



# 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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## Lincoln Will Never Die!

James T. Mackay



Abraham Lincoln will never die in the hearts and minds of men. That's the thought to which my title refers. It does not point to the hereafter, the fact that he, along with all men, will be immortal. He will never die here! He manifested in his life virtues which can never be forgotten. One of these was his simplicity. Neither his speaking nor his writing was complex; and the same may be said as to his living. He was not covered with embroidery or lace; his personality was not difficult to penetrate. The commonest of men could understand him.

Lincoln did not care for frills or decorations. He believed in the simple life, and was one of its best examples. He did not demand much of the world. His needs were few and he was satisfied if they were met.

Another characteristic which gave Lincoln a place which will never die in history was his honesty. There was nothing of sham or misrepresentation about him. He was what he was, from the circumference to the center of his personality. The title of "Honest Abe" was not just a chance name that somebody gave him; it grew out of what men knew him to be. He had great respect for truth, and he didn't keep company with even half-truths. He would rather be honest than to wear a crown or sit on a throne. In many respects, honesty held the highest place in his life, and highest value for him. Genuinely honest men are not too prevalent, especially in his day. We think of Saul, king of Israel—king of God's chosen people—as standing out above the rest from the standpoint of his physique. He was a tall man, one who could be easily seen in a crowd. Lincoln also was tall in stature, but he was taller in character;

especially was that true with reference to his honesty. He was a giant in honesty, one of the tallest men who has ever lived.

Another characteristic in the manhood of Abraham Lincoln was his perseverance. He didn't know how to quit; he didn't know how to give up when he started toward an objective. Failure was one of his most common companions. He was defeated for office nine times, failed in business twice, and suffered other misfortunes. Few men have ever lived who failed more than Abraham Lincoln did. But somehow he made these adverse conditions steppingstones; they were never dead ends. They never caused him to give up. Lincoln's simplicity, honesty, and perseverance combined to make him immortal; these qualities made it impossible for men ever to forget him.

But there was another characteristic which surpasses these as a cause of his immortality; that was his stand for the right. He knew the right; he had principles and knew what they were. Further, he made it his first business to stand for them. Danger, defeat, the possibility of death—nothing could deter him from the path of duty. Lincoln will never die!

And so they buried Lincoln? Strange and vain!

Has any creature thought of Lincoln hid

In any vault, 'neath any coffin lid,

In all the years since that wild spring of pain?

'Tis false—he never in the grave hath lain.

You could not bury him altho' you slid

Upon his clay the Cheop's pyramid

Or heaped it with the Rocky Mountain chain.

— Herald of Holiness



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## MINISTERIAL CHARACTER

1987 was a scandalous year for the ministry. The entire religious world, particularly the fundamental branch, was scorched by the scandals of PTL and the Bakkers. A shadow was cast across all of evangelicalism by the arrogant, licentious conduct of certain televangelists.

While we conservative holiness people are not plagued with a TV-produced ministry, yet it would pay us to heed the words of a brilliant scholar and observer of another day as he speaks to the matter of ministerial character. It would indeed be interesting to have read Daniel Steele's analysis were he alive today to observe the fallout from such current careless behavior.

It will be instructive to listen to these words from Steele:

"There is no profession, no line of effort, in which character is so absolutely essential as the Christian ministry. Men will retain a tiptoeing lawyer, if he has power to sway juries, running the risk of finding him tipsy on the court day. The physician, whose skill in the healing art has made him famous, may be profane and licentious, and yet retain his patronage. The rakish artist, if genius moves his brush or chisel, finds a ready and remunerative sale for his masterpieces; while the statesman, or politician rather - alas for our times - fears the falling off of his majorities, less because of his moral delinquencies, than for his disobedience to the mandates of his party.

Not so with the gospel minister. His purity of character is an indispensable coefficient of his success...He preaches in vain, who cannot point to his own moral rectitude, his own saintly character, as a specimen of the transfiguring power of the gospel..."

Physician - Heal thyself!

DLF

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# Holiness Preaching Past and Present

by Richard S. Taylor

It is often believed that holiness preaching dates from John Wesley and the early Methodists, but this is hardly correct. Although emphases and doctrinal distinctions might differ from Wesley's interpretation, the insistence that Christians must be holy, and that their success in holy living depended in large measure on the fullness of the Holy Spirit, had many champions across the centuries between Wesley and the apostles.

Irenaeus preached Christian perfection in the second century, according to Flew. Elements of the holiness message are found in *The Shepherd of Hermas* and in Clement of Alexandria's *Stromata*. In the latter Clement speaks of the perfecting of faith, by which the believer is perfected in holiness. Similar clear holiness notes can be found in Origen and Macarius.

Unfortunately Augustine in his reaction to the easy perfectionism of Pelagius turned the main stream of Christianity into sub-holiness or anti-holiness channels by teaching that while God could grant the believer perfection of heart He chose not to do so, thus confining the Christian to a carnal state. But while this discouraged clearcut holiness preaching (and doubtless contributed to the thousand-year night which followed), there were even in these dark ages voices which proclaimed the all-sufficiency of God's grace to save from sin. Among these could be mentioned Bernard of Clairvaux, Francis of Assisi, Thomas Aquinas, and the mystics, Meister Eckhart, followed by Tauler, Suso and Merswin. Aquinas, for instance, asserted that "On earth the perfection can exist which loves God to the exclusion of whatever is opposed to the love of Him."

