—Verse 15 "Lest any root of" (Continued on page 9)

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## What Is Spirituality?

By Rev. Dewey M. Yale

Pastor, Free Methodist Church  
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What is spirituality? It is purely a religious term which signifies the state of the soul vitalized by the Holy Spirit and made alive unto God. Being purely a religious term makes it most difficult to define when we reflect that of approximately 750,000 words in the English language about thirty words only are limited to spiritual meanings.

Notwithstanding this fact the subject is worthy of our consideration because Christianity is definitely a spiritual religion. With emphasis being placed upon the adequacy of the sacraments, as well as morality, as a substitute for spirituality an interpretation is, not only advisable, but necessary for a proper understanding of the term.

Spirituality covers the entire range of man's personality, knowing, feeling and willing. Spirituality takes the intellection of the mind, the emotion of the heart, and the volition of the will, coordinates and organizes them into an inward harmony so that the individual will respond to spiritual reality. The poet gives expression to this truth in the following words:

My Jesus I love thee, I know thou  
are mine:

For thee all the follies of sin I  
resign,

My gracious redeemer, my Savior  
art thou,

If ever I love thee, my Jesus 'tis  
now.

To better understand the term spirituality we shall consider the impact it has upon the intellect, the emotions, and the will.

First the intellect. If a man is spiritual his intellect is touched

with Divine Life, and comes under the dominating power of the Holy Spirit. One Biblical word describes this mental awakening, Vision. "Where there is no vision the people perish." (Proverbs 29:18). The Apostle Paul in referring to the vision he received on his way to Damascus said, "I was not disobedient unto the heavenly vision." (Acts 26:19).

In I Corinthians 2:12-14 we read: "Now we have received, not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: For they are spiritually discerned. But he that is spiritual judgeth all things."

In these verses Paul affirms that the Spirit of God operates directly upon the intellect, adjusting reason and intelligence to the Divine reason, enabling man to think God's thoughts, and to discern His nature and the plan of salvation. As physical life brings us into communion with physical environment, likewise spiritual life brings us into communion with spiritual environment. The hymn writer expresses this way:

We know by faith, we surely know,  
The Son of God is come:

Is manifested here below, And  
makes our heart His home:

To us He hath, in special love, An  
understanding given,

To recognize Him from above, The  
Lord of earth and heaven.

In the second place let us note the emotions. The emotions are fertile soil for spirituality. Love is the beginning and the end of true

religion. Spirituality in the realm of the emotions is the state of the soul in which the heart its holiest love is centered in God as revealed in Christ Jesus. The supreme work of the Holy Ghost is to shed abroad in our hearts the love of God.

In Romans 5:5 we read: "For the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Spirituality sets the affections on things above and brings the entire emotional nature under the regulatory sway of the Holy Spirit of God. Paul in Colossians 3:2-3 makes this point very clear: "Set your affections on things above, not on the things of the earth: for your life is hid with Christ in God." The poet has very well expressed this emotional experience:

All my life long I had panted, For  
a draught from some cool spring  
That I hoped would quench the  
burning, Of the thirst I felt within.  
Hallelujah I have found Him,  
Whom my soul so long has craved:  
Jesus satisfies my longings:  
Through His blood I now am saved.

In the third place let us consider the impact of spirituality on the will. A spiritually minded man's will is set on God as well as his intellect and emotions. In every fibre of his moral being and in all the activities of his soul he is under the guidance and dominion of the Holy Spirit of God. One word stands out prominently in the Apostolic Church, and that word is power.

In Acts 1:8 we read: "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The power, indeed, is not civil, or political, or physical, but rather

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# Missionary Message



Rev. & Mrs. Mark Wiest and children

## A Call For Service

By Mark I. Wiest

All my life I have known the way of Holiness and I can remember when I was but a child, attending Holiness Churches, Revivals, and Campmeetings. Many times, I have been to an altar of prayer, but not being willing to fully yield my life to God's service, I suffered with what might be called an "up and down" experience. One day, God impressed very definitely upon my heart that the things of earth shall soon pass away, and it is only what we do for Christ and for His kingdom that will count at the day of Judgment. During a revival, God spoke to my heart, I bowed at an altar of prayer and He wonderfully saved my soul. After confessing some things and making some restitutions, I sought and found the blessing of Holiness. Praise His Holy Name.

During the month of June 1964, we decided to spend some of our vacation at the Mount of Blessings Campmeeting. It was at this camp that God definitely called us into His service. After much prayer and seeking the will of God, we felt definitely led to accept a call to be missionaries to the Navajo Indians in the Southwestern United States. We are now members of

an organization called "Indian Holiness Mission" and will soon be moving to New Mexico to labor in this field.

During the month of September 1964, by the help of the Lord, I was able to make a trip to the field. I was somewhat prepared to see poor conditions among the Indian People, but I was totally unprepared for what I experienced when I arrived there. I saw extreme cases of poverty, sickness, and disease, especially among the little children. I witnessed the medicine men in their ungodly, heathenistic rituals, trying to heal sickness.

The Navajo Reservation is the states of New Mexico, Arizona, and Utah. It is approximately sixteen million acres of barren desert land. The area where we will be living and working is at an altitude of approximately 7,000 ft. The great majority of the Indians are uneducated and many of them do not speak or understand the English language. The Navajo people do not live in towns or villages and their habitations are widely scattered. Most of them live in structures called Hogans, which are generally circular in shape with a dirt floor and roof. I was very much surprised to find that in many areas of the reservation there is no missionary work being done at all. NO ONE TO TELL THEM OF JESUS. Truly the need is great and God has laid a very heavy burden upon our hearts for this work.

It is a great undertaking preparing for a work such as this, and we find that there are many things to be taken care of. We trust that all who read this article will pray for us and with us in behalf of the Indian Holiness Mission work.

