

MISSIONARY PAGE

ARE MISSIONARIES UNBALANCED? (from the M. S. M. Chronicle)

By Stanley Nelson

Are missionaries unbalanced? Of course they are. I'm one. I ought to know.

A missionary probably began as an ordinary person. He dressed like other people, and liked to do the things others did.

But even before leaving for the field he became 'different.' Admired by some and pitied by others, he was known as one who was leaving parents, prospects and home—for a vision. Well, at least that sounded visionary.

Now that he's home again he's even more different. To him some things, big things, just don't seem important. Even elections or the Davis Cup matches don't stir him much. And apparently he does not see things as other people do. The chance of a life-time to see some famous person seems to leave him cold. It makes you want to ask where he has been.

Well, where has he been? Where the conflict with evil is open and intense, a fight not a fashion. Where clothes don't matter, for there is little time to see them. Where people are dying for help he might give most of them; where the sun means 120 degrees in the shade, and he can't spend his time in the shade.

But not only space: time too seems to have passed him by. When you talk of helicopters and perms he looks puzzled. When you mention some notable he asks who he is. You wonder how long he's been away.

All right, how long has he been away? Long enough for thirty million people to go into eternity without Christ, with no chance to hear the Gospel; and some of them went right before his eyes; when that flimsy river boat turned over; when that epidemic of cholera struck; when that Hindu-Moslem riot broke out.

How long has he been gone? Long enough to have two attacks of amoebic dysentery; to nurse his wife through repeated attacks of malaria; to get news of his mother's death, before he knew she was sick.

How long? Long enough to see a few out-cast men and women turn to Christ; to see them drink in the Bible teaching he gave them; to struggle and suffer with them through the persecution that developed from non-Christian relatives; to see them grow into a stable band of believers conducting their own worship; to see this group develop an indigenous church that is telling on the community.

Yes, he's been away a long time. So he is different. But unnecessarily so, it seems. At least, since he in this country now, he could pay more attention to his clothes, to what's going on around, to recreation, to social life. Of course he could.

But he cannot forget—at least most of the time—that the price of a new suit would buy three thousand two hundred Gospels; that while a man at home spends one day in business, five thousand Indians or Chinese go to eternity without Christ.

So when a missionary comes home, remember that he is likely to be different. If he stumbles for a word now and again, he may have been speaking a foreign tongue almost exclusively for seven years, and probably is fluent in it. If he isn't in the orator's class, he may not have had a chance to speak English

from the pulpit for a while. He may be eloquent on the street of an Indian bazaar.

If he doesn't warm up as quickly as you want, if he seems less approachable than the home evangelists, remember he has been living under radically different conditions for years.

To be sure the missionary is unbalanced, but by what scales? Your's or God's?

REV. GRACE SANDERS WRITES FROM ON BOARD M. S. "THORSGAARD"

Nearing the Coast of French West Africa

25th May, '56

Dear Praying Friends of the "Highway"
Family:

Greetings from the rough bosom of the very dark-blue waters of the great, mighty Atlantic Ocean, in the name of Jesus—my Captain.

"When shall we get to Dakar, Captain?" asked one of the passengers. "About ten o'clock Saturday night, and we'll leave Dakar at about 3 o'clock Sunday morning." Exclamations of dismay and disappointment from most of us followed. How we had wished to view that part of the Coast of Africa, and its Native people in the light of day! But we are fortunate that arrangements are being made to see to it that our letters will be mailed even at that late hour at night!

Now to continue my "Travelogue" from where I left off in my last letter: You remember I had just left Moncton, well the train journey to Montreal was interesting though tiresome. I sat in the Pullman which is nice. Finally the lady who sat across the aisle from me, asked me a question and we struck up a conversation. It turned out that she was dissatisfied with her present experience and seemed helped by the information I gave her of a close walk with God.

Heavy curtains, at a late hour, were hung around where I had been sitting and a bed made up which I soon gratefully snuggled down into, and got many appreciated snatches of sleep during the night. At 7.25 a. m. we arrived at Montreal only to find that the boat had postponed her sailing for another five days. Considerable time was consumed in seeing to my baggage and then I took the next train to Toronto, Ontario, to visit George, Veryl, and Georgie. Carl Brander met me at Clarkson station and he and his wife took us on Saturday to see the grandeur of the magnificent Niagara Falls, where one felt they could stand hours gazing at the enormous quantity of water falling so gracefully from such a height, and watching the ever changing clouds of mist arising from the spray thrown upwards.