Although the reformers recognized that sanctification was a Bible doctrine they apparently did not see the need for explicit preaching. Luther was the clearest, saying among other fine things that the Holy Spirit sanctifies believers "not only in the forgiveness of sin, but also by laying aside, expelling, and destroying of sin."

On the Continent holiness emphasis marked the cottage meetings of German Pietism. In England the necessity

of holiness was urged on Christians by many of the Puritans, as evidenced by the writings of Jeremy Taylor, Richard Baxter, Edward Pelling, and (later) William Law. In Roman Catholicism the Quietists preached perfect submission and inner rest, led by Cardinal Fenelon and Madame Guyon. Quakerism represented still another stream of virile holiness preaching, stemming from the intrepid founder, George Fox, whose doctrine was a remarkably clear foreshadowing of the Wesleyan interpretation. Even in colonial America the holiness note was sounded. About 1695 William Samuel, a Boston preacher, delivered a sermon to his Puritan congregation entitled, "The Fountain Opened," in which he declared: "There is therefore a two-fold taking away of sin, answerable to the two-fold mischief which it doth the man, by its adhesion to him; the former is by justification and the latter by sanctification."

However much of this pre-Wesleyan preaching of sanctification was theoretical and abstract. There was lacking an evangelistic note of urgency. This was due to the doctrinal conception of sanctification. It was assumed to be either entirely the one-sided work of God, which the believer could do nothing to aid, or else if any responsibility at all was assigned to the Christian it was simply to be holy and to be faithful to the means of grace. Sanctification would then occur gradually and imperceptibly.

A radical shift of emphasis was introduced by the Wesleys. When the connection between sanctification and faith began to be seen the importance of urging believers to meet the conditions of faith for the immediate appropriation of heart purity also began to be understood. Holiness was not acquired by life-long striving but could be received by seeking, the kind of seeking which would culminate in appropriating faith. This prompted a completely new kind of holiness preaching, which urged holiness as a present privilege for all and challenged Christians to immediate and active response.

Wesley constantly encouraged his preachers to press the present



possibility of perfect love, insisting that when the doctrine was neglected in the pulpit the work languished and where it was pressed to work prospered.

This might be called the beginning of experience-centered holiness preaching, which describes the carnal state of the believer, and in contrast the experience of soul rest and perfect love which could be his, through the fullness of the Holy Spirit, to be received by faith.

Since, Wesley Christendom has been graced by a veritable stream of great preachers proclaiming a full salvation. True, most of these have been in the Methodist churches, but other major denominations have by no means been without holiness exponents. In England could be named William and Catherine Booth, founders of The Salvation Army; and the Army has had its share of outstanding holiness pulpits, such as Commissioner Samuel Brengle, and in this generation Major Allister Smith. Among the Keswick branch of the holiness movement the list is long and imposing, including Andrew Murray and F.B. Meyer. A published sermon by the latter led the Presbyterian evangelist J. Wilbur Smith into Spirit-fullness (after five years of struggling) resulting in a transformed ministry.

In America the non-Methodist holiness preachers of the last century included such giants as Charles G. Finney, Asa Mahan, Deacon George Morse, I.M. See, David Updegraff, Dougan Clark, and A.B. Earle, representing Congregational, Episcopalian, Friends, Presbyterian and Baptist denominations. On many points of salvation these men differed, but they were one in proclaiming holiness as God's will for all now, and generally they saw the necessity of a distinct second crisis; moreover they were united in ascribing New Testament holiness to the blood of Christ as its ground and the Holy Spirit as its dynamic.

As far as American Methodism is

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## Hidden Treasures



### THE SECRET OF PEACE

ISAIAH 26:3-4 reveals the secret for obtaining peace in times of trouble. The context refers to the great tribulation and God's subsequent kingdom works, but the secret applies to believers in all times and places. The secret involves a promises, an exhortation, and an assurance.

*The Promise:* "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). The word for "mind" is *yetser*, which means a conception, a thing framed, such as a thought is framed in the mind.

"Stay" is *samak*, to lean upon, take hold of, throw oneself upon. It is used in Amos 5:19 of the man who "leaned his hand on the wall, and a serpent bit him." The word in Isaiah 26:3 is a participle; it refers not to a onetime action but to a continuous attitude.

"Keep" is from *natsar*, to watch, guard with fidelity, to preserve. It occurs, for example, in Psalm 32:7: "Thou shalt preserve me from trouble."

The phrase "perfect peace" in Hebrew is *shalom shalom*. *Shalom* carries the idea of safety, security, preservation in times of trouble. In Hebrew it is common to double a word or phrase to indicate intensity or emphasis. Here the meaning is peace of the highest, best, and most complete sort.

*The exhortation:* "Trust ye in the Lord for ever" (Isa. 26:4). "Trust" (as well as "trusteth" in verse 3) is *batach*, to confide in, or lean upon, hence, to set one's hope and confidence upon anyone. It is used prophetically of Christ in Psalm 22:9: "Thou didst make me hope when I was upon my mother's breasts."