We will be available for missionary meetings until the end of May. If anyone would be interested in having a meeting or helping with this work in any way, please contact us and we will be happy to arrange it. I was also able to get some color slides of the work and would be happy to show them to

anyone who would be interested in seeing them. If you care to know more about this work, please contact us in care of INDIAN HOLINESS MISSION, R. D. 3 Box 447-C, Nazareth, Penna.

Mark & Helen Wiest and family  
Missionaries to the Navajo Indians

## The Answered Prayer

I have faith God will save my husband," said an elderly lady in a Huntington, Indiana, revival.

"Yes, sister, but—" began the revivalist, Holland London, after the good sister had shouted up and down the aisles night after night and the old man had not even attended the services.

Her husband was sixty-seven years old, and for fifteen years had not even been inside a church; hence the sister had nothing but pure faith to hang her knowledge on.

She said, "Praise God, he's going to get saved." When the preacher was a little disturbed about the constant remarks the woman was making about her husband being saved in "this revival," and the folks were beginning to make remarks about her, the preacher tried to smooth it over with the good sister as much as possible.

She returned, "But I know more about it than you. I have heard from a higher power." And of course there was little else the preacher could say.

The last Wednesday of the revival the old man came into the services, and of course his wife had a shouting spell. Two nights later he came back and, as the evangelist started to preach, the man said, "I want to get saved," and headed for the altar.

He was converted that Friday night, and when he stood on the platform and gave his testimony and thanked God for a praying

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## Salvation Through Redemption

By Richard B. Grubbs

**Editor's Note:** Brother Grubbs, formerly a minister in our Church, is now pastor of the Church of The Nazarene in Martinsville, Ind.

### SALVATION THROUGH REDEMPTION Titus 2:11-15

Salvation means—deliverance from sin and death. Redemption means—release, set free or ransom.

God's plan of redemption for humanity is very unique. It is, also, complete both for time and eternity. It is a Divine purpose for all men. In its application it is exactly suitable to all classes, state and conditions of people.

Error in the thinking of many has caused them to believe that if they were differently situated it would be easier for them to become a Christian, but they are only expressing the sentiment of their human heart.

Salvation does not propose to make our circumstances different necessarily, but it makes us different. Grace teaches us that denying ungodliness and worldly lusts, we should live soberly and righteously and Godly in this present world. This applies salvation to our outward life. Grace also promises to deliver us from all iniquity, this is salvation applied to the inward state of man. After the fall of man in the garden, the human heart has suffered depravity and it is abnormal until it has been redeemed.

Salvation redeems us from that state of depravity and purifies unto Himself a peculiar people, zealous of good works, a people for His own possession. The Bible teaches us that the redeemed are the pure blood washed ones, and are different from the impure or sinner by holy characteristics. One of their chief characteristics is that they follow the plan of God and His word in every respect. As a result they are often misunderstood and misrepresented, but the grace of God in their heart, brought through redemption will constrain them to go through with God.

The strength of a Christian can not be measured by his wealth, intelligence or church affiliation. His success can not be measured by visible results. But a good measurement is by his spirituality. Holiness is like its author (Christ). It will never be popular, but it will be eternal.

Christ made this gracious experience possible by the price He paid on the cross. It was a price of suffering, bleeding and dying that all might be redeemed. This redemption for mankind was a glorious and eternal triumph. Through this glorious triumph the sin guilty, depraved individual can be regenerated and filled with the Holy Spirit.

The evidence of the Holy Spirit is a pure heart. Hebrews 13:12 says, "That Jesus suffered without the gate that He might sanctify the people with His own blood." Now to sanctify means to set apart or cleanse for a holy purpose. This gracious work begins when we are converted and our sins are all forgiven, for it is sin that separates man from

God. Isaiah 59:2 says, "Your iniquities have separated you from your God, and your sins have hid his face from you."

The work of redemption does not stop with regeneration, but is completed through sanctification which is a second work of grace—the baptism with the Holy Spirit. Calvary gives us a right to go to heaven; regeneration gives us a title to heaven, but sanctification makes us fit for heaven.

To the sanctified heart come many temptations and battles, but Jesus has promised to give power to overcome. Satan comes in a more enforceable way trying to deceive the heart, but Satan's power was broken at Calvary. When Satan rushes in like a flood, the Spirit of the Lord will raise up a standard against him. James 4:7 says, "Resist the devil and he will flee from you." There is no danger of doubt or despair that can not be broken if we have all our sins forgiven.

The plan of Redemption was for our sins. Christ did not die to give us worldly ease, comfort, honor nor for social and financial advantages. If this were so, when they fail, (as they often do), we would turn critical in our heart and give up in despair. But rather He died to give us freedom from sin, peace and joy here in earth and eternal life with Him forever.

God has called us each one to prepare for eternity, and offers us this wonderful salvation in terms of the Gospel when we turn wholeheartedly to Him. There are no short cuts to salvation, no bargain counter sale in true salvation.

We must face the facts of salvation as we think of eternity. Jeremiah 29:13 says, "And ye shall seek me and find me, when ye shall search for me with all your heart."

Salvation is complete through Redemption — Are you complete in Salvation?



## All We Like Sheep

A woman traveling in Switzerland came upon a shepherd with his sheep. On a pile of straw was one with a broken leg. "How did it happen?" the woman asked. Replied the shepherd, "Madam, I broke the sheep's leg." Then he continued, "Of all the sheep in my flock, this one was the most wayward. It never obeyed my voice. It never followed my leading. It wandered to the verge of many a perilous cliff and dizzy abyss. It led the other sheep astray. So I broke its leg. The first day I took it food it tried to bite me. I left it alone for a couple of days. Then it not only took the food, but showed every sign of submission and even affection. Now it will be a model sheep and a guide for the wayward ones."