We attended the service at Lorne Park College Sunday morning and had not only the privilege of seeing the fine new building and hearing Mr. Snider but of bringing a message there in the evening, and meeting some of the College teachers and students. On the following Monday evening Miss Nora Hastings, R. N., came all the way from Hamilton, where she works in the San. to spend a few hours with us. She is an Amherstonian—a fine Christian girl, witnessing for God as opportunity offers.

The few days passed all too swiftly and on the 15th I retraced my way to Montreal by

train. Again I was able to contact one whose steps were slipping on dangerous ground, and I trust was used of God to cause her to turn back to Him in believing faith. She and I went in to the new Cafeteria Car and she paid for my "snack." It was beautiful in there.

When, at Montreal, I found out the condition of my two suitcases, I was glad I had come a day early, especially as we had to go aboard the night before, the boat sailing at 6.00 a. m. I had to purchase a small trunk to take the contents of two suitcases which had been very badly damaged in transit. Then I had to try to locate a piece of baggage which had disappeared. This took me all over the shed on the wharf, and on the boat and back from place to place on the shed again, until finally it was thought to be on a delivery truck! Being assured it would get to my cabin safely, I finished up with my business problems. Going aboard at 6.45 that night I found everything was o. k. (I had stayed at the Y.W.C.A. over night). The missing piece and all!

I was grateful for the lunches I took with me as it did save so much. At Clarkson I bought a can of Star-Lack powdered skim milk and ate in my room at Montreal, except for one meal I got something hot. When I got ready for bed on the boat I was very hungry. Then I remembered those "eats" from Moncton. A glass of skim milk and those tasty cookies and some fruitcake from friends in Amherst—it was good! Talking about eats—on the boat one has an abundance to choose from daily.

I have a corner cabin commanding views port side and bow from the two port-holes, but they are oft lashed by the spray so one cannot open them very far, besides a nice comfortable bed there is a day couch which I make use of quite a bit during the day. Over the desk is a light; another over couch head, another over head of bed and a fourth in the ceiling overhead. There is a nice spacious wardrobe and shelf; and a heater too.

The boat carries four jet planes—the first shipment to South Africa. She has diesel engines and takes on fuel oil at Dakar for her own consumption, thus reserving more space for taking on cargo. She runs so quietly it seems the engines just whisper. She pitches and rolls less than her sister ships—or those built before her, and her chairs are not even chained to the floor like the "Thorsile" were. A young Jersey bull is being taken to South Africa, but the stowaway—a starling which was around several days—has disappeared.

The third day we had to attend a Boat Drill which fills one with a feeling of dread.

But I find all are friendly and Missionaries are not despised but drawn out to relate experiences of their toils, as they did me a few nights ago, and Captain and all seemed spell-bound for almost an hour, and seemed so appreciative as I answered their questions on Native life and customs. This gave an opening to witness for Jesus too.

Will close now and mail the next installment from Cape Town, as Dakar marks half the journey.

May God bless you each one and put a real burden of prayer on your hearts for African souls and myself.

Yours happy in His service,

Grace Sanders

Garments of righteousness never go out of style.

—Source unknown

The King's Highway

Entire Sanctification A WORK OF THE HOLY SPIRIT

By Myron F. Boyd, D.D.
President, National Holiness Association

The Associated Press carried a dispatch telling of a man who struggled in vain to start his car. Finally, in desperation, he lifted the hood. Lo, and behold, someone had stolen the motor! We can think of various reasons why a car does not run; being without a motor certainly tops the list.

Churches, Christians need a "power-producer." Without a dynamic, superpower, they are just so much cold machinery unable to make progress. That missing motor is the Holy Spirit. He is the force that produces equilibrium and motion in the individual and the church.

The purpose of being filled with the Holy Spirit and living the sanctified life is not self-extinction, but in the truest sense self-realization. Only that person who yields absolute devotion and loyalty to something or Someone greater than himself knows what it is to come into his own best self.

Some people have the idea that if a person is wholly submitted to God's will, he will be passive in his attitudes, naive in his nature, and more or less a non-entity in society. On the contrary; such an individual is more active than ever before in spiritual things. His personality becomes more unified, his witness more effectual, his spirit and conduct more influential, and he is spiritually and psychologically freer from bondage.