"For ever" is the word *ad* doubled. *Ad* comes from *adah*, to advance, pass on, continue, and it implies duration or that which continues forever. Koehler and Baumgartner suggest the meaning "trust in the Lord for all times" (*Lexicon in Veteris Testamenti Libros*, E.J. Brill).

The assurance: "For in the Lord Jehovah is everlasting strength" (Isa. 26:4). "Strength" is *tsur*, which actually means a rock. It is used of God in Psalm 18:31: "Who is a rock save our God?"

"Everlasting," from the Hebrew *olam* which means hidden time or long duration, is used to refer to eternity. It carries the idea of endless ages (as does its New Testament counterpart *aiônios*). The entire phrase can be rendered "the rock of ages" (cf. King James Version margin).

How can we find perfect peace in times of great trouble? Only by confiding in the Rock of ages and throwing ourselves—our thoughts, ideas, and hopes—on Him; depending on Him to preserve us and protect us. "Rock of ages, cleft for me, let me hide myself in Thee." "And that Rock was Christ" (I Cor. 10:4).\*

—Walter Jerry Clark



by Ignacio Palacios

# Biblical Apparel

**Editors's Note:** This is the second of six articles on this very timely subject. Ignacio Palacios is pastoring the God's Missionary Home Missions Church in Donna, Texas on the Mexican border.

## Part II The Symbolism of Clothing

Upon reading Genesis, chapter three, one is immediately struck by the appearance of sin in the human race. However, something else is also apparent in that chapter. That is the subject of dress. This indicates that from the Book of Genesis, and all through Divine Revelation, God speaks either directly or indirectly about dress standards. Only those who do not search the Scriptures are not willing to listen to what the Bible has to say about Christian apparel.

Look closely at Genesis 1 — 3. In Chapter 1:26 we are told that man was created bearing the image of God. Many commentators are of the opinion that Adam and Eve, besides having the moral image of God, also had the glory image of God. (We will note that the image and the glory of God are always related in Scriptures: I Cor. 11:7). In other words, just as God dresses Himself in glory, so He dressed man when he was created. The idea that man was dressed in God's glory is of importance, especially when we read Gen. 2:25, where we are told that "they were both naked . . . and were not ashamed." And why were they not ashamed? Not only was it that they knew not the difference between good and evil, but they were not ashamed because more than likely the glory of God was their covering. Their physical nakedness must have been spiritually covered by glory or splendor.



After man sinned, Gen. 3:7 states that "the eyes of them both were opened." Had they gone around with their eyes shut, before this time? No; but they probably had not seen physical nakedness until the glory had departed. After sin, God's image was gone from the man. ("All have sinned and come short of the glory of God.") When Adam and Eve sinned, they became aware of the fact that they were naked. Instead of staying in the image of God, they fell to the lowest depths of corruption. The glory had departed.

The same verse declares that man attempted to replace the glory by sewing fig leaves together and making himself a covering. However, man's attempts at dressing himself have always failed, and God has had to intervene in the way he dresses. Man's standard of dress was not God's standard. Gen. 3:10 states that when God was come on the scene, man hid himself, for he was afraid and ashamed because he was naked. Was God not the Creator of man? Did He not create him naked? Had not Adam and Eve covered themselves with aprons? Why, then, was man ashamed? Besides his guilt of sin, he was also aware that something was missing, and he still felt naked, even though he

was covered with fig leaves. He did not have the glory! His own feeble attempts at substituting the glory were shameful before God and himself.

God agreed that man was still naked when He asked him, "Who told thee that thou wast naked?" God knew the glory was no longer covering man. Therefore, God provided adequate clothing for man when He killed an animal and made him coats of skins. We note here, besides the symbolism of a sacrifice for sin, that clothing was instituted by God himself. Therefore, He ought to tell us how to dress.

Clothing became a symbol of the glory which was missing. In the Bible, clothing is also a symbol of the glory which folk are to have in heaven. The original glory shall be restored in glorified bodies, but until then, clothes are important symbols of the glory which God intends for us to have. According to Exod. 28:2, clothing is for glory and honor.

God wants His children to dress according to His way and not their ways. The way a man dresses, either according to sinful man or according to God's design, shows the inclination of his heart. Shall one let sinful man tell him how to dress; or shall he let God speak to him through His Word?





# Missionary Message

## Alcibien

He lay very still hardly breathing. The pain coursed up through his left leg and he could feel the wetness of the blood that he did not have to see to know that it was there. Then he did not hear footsteps anymore, nor voices and so he knew they had gone. The "Leopards," a special group of armed men under the leadership of the dictator, had gone, leaving him, thinking he was dead. Yes; dead, along with three of his young friends. Only **they were dead** gunned down in cold blood, innocent, uninvolved in what had happened, but now who cared? Alcibien lay there and knew that his life's blood was flowing away while he tried to think back over the events that had placed him there on the ground.