Another sheep story: This man and woman were in prosperity. They knew the way of the Christian life, but would not take it. By and by their one much-loved little daughter sickened and died. Anguished, the parents closed their fine home and traveled to forget their sorrow. Also they were in Switzerland. They were watching a shepherd who was trying to get his sheep to go across a narrow place to better pasture. But, fearful, they would not. Finally he took a lamb in his arms and went across himself. Following him came the mother of the lamb, and after her came the flock. The man said to his wife, "That is what God has done to us. We would not go the way we should. So He has taken our lamb that we might follow."

So I read: "All we like sheep have gone astray."

It is hard to take the chastisement; but if this is the only way effective for our correction, then it is.

"Blessed are the meek: for they shall inherit the earth."

*They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing and abuse,  
Rather than in silence shrink  
From the truth they needs must  
think*

*They are slaves who dare not be  
In the right with two or three.*

By James Russell Lowell



## Living Above Income

E. V. Rivers

On all sides today much is being written and discussed concerning the growing evils of consumer credit and its effect on the national economy.

But families make up nations. What is "N.D.P." doing to our family life? Initial capital letters are practically a secondary language now—most of them are so familiar that we never think of using the words they represent. "No Down Payment" is certainly a lure to the unwary.

Consumer credit has undoubtedly given people a higher standard of living. With the industrial revolution great quantities of goods came on the market. There was more and steadier employment. Then through inventions of all kinds of machinery, mass production placed goods on the market so rapidly and in such quantities that the buying power of family incomes came to be outstripped and the Time Payment Plan emerged.

How are we adjusting to the rapid change and growth that has taken place in the 20th century? Are we more or less contented?

Charles Dickens, writer of the 19th century, wrote: "Annual income, 20 pounds, annual expenditure, 19/6: result happiness. Annual income, 20 pounds, annual expenditure, 20/6d: result misery."

The larger incomes for the average man and woman today is a far cry from the pitiful wages in Dickens' time. And the easy credit system is a different matter from debt in those times when prisons opened their dingy gates to debtors.

Recently credit has become easier and easier. But is it really making life easier for our families? Parents are becoming confused.

Among young people starting out in life the idea is to have everything "packaged." The old idea of an engagement where there was a period of saving up and preparing for marriage has practically gone by the board. Young couples are getting married who have nothing saved, no steady income, and, in many cases, still in school.

A 60-year-old grandmother put it tartly: "The young people nowadays want everything at the start that we waited years for!"

This led to a discussion between the younger mothers. One was worried because they had just bought their five-year-old a tricycle. The child was no longer content with the tricycle because all her friends had "bikes." The mother of a small boy told how she had given in and gotten a TV set, (although they needed other things more) because Paul was always in someone else's house to see the shows all the kids talked about. The mother of a teenager had bought her daughter a cashmere sweater which she could not afford because "the other girls had them." For these things credit made the way easy temporally, but what of the ultimate effect on the home's economy?

In some cases credit is an asset. Tom Smith has the chance of a better job, but a car is necessary. John and Mary have a baby and need a house rather than an apartment. A loan, with payment fitted to earning capacity, is a necessary and practical arrangement. There are also necessary items for the household that have to be acquired. But what does "necessary" mean? Need a car be the latest model?

No one wants to go back to the days when Grandma scrubbed clothes on a washboard and spent summer hours over a hot cookstove, and when Grandpa had to chop kindling and read the news by the light of a kerosene lamp.

But does it hurt a strong young mother, after her laundry is washed to hang it out in the sun and air to day? Or a young husband to push his own lawn mower? Modern appliances may save labor but wear out nerves when convenience is set before economy.

Today many pay checks are mortgaged before they are earned!

Much of the sickness today is caused by parceling out payments due on smart home accessories and extravagant clothing. Wondering if enough is left for food and housing adds to the problem. Is it worth it?

Most couples want a family. But within a stone's throw of my desk are four couples who, having obtained most modern conveniences in from four to eight years of marriage, still have no children. And children are more important to the success of a marriage.

If credit buying is indulged in too freely by those who do not

think far enough ahead, there is the risk of repossession. They grasp then at other straws. Finance companies are cropping up everywhere, and the citizens who become too much involved fall easy prey to the seductions of these "lenders." You are offered "ready money" just on your signature!

The father of two children finding himself without cash in the pre-Christmas period, borrowed \$200. He only collected \$176 of this in the first place, but had to make monthly payments for the whole amount, plus interest accruing month by month, which can grow to an inordinate figure in time. The problem in this case became acute when on Christmas Eve the man met with an accident and was hospitalized.

The habit of time payments is even now passing to the younger generation. A high school girl was shopping for a graduation dress with her mother. Passing over numbers up to \$25, the girl tried on a \$50 model! The mother protested the price—she hadn't the cash to buy it. "Well," said the daughter, "that doesn't matter, you can pay for it in installments!"

But now comes further sidetrack for sense. You can travel on a time payment plan. You can fly across the continent for a small sum down, paying the rest in installments **after you return**. You can even go on a trip to Europe and have 20 or more months to pay the balance.

Is "N. D. P." a sign of our times? Does it mean that people must have everything they desire right away? And does that make for character building, for health of mind and body? Does it make for stability in marriage and for happy families? Does it, in fact, make good nations?

In the world of today credit has its uses. But saving is better. Good housing and good food should come first; newer cars, fur coats, and costly vacations last. Charge accounts are useful to take advantage of goods on sale, or for an emergency; they are misused when customers are led into extravagant purchases just because they need not pay cash.

A shortsightedness in money matters leads to trouble. A long view means less worry and eventually more family happiness.

—Evangelical Visitor



## A BASKET OF RIPE FIGS

### Disturb Us, O Lord

"Disturb us, O Lord, when we are too well pleased with ourselves; when our dreams have come true because we dreamed too little, when we have arrived in safety because we sailed close to the shore.

"Disturb us, O Lord, when with the abundance of things, which we possess we have lost our thirst for the water of life; when having fallen in love with time we have ceased to dream of eternity; and, in our efforts to build the new earth, have allowed our vision of the new heaven to grow dim.

"Stir us O Lord, to dream and dare more boldly, to venture on wider seas where storms shall show Thy mastery, where losing sight of land we shall find the stars. In the name of Him, who has pushed back the horizons of our hopes and invited the brave to follow Him."

—Addison H. Groff in *Old Faith Contender*

### High Cost of Praying

I want you to spend fifteen minutes every day praying for foreign missions," said a leader of God's people to his young folk. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they asked in surprise.

"Aye, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. To be sure, it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold labor, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered."—Selected.

### The Way of Revival

A story shows that revivals, which commence with the Old Testament narratives, are associated with the Book. The way of re-

vival is the way of the Book. "Seek ye out of the book of the law, and read." This has always led to a quickened sense of sin and to a widespread and quickening sense of the need for confession to God, and of a turning to Him in desire for the cleansing of the individual and national life. This alone can beget spiritual renewal and desire for fellowship with God, and for strength to live in obedience to His will. Spiritual revivals of the past have been characterized as follows:

1. They have come in ages of transition.
2. They have followed periods of intense intellectual activity.
3. They have come in times of great spiritual hunger.
4. They have been marked by keen evangelism.
5. They have been preceded by earnest prayer on the part of individual Christians up and down the land. —Selected.

### Judgment

There is a Negro proverb which says that the devil helps the thief every day but that one day God helps the policeman.

The Scripture has a pointed comment: "Because sentence against an evil work is not executed speedily, the heart of the sons of men is fully set in them to do evil."

The Scripture does not exactly say that on some day God will help the policeman or other arm of the law, but the implication is there.

Always people are doing things which they know are wrong. But usually nothing happens. Others do not seem to know, or if they know they do not care. The sun comes up the next morning after the theft, after the first cigarette, after the first swearing, after the rejection of God's known will. So one is emboldened to do that wrong again, or do another. Then shortly there is the habit of wrong doing. The face does not get red in the act now. Perhaps one does not even look about now to know whether someone has seen him. It appears that the world is not under moral government.

But accountability and judgment are mighty subjects in the Word. It

is good for every man to learn what they mean and how they apply in his life—how they will apply at the end of his life—if they seem to have no meaning now.

### Our Father

Rev. John McNeill tells of one of his experiences with his father:

"I remember on Saturday night it was nearly midnight when I started to tramp six or seven miles down through the lonely glens to get home. The road had a bad name. This particular night was very black, and two miles outside our little village the road gets blacker than ever. I was just entering the dark defile when, about a hundred yards ahead, in the densest of the darkness, there suddenly rang out a great, strong, cheery voice, 'Is that you, John?' It was my father, the bravest, strongest man I ever knew."

Then he comments: "Many a time since, when things have been getting black and gloomy about me, I have heard a voice greater than that of any earthly parent cry, 'Fear not, for I am with thee.'"

The gods which the heathen and the pagan people have made for themselves are often weak and sometimes easily fooled, and sometimes jealous or otherwise bad. But the Lord of revelation is not only all-powerful and all-wise but at the same time all-good. The best that we know in any earthly father is a copy—though a poor copy—of the heart and care of our Heavenly Father. And remember, not designing or blundering men, but this Father has the last word concerning our lives and destiny.

### Seed-Sowing

In the home of one of his patients a young physician in New York City picked from a table and read a tract. The result was that he and his wife went to India as missionaries. Their nine children all became missionaries there.

When the rewards for Christian service are given, who is to be credited with the foreign service of that family, the writer of the tract, or the patient who kept this on her table, or someone who had

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## The Family—A Fortress Under Attack

(Continued from page 1)

the basis of a decent civilization, that increasing numbers of men and women choose divorce as the solution of their matrimonial difficulties. This has been a reflection of our changing attitudes toward divorce. Divorce was once a relative rarity in our culture. Decent, respectable married people did not run to divorce courts to solve their marital troubles. They did the best they could to deal with the big and little troubles of married life.

"Divorce just wasn't respectable. The divorced woman was looked down upon. She was an outcast, a failure in the hallowed institution of marriage..."

"But our increasing material prosperity, ...the effect of two world wars, the increasing resort to divorce by so-called leaders of society and well publicized individuals such as film stars, has radically changed attitudes toward divorce. Where divorce was once a rarity, it now has become a common place; where it was once a vaguely disreputable institution, it has now become fashionable, where it was once a luxury which only the rich could afford, it now has been brought within the reach of all.

"The dull statistics tells the dramatic story of the disappearance of permanence in American marriages. They tend to make a mockery of the sacramental phrases which are traditionally used to tie the bonds of matrimony. If these phrases reflected the divorce statistics, they would read, 'till death or the divorce court do you part!'"

If our country is to remain strong morally and spiritually (and if we are not strong in these ways, we cannot be strong in any other ways) then we must have a renewed sense of the sanctity and permanence of marriage. Recently a Hollywood movie star married for the fifth time. A little longer ago, a state governor divorced his wife of more than 30 years to marry a woman with whom he now professes to be in love. As I said before, if marriage falls to the level of being merely a passing adventure, with no regard for its holiness or permanence, then we are in a "bad way," for a nation

can be no stronger than its families. Once a society accepts the principle that marriage can easily be discarded or broken, the way to total social decay is open. Past societies, notably the Roman Empire, have proven this to be true beyond dispute.

Now, I realize I should be moving on, because when I began "speaking to you, I said that I wanted to discuss several areas in which the fortress of the Christian family is under attack. But, having continued this long on the matter of divorce, I should like to continue on it for the remainder of my time today. At a later time, I will plan to discuss other areas with you.