All four of them had been at work and then taken a public transportation bus to the place where they stayed. But when they got off the bus there was all kinds of noise and it seemed like there were people everywhere running and shouting and then all the men with guns, and in their fright they began to run too. It was then the guns were leveled directly at them and they had no way to escape from the terror. One after the other they fell. And the thought came to him to lay very still and they will think you are dead and leave. And so they had. But now what could he do? Pray! Yes,..... "Oh! God help me," and then he lapsed into unconsciousness.

People passing by saw them and decided that they were dead, but one woman was not sure and when she checked Alcibien she knew he was still alive. Hurrying she went to call for help. An ambulance came from the University hospital and he was taken away from the scene of horror.

Time had no meaning for about three days and when he finally awakened and knew he had not died, he tried to piece the events of the past together only to fail. Questions scurried around in his head trying to find answers that did not come. Who had found him? Who had brought him to this hospital? Why was he fixed to tubes and needles and where was the doctor? He wanted to ask him what

had happened.

With the questions still unanswered he looked at his legs and discovered that he had only one: the left leg was no longer there except for a stump swathed in bandages which showed the form of the remainder of his thigh. So, it was true and not a dream, he had been shot three times in the leg and it had been so badly shattered that they had had to amputate it. Now he was no longer whole. Part of him had been destroyed by angry men as they sought to silence the protests of an angry population on that day in 1986 when he was coming from work.

The nurses did the dressings and the doctor would come and look at the remainder of the leg. Alcibien watched them and sometimes they talked to him and sometimes they did not. Somehow he thought he should be grateful that he was alive and not try to worry about anything else. But he would have liked to be able to tell his people where he was and what had happened. But how?

Then one day a young man doing personal work in the hospital among the patients talked to Alcibien and was asked by him to please try to contact his family in Carrefour, to tell them where he was. The young man was glad to do so, but he came back later to say that he could not find them. Disappointed, he decided to try again and ask a family visitor to go to the same address and try to locate his people. She was successful and his aunt's husband came to the hospital. Finally they knew all the story, all the details and that his leg was gone.

His uncle came to us and explained what had happened. He works for us as a yard and gatekeeper in the yard and would leave some of his work hours to take food to the hospital for Alcibien and would give us daily reports. That is how we began to go to visit him too and learned to marvel at his cheerfulness and willingness to accept what had happened to him. That is also how we learned that they felt that he needed another operation and so he would have to stay in the hospital for many days. Those days stretched into months and we still visited him, taking him a gift at Christmas and a Bible. He would always be smiling and we never heard him complain.



So it was that from Nov. till April he occupied a hospital bed in the Government hospital, where the second operation was performed which was successful. In the meantime while awaiting dismissal from the long months of confinement Alcibien began to weave baskets and hats sitting on his bed with the colorful strands of straw decorating his bed and keeping his hands busy. Some of those pretty baskets were given to the missionaries.

The day came and he could leave the hospital, only to return for dressings on his leg. A kind woman supplied him with crutches and he learned to get along quite well.

While in the hospital we had talked about the Lord many times with Alcibien and he had told us that he was a Christian and we at that time had no reason not to believe him. For he seemed happy when we prayed and seemed to cherish his Bible. When he came home from the hospital he came to our Carrefour church. He continued making baskets and seeking to sell them. Sitting in front of his Aunt's house on a chair he would make them and anyone passing by could see what he was doing. But there were further dangers even there. A boy finding his father's car with the keys still in place decided to go for a ride. Getting the car started was no problem for the boy, since he had seen how Daddy did it, but once in gear the car had a mind of its own and the boy did not know how to steer it. So it went down the road and hit a teenage boy, breaking

(Continued on Page 10)



# For The Boys and Girls

## From DARKNESS Into LIGHT

Eva Doerksen

There was a big hurt in Sabo's little heart. Of course, it was always there, but it seemed to be much bigger whenever he came to the mission station. All the other boys and girls had gone to school. He could hear them singing. He heard the missionary praying for God's blessing upon all their young lives. Now she was explaining something to them, and Sabo listened pathetically to the drone of her voice.

"Oh, I wish, I wish, . . . but then it's no use," thought Sabo, "I could never go to school like those children."

Sabo blinked his blind eyes, and longed again that he could see like other children. The little boy wandered off with the ache heavier in his heart. He had early given his heart to Jesus, and had felt all light and happy inside. If he could only read God's Holy Book like the other boys were doing! And then learn to write. Oh what joy to send messages to friends in other villages, just as if you were talking to them!

Suddenly Sabo had an idea. Perhaps these wonderful white missionaries could also teach blind people. They could do so many things of which the black people had never heard. Why, they had a machine that could talk or sing. They had a machine that could sew clothes far faster than his father could by hand. "It won't hurt to ask," thought Sabo to himself, and he started back down the road to the mission station.

He knew that one of the ladies was in the school. The other must still be giving out medicine. Sabo tapped his little stick along the edge of the path that he knew would lead to the dispensary. No, everything was quiet.

"Maijinya (nurse!)" called Sabo. No answer. He felt his way along the path to the huts where he knew a sick mother was lying. Perhaps the missionary was caring for her baby. Still there was no sound, and with a sigh, Sabo turned back to the Mission house. There he heard the whirr-r of the sewing machine.

"Sannu (good morning), Sabo," called his friend. Sabo saluted her after the custom of his people; then stan-

ding up as straight as he could he put his big question.