Marriage can have permanence and sanctify only if we are willing to admit that marriage was God's idea in the first place. Back in the book of Genesis, in the second chapter of the Bible, we read,

"And the Lord God said, It is not good that man should be alone: I will make him an help meet for him," (Gen. 2:20).

Then God created a woman for the man which He had first created, and brought the woman to the man. Then God said,

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh," (Gen. 2:24).

When we come to the time of Christ in the New Testament, we find the son of God repeating these words from Genesis. In St. Matt. 19, we read this account:

"The Pharisees also come unto him (Christ), tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain (two) shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder (apart)," (Matthew 19:3-6).

Thus, in commenting on the question of divorce, Jesus made it clear that since marriage is ordained by God, men have no right to break it. When men and women despise that which God has ordain-

ed, which they do when they break their marriage vows, then they are sinning against God himself. Only God, who joins husband and wife in the holy bonds of matrimony, may terminate the marriage. Only death may break these holy ties. "Till death do us part."

Each year in the United States there are nearly 400,000 divorces. In some states, there are more divorces granted than there are marriages performed. Figures indicate that one out of every four marriages today will collapse in the years ahead. The sad and basic fact which thrusts itself into the foreground is simply that today people do not think marriage is very important anymore. Marriage as a 'way of life' is as popular as ever, but marriage as God ordained it and meant for it to continue seems to be increasingly despised and trampled under foot.

Dr. Joel Nederhood has written: "Many people apparently think that marriage is good because it is a convenient way of life that satisfies many natural human needs, when difficulties make the marriage somewhat less helpful and more inconvenient, it can be dissolved. Instead of this contemptuous evaluation of marriage, the Bible speaks of a union that is so intimate and so real that husband and wife can be called 'one flesh.'" The extremely strong language used to describe the marriage union indicates that no part of the husband's personality nor of the wife's remains unaffected by the marriage situation. Marriage is a state that people enter together, and once they do their lives will never be the same again. In the sight of God the husband will always remain the husband of the wife and the wife, the wife of her husband. Marriage is not simply 'living together' as two roommates might, but it is becoming 'one flesh' with another person. Any attempt to disrupt this union by any willful act or word is unnatural, godless, and sinful."

Judging from the many divorces which occur today, there must be thousands of people who marry with the mental reservation that if the marriage does not work out in every respect, then the marriage can be broken. When a husband or wife consider divorce to be even a possibility (even though they may



be perfectly happy at the present time), then their marriage is, in reality, a trial marriage. And a trial marriage is a contradiction in terms. God has plainly told us that marriage is for life. According to God's instruction, we say, "till death do us part." But judging from current practices we would be more honest if we would say, "till we have an argument," or "till we get bored with each other," or "till we are attracted by someone else," or "till we begin to miss our former freedom. But according to God's standard, we truly say, "till death do us part." If only we would mean that when we say it!

When a husband and his wife come to the place at which they are willing to recognize that their marriage is God-ordained and may not be broken, then there is made available to them new and helpful spiritual resources which will enable them to make their marriage what God intended for it to be. When a husband and wife understand that their only hope in life and in death is in the grace of Jesus Christ, then the Holy Spirit can give their marriage the permanence God meant for it to have. Believe the Word of God today, when it says, "What God hath joined together, let no man put asunder." And then, will you right now ask Him to surround your marriage with His grace?—Church Herald

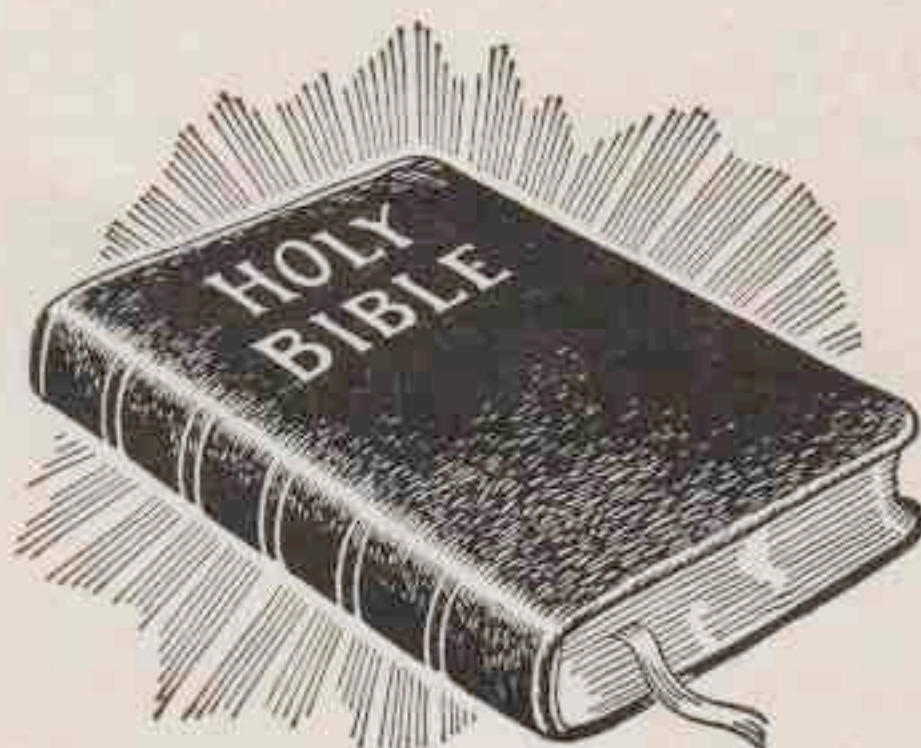
## Views From the Holiness Chapter

(Continued from page 2)

**bitterness springing up trouble you, and thereby many be defiled.**" Anger, Pride, Wrath, Malice, Jealousy, Bitterness—all these are "roots of bitterness," that are mainly the remains of the "Tree of Sin," which Dr. E. E. Shelhamer used to say was "cut down when Christ came into the life, initially." The "roots of bitterness" will bring trouble to the individual in whose life they flourish and will bring about the defilement of many others, this verse tells us.

(d) **REASON FOR FAILURE**—Verse 15 "Lest any man fail of the Grace of God." One can chalk up defeat for the unsanctified soul, so much more frequently than for the Spirit-filled, though this is also possible, but surely not probable as

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## Minutes With the Bible

By Rev. A. D. Peisker

The busy man can take heart. The amount of time spent in Bible study is not the vital thing. It "is not the hours put into study, but the amount of study put into the hours."

A layman who must spend his days in secular work cannot be expected to give as much time to Bible study as does the pastor. The minister, supported by the combined offerings of his parishioners, is freed to give his full time to spiritual and church interests.

On the other hand, no sincere Christian layman can hire his pastor to be devout for him. Christian living is a personal affair. For the nurture of his own soul and for the effectiveness of his service in the church, everyone must spend some time everyday with his Bible and its Author. He must beware of the barrenness of busyness. Nevertheless, fifteen minutes of periodic, prayerful, purposeful, and pointed study each day will create more interest and bring much more fruitful results than several hours of random reading on days off from work.

**Periodic** study means that each day's schedule includes a period set aside for Bible study, a time kept sacred on which other things are not allowed to encroach. Usually such a period can most easily be arranged early in the morning.

**Prayerful** study implies approaching the Bible praying for guidance, inspiration, and understanding. Studying the Bible is not like reading the newspaper or studying a textbook. It is God's message to men. The assistance of the Holy Spirit is needed to get that message. It is the Scriptures which mark the way to eternal

life. It is they which testify of Him who is the only source by which men obtain divine favor and help (John 5:39). It is from the Scriptures that men may draw strength and wisdom in difficult times. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Romans 15:4).

**Purposeful** study has a definite aim. It may be to read and consider the Bible from beginning to end. It may be to study the lesson for the next Sunday school session. It could well be to study all passages in the Word dealing with a certain subject or to consider all that the Scriptures have to say about a particular person, place, or thing. Lists of passages, as suggested, can be found in any good concordance.

**Pointed** study is specific. Think not only your own thoughts about the text at hand, but have some study helps for reference. If you plan to read the Bible through, a guide which considers the Bible book by book will help. Numbers of these are available, and your publishing house or book store would be glad to assist in finding a suitable one. A Sunday school quarterly will give you direction and assistance if the weekly lessons are to form the nucleus for your consideration. Other books such as a Bible dictionary, a Bible atlas, and commentaries will make the work more satisfying.

Watch current religious papers and magazines for significant articles. If you do not have time to read them now, clip and file them away subjectively or textually. When your specific study suggests subject matter or a passage discussed in one of your clippings, your files will thus bring new inspiration and help.

Actually come to grips with the meaning and message of each passage each day. Make daily notes of your findings and the new light which comes to you. If possible, memorize a portion each day—or at least a passage or two each week—which have been a particular blessing. In this way, the Word will become more and more a part of you.

It is possible to read the Bible  
(Continued on page 10)



## THE BULLETIN BOARD

### Revival Report

BEAVERTON, PA. A mid-winter revival was conducted at Beavertown from December 29—January 10, with Rev. James T. Carroll as the engaged evangelist. The meetings were originally scheduled for several days, but the blessing of the Lord brought their continuance to 13 days. Brother Carroll preached on Heaven, Hell, Judgment, and Eternity, and God visited with us each night, with many seekers at the altar, and choice blessing on the saints, until there was much demonstration in the Spirit. The Watch Night service will long be remembered. Seven sought the Lord, and an old-fashioned love feast and breaking of bread was enjoyed by all present. The Rhine-Brininger Trio sang faithfully each night under the anointing and were a great blessing. Area ministers co-operated well, the attendance was good, for the Lord gave us good weather. We recommend Brother Carroll to all of our Churches for revivals and week end meetings.

—Rev. John F. White, Jr.



### Views from . . .

(Continued from page 9)

long as a Faithful life is maintained and an open heaven is continued.

(e) S A D BACKSLIDING—"Lest there be any fornicator, or profane person, as Esau..." Verse 16. Those who prostitute the Grace of God will freely confess that they never were fully settled in the Sanctifying Grace, as a rule, as did one mighty minister, who said: "I have preached the relationship for years, professed it all along, but never knew for myself that I was sanctified, and filled with the Spirit."

Indeed, this is a sad condition. Taking the text as a starting point, "Follow peace with all men, and Holiness," add the "Lest" clauses of this Chapter and one will see a very interesting View of the Condition of the soul without the experience of Perfect Love, Heart Purity, The Second Blessing, Sanctification, or call it what you will.

(To Be Continued)

### Radio Log of Christian Broadcasts

#### Missionary Messengers

Lewisburg, Pa. 8:00 - 8:30 a.m.

Each Sunday

Lewistown, Pa. 1:30 - 2:00 p.m.

WKVA Each Sunday

Philipsburg, Pa. 1:30 - 2:00 p.m.

WPHB Each Sunday

Rev. George I. Straub, Director

#### Missionary Revival Hour

Mexico, Pa. 3:35 - 4:00 p.m.

Each Sunday WJUN

Rev. John F. White, Jr., Director

#### Millmont Missionary Hour

Milton, Pa. 1:30 - 2:00 p.m.

Each Sunday WMLP

Rev. Arthur Thomas, Director

#### Church In The Valley Hour

Shamokin, Pa. 1:00 - 1:30 p.m.

Each Saturday WISL

Rev. Earl Deetz, Jr., Director

#### The Bible Truth Broadcast

Milton, Pa. 12:30 - 1:00 p.m.

Each Sunday WMLP

Rev. Raymond Hoffman, Director

#### Church In The Valley

Milesburg, Pa. 12:45 - 1:30 p.m.