"Can you teach me to read?" he asked at last.

"Oh," thought the missionary "how can I teach a blind boy?" Aloud she said, "Would you like to learn some verses from God's Book?"

"Oh, yes," said Sabo, his black face creasing into a great smile, "I would like that."

That very day he began learning some verses; soon whole chapters from the Bible were stored up in his heart, and as he sat in his darkness, it seemed that he could almost see the words he had memorized.

After a few weeks, he had to go home to help his father. His village was nearly twenty miles away. On the long road, Sabo tried to remember the verses by saying them over and over again. Then while working on his father's farm, feeling his way from plant to plant, the verses kept ringing over and over again in his heart. He was very happy, but not quiet contented. "If only," he kept thinking, "if only I could read and have my own Bible like the other boys!"

One day his father, who had gone to spend Sunday at the Mission Station, came home and said to the boy: "Sabo, the Baturiya wants you to go and live there for a year. She says she wants to teach you to read."

Sabo was sure he was dreaming. "Did she really say that, Baba (father)?" he asked hesitatingly.

"Yes, Sabo, and I want you to go for the year," replied his father.

The very next day Sabo started. It was a narrow, winding mountain path, but walking with another boy and keeping his hands on his shoulders, Sabo travelled that long way. As usual, the sun was very hot. He stumbled and stubbed his bare toes many times. But what did that matter? He was going to learn to read! That thought gave wings to his feet.

Upon his arrival at the Mission station, the missionary said to him: "You rest today, but tomorrow when the school bell rings, you come with the other boys to school. Then one of them will bring you to me."

Next day, Sabo proudly walked



with the boys to the school, then was led over to the missionaries' house. Then began a happy life for the blind boy.

Under his fingers on thick paper, he could feel the raised dots, arranged on different forms. Guiding his hand the missionary told him what each one was, and Sabo would go over them again and again, until he knew just what they said. By putting the dots together he quickly learned to feel out the different words. Soon he was reading, slowly and stumblingly. But it was like real school, and Sabo almost hugged himself with the delight of it.

How eagerly he worked, and how quickly he learned! Before the year was up, Sabo was able to read. Then one day the missionary put the Braille Gospel of Matthew in Hausa in his hand.

"This is part of God's Word," she said to Sabo, "and Christian people have given their money to help you get this Bible."

Sabo's face shone as his fingers raced across the raised dots of his Book. "Is it mine? Is it mine?" he asked, breathlessly. "May I take it home with me?"

The missionary's eyes filled with tears as she gave answer to the little boy's question. "If only other boys and girls would covet God's Word like this," she thought.

Sabo hugged the big Book to his chest, and from his sightless eyes dropped big tears of thankfulness. "May I go home today?" he asked, raising his face to the missionary. "I want to tell the people about this, and read to them from God's Word at church next Sunday."

The little African boy had walked in darkness, but now he had the Word of God, that would be "a lamp unto his feet, and a light unto his path."

— Black Gems for His Crown.



# Doors Of The Bible

Dr. William S. Deal



**EDITOR'S NOTE:** This is the first of six articles on this fascinating subject. I believe you will find it instructive and challenging to our hearts and minds. Dr. Deal is an evangelist and author of numerous articles and books.

## The Door of Lot's House in Sodom (Gen. 19)

How different are the doors of many houses. When approaching some doors, one has the deepest and most serene feeling, a kind of certainty of acceptance and welcome. Facing others is something of a duty with a sense of fear that one will be coolly received. To one who has studied door-steps by the hundreds or perhaps thousands, through the years, facing doors gets to be something of an experience so filled with variety that

one never knows what will be next.

What a vast difference was there between the tent door of Abraham and the door of Lot's house! While Lot himself a righteous man, according to Scripture, yet his house was located in the worst of places. Rather than winning the Sodomites, Lot lost most of his family. He made strides of progress, financially and socially, even reaching the position of official recognition in the city. But of what value was this to him when Sodom went up in flames?

It is to be feared that today altogether too many Christians are living in places which are unwholesome for their children simply because they can live there more cheaply, or because they are nearer where "big money" can be made. Our children and their future welfare are ten times more important than money-making, social prestige, or even success in religious work! If we save others and lose our own children, it is at best a poor example.

**Lot's door reminds us that a house in Sodom is too expensive.** The wise thing to do is to choose a place where Christian culture and church opportunities are available to our family. Mr. and Mrs. Neighbor, it will pay you to stay on in the town where there is a good spiritual church and save your children, rather than to make a move to some boom-center to make money, only to weep bitter tears later on over them when some are in the penal-institutions of the land or their lives are wrecked with drink. It is too great a price to pay for temporal success.

**Again, Lot's door stands out in flaming scarlet, reminding us that the sinful about him had lost respect for him.** When the angelic visitors came that night to his home, the wicked Sodomites came boldly and almost broke into the house to secure these visitors for evil purposes. So deadened and heartless were their consciences and so much had they lost respect for Lot that they did not hesitate to practice the deepest forms of sin right in his presence.