Each Sunday. WBLF

Rev. Thomas E. Frantz, Director

#### Valley Gospel Echoes

Milesburg, Pa. 7:15 a.m.

Monday Thru Friday WBLF

Monday Thru Friday WGMR

FM 12:45 p.m.

Rev. Thomas E. Frantz, Director

### Minutes With the Bible

(Continued from page 9)

daily and still starve to death spiritually. Great herds of Wisconsin deer often die of starvation during the winter snows, although they eat heavily of the balsam boughs in the swamps. Remaining there for shelter and being unwilling or unable to wade through the drifts, they eat until full, but starve for lack of nourishment. But every Christian who with prayerful purpose seeks periodically and pointedly God's truth in the Word will find nourishment. He will increase in grace and in the knowledge of his Lord and Saviour, Jesus Christ.

—Advocate

### What Is Spirituality?

(Continued from page 3)

moral and spiritual power. Power to turn men from darkness to light; power to teach the doctrines of revelation authoritatively: power to teach the infinite wrong of sin and the eternal right of holiness: power to call man to a halt in his mad career of sin, and to sound the trumpet of judgment in the ears of crime; power to proclaim the terms of reconciliation and enforce them.

But what power is this? It is the power of indwelling Deity. It is the power of righteousness clearly felt and exhibited in the daily round of Christian living. It is the power resident in the Gospel of Jesus Christ. The hymn writer speaks of this power in this way: Would you be free from your burden of sin?

There is power in the blood,  
power in the blood;  
Would you o'er evil a victory win?  
There is wonderful power in the blood.

In summing up the impact of spirituality upon the individual we note the emotions, or feelings, present the motives, the intellect estimates their value, the will decides upon the course of action. When this trinity of mental operation is under the dominating sway of the Holy Spirit of God, man possesses spirituality, a state in which all the faculties of the soul are voluntarily and joyfully under the dominion and guidance of the indwelling Spirit of God.

When the intellect and the emotions and the will focus all their energies reverently and trustfully upon God, love is the inevitable result. The character of such a God-centered and Spirit-filled man is described by the exalted word Spirituality.

### The Answered Prayer

(Continued from page 4)

wife, seventy-five people went to the altar seeking the Lord.

Yes, we can still pray through and hear from God. He is still in this business of sending from the skies the answers to our petitions. Ask, and ye shall receive, if ye ask in faith believing.

—Preacher's Magazine



## Thoughts for the Secret Place

### One Result of Revival

During the Welsh revival of 1904-05 a doctor remarked to a friend, "Well, the revival is doing good, anyway." Asked his friend, "Why, do you have more patients?" "Oh, no," replied the doctor, "but twenty-three pounds which I had written off my books as hopelessly bad debts have been paid me since the revival began."

Every true revival of some reach can duplicate such results—old debts paid to the doctor, the grocer, the landlord, the neighbor. Confessions and wrongs made right are a part of a moving of God in any community. **Faced with God, men are faced with righteousness.** Any religion which does not make wrongs right is not of God. Mere religious activity, joining a church, confessions to a priest as a way to peace are all a disappointment and will be a disappointment at that last great day. "Righteousness and peace have kissed each other."

### Two Mistakes

A young doctor was spoken to about serving the Lord. His answer was terrible and disconcerting: "I might have become a Christian if I had not met so many people who professed to be."

Well, he really "had something," for all too many profess this religion but do not live a Christian life. So they are poor samples and poor examples. Such a "Christian," who of course is not a Christian at all, has great guilt.

Still there is the other side of the matter, too. Christianity is true or it is false. If false, it is still of some value, but can make no pressing demand upon anyone. But if true, it is a tremendous truth, with perfectly exhaustless implications. If the doctor knows Christianity to be true, he must have it and live it though every other professor in the world shows the bad example. Which is only saying that no man may be excused by another's failure, no matter how great that failure is. No man can be saved by the sins of another,

though these be very black and though hypocrisy be one of them.

Of every man it must be said, "To his own master he standeth or falleth."

### The Price

No Bona fide writer for God gets off easily.

Pilgrim's Progress was not dashed off in a plush penthouse suite. Bruised, jostled and mobbed, Charles Wesley sought refuge in a milkhouse and wrote,

"Jesus, Lover of my soul,  
Let me to Thy bosom fly,  
Other refuge have I none,  
Hangs my helpless soul on  
Thee."

A converted slave-trader, John Newton, distilled his life's perfume into:

"Amazing grace, how sweet  
the sound  
That saved a wretch like me!"

A broken heart guided Joseph Scriven's pen to exclaim,

"What a friend we have in  
Jesus,  
All our sins and griefs to  
bear!"

His fiancée had just been drowned.

That the Holy Spirit lives and breathes through the deep devotional writing of Oswald Chambers is no accident. His short forty-one years were spent in reckless abandonment to God; his stature of spiritual giantism dearly bought.

God seems to exact as His price of "best-selling" writing success a diploma from His grueling School of Experience. Courses are: Discipline, suffering, faith tests, and self-examination. Thus equipped, God's writers then may begin to produce durable and inspiring Christian literature.

I tremble a little at picking up the pen for God this year.



### Don'ts That Make A Difference

Don't allow your heart to become indifferent toward God or toward the world of needy men—be genuinely and zealously spiritual.

Don't allow yourself to become critical of your brethren in the church—bear your part of the load and forbear the others in love.

Don't tolerate carelessness in your own life. Chesterfield said, "Perfection is composed of trifles, but perfection is no trifle."

Don't impose your own detailed standards of life and conduct upon others, leave this work to the Spirit of God and the conscience of those concerned. Remember, "Others may, you cannot."

Don't flirt with the world. Seeing that worldliness is capable of taking any one of a thousand forms, be on your guard against any spirit that does not serve to increase your enjoyment of God.