It will also be noted that his willingness to sacrifice his daughters to their vice, while commendable in that he honored and revered his heavenly guests, suggests the weakness and fear of Lot. He had lost that boldness of faith that looks evil in the face and proclaims a flat "No" without fear of consequences. Hardly is there a sadder story than the part which tells that his own daughters and son-in-laws mocked at his night warnings just before Sodom was enveloped in flames. He had lost his grip upon them; his good influence over them was gone, and he was powerless to reach them.

**Finally, that door speaks sadly of the most tragic losses possible.** Almost everyone knows the story. The angels hasten the family out; the daughters still at home follow the father and mother; the mother, whose foolish heart was set on the things of Sodom, vainly looks back, displeasing the Lord and is struck dead, becoming a pillar of salt to warn all later worldlings of their doom if they follow her example. Finally, Lot's daughters bring shame to the family and give the world a most unfortunate offspring which has troubled the world for centuries. Lot's name drops out of the Sacred Record, only bobbing up now and then as a warning to others.

Look for a long time at that door, my dear brother, before moving away from the community where the means of grace and the opportunity for spiritual growth and social well-being for the family are available!



# Ensuring Effective Evangelism Efforts

Evangelism Seminar Sponsored by Department of Home Missions

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*Former President of Union Bible Seminary*

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*Senior Bus Captain, God's Missionary Church, Lebanon, PA*

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**HOLINESS PREACHING.....**

(Continued from Page 3)

concerned many of its greatest pulpit orators have been persuasive and eloquent exponents of heart holiness. Space does not permit a full list; but it would include such bishops as Matthew Simpson, William Taylor and W. T. Hogue.

In the holiness movement as a whole the high water mark was probably from 1875 to 1925. During this time household names included Joseph H. Smith, "Bud" Robinson, H.C. Morrison, Beverly Carradine, C.W. Ruth, P.F. Bresee, to name but a few. In preaching style these men diverse. Smith and Ruth were expositors. Smith was rated by Dr. Gross Alexander of Vanderbilt University as "one of the greatest expositors of the English Bible in all the world," as for well over fifty years he preached with warm-hearted clarity and logic throughout the nation, often to large audiences including bishops and educators. In contrast others, such as Seth C. Rees, were more dynamic and forceful, Carradine more oratorical, Morrison more dramatic; each one uniquely powerful, commanding great audiences and ungrudging respect even from non-holiness observers.

The holiness preaching of this era was characterized by careful doctrinal statement, buttressed and expounded by clear logic and close argument. The fact that commonly the holiness preacher found himself confronting a neutral audience to be won—or even a hostile audience—made it necessary for him to know exactly what he believed and why, and to have his Bible reasons well in hand. That some of the lesser men sometimes found Biblical support where none existed cannot be denied. But on the whole the preaching was sane and balanced, and in spite of the "imperfections" in presenting the message of Christian "perfection," multitudes were led into a clear and lasting experience of perfect love, who had lumbered along for years in an unsatisfactory state before the "holiness preacher" came to town.

It could not be claimed, however, that these men harped exclusively on one string, or aimed only at Christians. They were outstanding successful in bringing sinners to conversion. "Bud" Robinson, for instance, has been credited with 100,000 souls during his long ministry. All of the giants in the holiness movement, including those like Smith who were more the teaching type, were eminently successful in promoting

revivals.

Though holiness preaching may be different in some respect from a generation ago, it has by no means lost its voice. Perhaps O. Chambers belongs to a previous day, but his style places him in more modern times. Many who avidly read his devotional books do not know that he was a holiness advocate of the Wesleyan persuasion, and the books which have been such a means of grace are transcripts of messages which were first preached to live audiences.

Today also the holiness movement can claim such diverse but widely respected preachers as E. Stanley Jones and Paul S. Rees — though this claim is not made in any narrow or exclusivistic sense, for they have ministered to all. Among the outstanding preachers of Spirit-fullness and a holy life who are more Keswick in orientation is Harold Ockenga, the renowned pastor of the Park Street Congregational Church in Boston and first president of Fuller Theological Seminary. The sermons in his book **The Power of Pentecost** could be preached in Wesleyan pulpits with warm response.

Whether Keswick or Wesleyan, the strongest holiness preachers have always been men who had come into a marked and soul-renovating experience of inner purity, and thereafter felt a mighty compulsion to preach it, that others might share the blessing. Many of them were not so trained, either in theology or tradition, and did not begin their ministry with a holiness emphasis.

As far as Wesleyanism is concerned, can present day holiness preaching be described as significantly different from the days of Wesley himself or Bishop Simpson, or Joseph H. Smith? There are some changes. Today holiness preaching on the whole is probably less polemical, and also in many cases less definite. More caution is exercised in classifying people, and in drawing sharp lines between the "carnal traits" of the unsanctified and the traits of perfect love. There is evident in the holiness pulpit greater awareness of the "grays" in human nature, wherein the Holy Spirit alone can distinguish exactly between the sinful and the human. A corollary of this is the new interest in psychology among holiness preachers, and an honest effort to understand the Christian as he is. Noticeable also in today's holiness preaching—at its best—is a new effort to ground the proclamation of experiential privileges in solid and careful Biblical exegesis. Some old texts are no longer

used.

Yet over against these changes can be seen in modern holiness preaching—at least that which is most typical and normative—the same evangelistic urgency. ...

**ALCIBIEN.....**

(Continued from Page 6)

his leg, then careened into Alcibien's crutches leaning up against the wall, the car coming near to him also, but missing him before it stopped against another wall. Again his life was spared!

But that was not the end. In Nov. of this past year he was sleeping on the roof of the small house where it was cool and not as crowded. (seven people share one small room) About 3:00 a.m. automatic rifles sounded with all their fury, rocking the quiet night air with fear and horror. Bullets whizzed past Alcibien's head and he cowered behind a tall tree whose leaves brushed the zinc roof where he had been sleeping a moment before. The men with the guns were seeking to terrorize the neighborhood before the coming Nov. 29th elections. They succeeded. And again Alcibien was spared. No wonder we marveled at God's protection over this young man.

When he had left the hospital they had given him a paper telling an organization in Gonaives to arrange for him to have an artificial leg. When one of the missionaries sought to find out about it the price for the leg was out of sight. Therefore we took him to the hospital here in the city where they make artificial limbs for crippled children. After speaking to the one in charge we were told that the leg would cost money and we ask how much. She replied, "Just tell us how much you can pay and then we shall tell you the cost." So we told her we could pay fifty dollars. Good, it costs one-hundred dollars. You pay fifty and we will take care of the rest. Praise the Lord! The leg is finished and now he is exercising on it there at the hospital till he is able to walk other places with it. It's been a long time but soon he will have two legs again.

Please pray for this young man whom God has spared, he is going through difficult times spiritually and must have His help. We are sure God has a work for him to do so pray with us that he shall obey the Lord and testify for His glory for all that the Lord has done.

*Satisfied with Jesus,  
Miss Cleaver*





# Penn View Bible Institute

P. O. BOX 970

PENNS CREEK, PENNSYLVANIA 17862



Business Office News  
from  
Gary McIntire, Bus. Mgr.

Christian greetings from Penn View.

As this issue of the "Standard" goes to

press, Bro. & Sr. Martin and the male quartet are in the middle of the annual "Florida Tour". Far from a vacation, this tour includes services in various south-eastern states as well as camps and churches in Florida - including the God's Missionary Camp at Orange City. This year's itinerary included eighteen scheduled services covering a time span of three weeks.

Bro. Martin reports that there have been a number of excellent services with a good spirit in the midst and a good response from the people. Thank the Lord for His presence and blessing among us! The financial goal of this tour is to pay for a bulk load of home heating oil - to keep us warm back here on the home front! This load has been ordered and delivered on faith; total cost will be approximately \$3,500.00. Your prayers and support for this project are greatly appreciated.

While the winter months are typically difficult ones because of high utility costs and lower contribution levels, God has been helping us in a definite way. We have been able to keep our line-of-credit borrow-

ing to a very minimal level thus far resulting in a substantial savings in interest expense. Thank the Lord! Also, we are continuing to make progress on the liquidation of our main building mortgage as "faith promise" amounts continue to come in. Thank you for your help on this important project; please pray with us that this mortgage can be liquidated by our May 31, 1988 year end.

The Penns Creek sewer system has been completed and is in operation. In spite of our meetings, appeals and objections, we received very little rate consideration from the sewer authority. Our first bill for a full quarter will be due on March 1st - approximately \$3,000.00. At this point, we have no alternative other than to try to meet the obligation. Will you make this a matter of special prayer with me? Thank you.

A quick glance at the calendar reminds us that the Mid-Winter Revival at Penn View will soon be here. Services are scheduled for February 19-29 with the Ben Colburn family. You are cordially invited to join us for Chapel and evening services. Also you should mark your calendar now for Campus Days - scheduled for March 24 & 25, 1988. Make plans now to attend.

Since joining the Penn View "family" several years ago, it has been my privilege to be a co-laborer with my uncle - Prof. Dean McIntire. I have had great respect and appreciation across the years for Bro. McIntire's dedication to fulfilling God's call upon his life - that of training others to labor in the Master's vineyard. The following message outline was submitted by Bro. McIntire in the hope that it will help you in your study of God's Word.



"Maxims For Maximal Living"  
from the pen of  
Prof. Dean McIntire

Scripture: Portions from Proverbs, Chapters 1-9

#### Introduction:

Who abounds in energy more than youth? Their cars are pushed for maximum horsepower. They turn up at the events while promise maximum pleasure. Life, they insist, is to be lived to the hilt.

Ten times in the portion of the book of Proverbs before us are found the words, "my son". This assures us that the accent here is on youth. In other words, youth should feel that here is something for them and the author is someone willing to level with them. Here are set forth guidelines that will better enable youth to both make sense out of life and make a success of life.

#### Outline:

In developing the sermon, I suggest lifting out certain thoughts for very brief treatment which deal with one's relation to himself, his neighbor, and his God, and for

good measure throw in a few verses which deal with the forth coming dividends realized through a life of good deportment.

#### 1. Maxims relating to oneself:

- a. Be a searcher after wisdom (2:4-5)
- b. Keep small in your own eyes (3:7). No one stands taller than when he is on his knees.
- c. Make sure your own heart (4:23). Drifting is all one way - downstream.
- d. Slough off every trace of sluggishness (6:6-11). The ants have the only sure anti-proverty program.