Don't listen sympathetically to hurtful scandal or idle gossip—train your ears to hear evil dully and your mind to forget quickly whatever cannot serve to make you wiser and better.

Don't flatter, don't be stingy with praise that is due, and build up a name among those that know you for sound speech and faithful statement.

Don't "gad about." If God has counted you faithful by leading you to unite with a certain church, then give your time and money and influence to God through the channels of the church. This has been found by universal experience to be the best way.

Don't get into bondage. Worship God sincerely, but do not shout because others do or restrain yourself because others are quiet.

Don't seek position, and don't refuse responsibility. Have faith in God and in His people that through His providences and their "show of hands" your place of service should be clearly indicated.

Don't get "puffed up." God ran His business before you and I came to His help, and it is likely He will find others to help Him when we are gone. Be modest.

Don't become discouraged. Remember the prize is not for the swift, but for the faithful. Heaven's gates are open to those who persevere —General Superintendent Chapman, in Herald of Holiness.



## "And The Devil"

Paul E. Rees

An older generation of church people spoke frequently of that unholy trinity, "the world, the flesh, and the devil."

The surmise is well grounded that fewer and fewer of today's Sunday "oners" have the faintest clue to the somber meaning of any of the three. The "world" is just the spinning ball around which the Glens and the Carpenters are beginning to make lightning-like circuits in man-made space ships. The "flesh" is what you get rid of by using Metrecal or some other form of controlled caloric intake. As for the "devil," he went out of style with laced corsets and hoop skirts.

Out of "style," yes. But not out of business!

### Satan's Ultimate Bid

Let me lay a strong guess that it has been a long time since you heard an exposition of those words in the narrative of our Lord's temptation, "if thou wilt bow down and worship me." That—and not less than that—is the devil's desire.

Informed persons are not likely to disagree with Canon Max Warren's statement (in *Challenge and Response*, p. 38), "Witchcraft is on the increase all over tropical Africa." Canon Warren remarks that the desperate pursuit of "psychic security" by today's uprooted African gives rise to all sorts of fantastic contradictions. It is easily possible to find in one and the same African "Western sophistication and primitive superstition." "It is very easy in Africa at this moment to wear European dress in the daytime and commit ritual murder at night."

### The Bid Is Intercontinental

Let us leave Africa.

Consider this scene. I put the description in quotation marks, for I give it to you exactly as it appeared in a magazine published by a friend of mine:

"The flickering blue light of the candles reveals a group of men and women clad in black robes standing in deep reverence before an altar. They are chanting softly, almost beneath their breath.

"On the altar, which is covered with black draperies, stand four tall candles, made of pitch and sul-

phur. Just behind the altar stands a horrible grinning goat image—the Goat of Mendes—and lying at its feet ...a sacrifice.

"The leader of the group, a young girl, approaches the altar and holds up her right hand. The flickering candlelight plays on the dull steel blade of a knife now covered with blood. 'O Astaroth, goddess of darkness...' she begins in low wailing voice..."

No, this is not a scene from ancient Phoenicia or apostate Israel, or even from the shadows of the Middle Ages. The time is 1961 and the place is Sussex, England! An Ex-worshiper Testifies

Last autumn a 54-year-old man, now released from the evil spell that bound him for eleven years, declared:

"I was baptized as a Satanist on Rood Day, or St. Walpurgis Nacht, in May, 1950."

He claims to have been deceived from the first, his supposition being that the club he was joining was really a night club organized along novel lines where one "just wore a fancy dress and held little mock ceremonies to the devil as its patron."

On being received into membership he was given the devil's mark: a tiny star-shaped tattoo on the right forearm.

Concerning meetings of the group that were known as "esbats," in which witchcraft was openly practiced by business men, civil servants, and artists, he says, "The less said about these ceremonies the better, because there is something inexplicable about witchcraft when properly practiced. There is some unknown force or power which does work for evil."

For eleven years this Sussex citizen along with scores of others, worshipped Satan as the horned Goat-God. Through Biblical illumination and conviction he has been given the courage to break with the "kingdom of darkness" and enter the "kingdom of God's dear Son."

### Two Deductions

Of the several lessons indicated, let us point out two:

1. These are startlingly abnormal times, in which Satan is boldly displaying his colors, brazenly calling for the ultimate allegiance from his devotees. Ours is the era not only of the goof-off but of the

ghoulish. *Times* book review editor recently referred to a just-published volume as "a collection of tales of the kind favored lately by modish literary quarterlies and intellectualoid slicks...in which every thought, character, and experience is as nauseating as possible." This is not mere animalism. After all, animals normally act in character. This is diabolism, wherein even the character of man the sinner is unbelievably contorted by his league (whether witting or unwitting) with Satan.

2. Our other conclusion is that, while the devil is showing a grimly bold profile these days, he still has no objection to anonymity. He doesn't mind what you call him (including any attempts that may be made to call him non-existent) so long as his business goes forward. It will be remembered that last year a Church of England committee, charged with preparing a revised edition of the catechism, proposed to drop the name of the devil from the catechism text. Second thoughts prevailed, and the proposal did not carry. But the fact that it was brought forward at all serves as a reminder of what Charles Kingsley shrewdly, tersely remarked: "The devil is shamming dead, but he is never busier than now." The old trilogy stands: "the world, the flesh, AND THE DEVIL!"

—God's Revivalist

## Seed-Sowing

(Continued from page 7)

prepared the doctor's mind for what he read? Isn't it a good thing that infinite wisdom and infinite fairness are to handle the matter of the "stars" for the "crowns" at the last day?

That patient might have had a movie magazine or a pack of cards or a package of cigarettes on her stand instead of that tract. What would have been the result then? Who knows?

Our business is to expose people to all the good influence we have. The wise man wrote: "Cast thy bread upon the waters: for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."