But since a self-centered life is not a self-satisfying life, let us turn outward to consider -

#### 2. Maxims relating to others:

- a. Selectivity needed when choosing associates.
  - 1) Shun the company of sinners (1:10) and strange women (2:16 & 5:3).
  - 2) Seek the companionship of wise counselors (1:5).
- b. Sharing of life's gifts with neighbors in need (3:27-29).
- c. Shaming others in self-destructive (6:32).
 

Before you bully another's freedom, be prepared for a boomerang.

Not only self and others, but God is to be taken into account. I do not bring this in here as an after-thought, but rather that we might come out the big end of the horn. Life, in order to be whole, needs not only the depth dimension (self), the breadth dimension (others), but also the height dimension (God). Now let us turn our attention upward to consider -

#### 3. Maxims relating to God:

- a. Reverence for God (1:7). Life's fullest is realized only when related to life's highest.
- b. Reliance upon God (3:5,6).
  - 1) With all our will - "with all thine heart".
  - 2) In all our walk - "in all thy ways acknowledge Him".
- c. Remuneration to God (3:9).
  - 1) Offering God the substance of myself.
  - 2) Offering God the substance of life's securities.

Granted, the above sounds like a high price to pay; but God's grace, nor anything which really graces human life can be had for a "song". Finally, let us look forward to consider -

#### 4. Rewards promised for wisely regarding the above maxims:

- a. A life of happiness (8:32). "blessed".
- b. A life of smiling approval (3:4). "find favour".
- c. A life of security (3:26). "keep".
- d. A life of shining and climbing (4:18). "shining more and more".

#### Closing Comments:

You will never find in Proverbs the mood of the monastery; nor is its purpose to mold "mantle-piece" Christians. Its concern is what we might call, **Religion for the Road**. Its rules are not to restrict-but to release. Here's how to live the "super-charged" life.

If this sounds too "square" to fit the "rounds" of life just remember - "tumble weeds" aren't square either!

Things may not always "go better with Coke", but you can be sure that things will go **best** with compliance to God's wise counsels.



# Be Ye Holy

by Dr. John Lakin Brasher

When the design of holiness is understood, it is at once the most reasonable and most beautiful conception. The requirement for holiness grows out of the very nature of God. The reason for the requirement, which He himself assigns, is, "For I am holy." When one comprehends the purpose of the creation of man, he is almost overwhelmed with the benevolence of the design. God was perfect in glory before a star gleamed, or a sun blazed, or a universe wheeled into the pathway of an infinite procession. He did not need to create man to enhance His glory, though He may through man reveal His glory. God was possessed with infinite power, majesty, glory, riches, and eternity, but His heart was hungry for companionship. If He had created man for His glory only, it would have been an act of selfishness. But He wanted a creature capable of such communication, to whom He might communicate His own essential blessedness. The father-instinct of God is back of creation. He longed for our childish prattle; He desired to hear our laughter and our song, to witness our gladness. He had in Him the resident and ready willingness, like a father, to share our sorrows, and had a sympathetic heart in pity for our need.

But if God must have a companion, He must have a **holy** companion. That companion must be like Himself. The finite must be keyed to the infinite. Man's capacity must be set to fill itself with the nature of God. Two cannot walk together except they be agreed. There can be no fellowship between the holy and the unholy, between evil and good. Such was man in his original state, but God condescended to walk with him, and to commune with him, as father and son. Man's sin rendered that fellowship impossible. It also rendered man incapable of self-recovery and regaining holiness by his own unaided effort. God's longing to retain that old fellowship is the secret of the Incarnation, the explanation of the mystery of Redemption, and the answer to the "why?" of the Cross of Calvary with its innocent, bleeding Victim. God was suffering there and dying of a broken heart in order that He might be just and the Justifier of the ungodly who believe on Him. The splash of crimson blood on the rocks of Golgotha can be answered only in the echoing of the praise of a soul redeemed by its cleansing efficacy. Through *that* means, the way was open for man, regenerated and sanctified, to walk with God with the old-time fellowship in unobstructed heart-oneness. This is the reason for the command: "Be ye holy."

Holiness of heart opens the channels through which flow foretastes of the infinite and eternal glory. No barriers remain, save that of the infinite, and this, one day, shall be set over by unnumbered leagues of distance, giving the soul the range of which it is capable.

God is love; hate cannot dwell with Him.

God is holy; sin cannot abide with Him.

God is righteous; iniquity cannot endure Him.

God is purity; evil cannot stand His scrutiny.

God is a fatherly Sovereign; rebellion cannot remain in His empire.

Hence, man must be cleansed, and be made holy in order to reach his best and God's perfect approval.

Good character will admit us into good society among our fellow men; holiness alone admits us to the society and fellowship of God. Holiness makes us meet to dwell in life supernal, to converse with angels, to rejoice with the saints made white in the Blood, to sing the rapturous songs of the redeemed multitudes about the Throne, and to abide the scrutiny and eternally enjoy the fellowship of the King of all ages and all worlds.

— God's Revivalist