The foundation for an integrated and poised personality is complete surrender to God and His will such as is expressed in Frances Haver-gill's hymn: "Take my life and let it be consecrated, Lord, to Thee; take my moments . . . take my hands . . . take my feet . . . take my voice . . . take my will . . . take my heart . . . take myself!" It is the church or organization that is fighting against God, against society, and against itself that is unpoised, disintegrated, and disquieted. James said: "A double minded man is unstable in all his ways" (James 1:8). Here is the cure for such a condition: "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8). This same thought is taught by James in Matthew, Mark and Luke: ". . . if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand" (Matthew 12:25, Mark 3:24, 25, Luke 11:17). I believe Jesus was saying the same thing in Matthew 6:21-24 when He said, "For where your treasure is, there will your heart be also. The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness! No man can serve two masters . . ." Holiness people may never see eye to eye on every matter, but they ought to come nearer to doing so, and cooperate more whole-heartedly to promote God's Kingdom on earth than any other body of people in the world.

Medical doctors claim that as many as 75 per cent of their patients suffer emotional disorders. This is the reason for the popularity of psychiatrists today. Men are now yielding to science in the fields of physical and mental

The King's Highway

hygiene hoping to obtain the results which have been promised in the Bible, provided by Christ, and which may be experienced in the Spirit-filled, Spirit-taught, and Spirit-led life.

We so often confuse the issue of spiritual things by thinking in terms of what the Spirit can give us or do for us instead of thinking of and receiving the Spirit Himself. The Greek word for promise which appears in the New Testament simply means "a free promise given without solicitation." Note three verses: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me" (Acts 1:4). "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). "Ye were sealed with that Holy Spirit of promise" (Ephesians 1:13). My friend, Rev. Walter S. Kendall of Newberg, Oregon, says: "It seems in the light of Scripture that somewhere and somehow the church has bogged down on the matter of teaching the way of a Spirit-filled life. The tears and strivings and groans which are prominent in the aspirations of those deserving the gift, the Promise of the Father, seem clear out of harmony with the plainest teachings of the Word of God. There is no question but that wrong thinking will disrupt proper adjustment and keep one in a state of agitation, unrest and perpetual doubt. How often has the anxious soul been exhorted to lay itself out and agonize for the endowment of power, when the Word says: 'They that wait upon the Lord shall renew their strength' (Isaiah 40: 31), and 'wait for the promise of the Father' (Acts 1:4). Agonize before the Father who is more willing to give us the Holy Spirit than we are to give gifts to our own children? What a monstrous contradiction! If agonizing we need, let it be over our sin and unbelief, that we may with a whole heart, repellent to deceit and stupid misgivings, turn to God in faith. Striving and doubt are bedfellows, and so are waiting and faith."

The sanctified life is one fully yielded to, filled with, and led by the Holy Spirit. When He wills a heart, He proceeds to build the sanctified life. The experience is instantaneous, but the life that follows is a continuous process of bearing more, ripier, and sweeter fruit.

If God has promised the Holy Spirit, then simple, complete obedience and faith will bring Him to any heart. This experience undergirds us for the perplexities of life. The longer we walk with God, the less likely we are to grieve Him, willfully sin and fall from grace. It is possible to be pure in motive and desire, and yet actually err or even sin for lack of clear teaching, mature reasoning, or sufficient self-control. Let us distinguish the difference between maturity and purity. B. S. Taylor in Full Salvation, says: "Purity is instantaneous; growth is gradual. Purity is a problem in subtraction; growth is a problem in addition. Purity does not admit of increase; growth in spiritual things is never completed. Purity is a divine creation; growth is a human attainment. Purity is by grace; growth is by works. You can grow in grace, but you cannot grow into grace."

By purity, we in the holiness movement mean Christian perfection as John Wesley termed it: Christian perfection is "loving God with all the heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions are governed by pure love." President Asa Mahon, in writing about Christian perfection, said: "By the state under consideration I do not understand mere separation from actual sin, and full and actual obedience. I understand more than this, namely: A renewal of the Spirit, and temper, and dispositions of the mind, and of the tendencies and habits which impel to sin, and prompt to disobedience to the divine will. A fully sanctified believer is not only voluntarily separate from sin, and in the will of God, but is in this state with full assent of every department of his moral and spiritual nature. He not only 'feareth God and escheweth evil' but loves righteousness and hates iniquity."

What actually happens when the Holy Spirit enters the soul of man in sanctifying power? Sanctification is not a strange, peculiar, psychic vision. Yet, to the mind and heart of the sanctified, the Holy Spirit brings the clearest possible vision of God, God's Word, spiritual realities and eternal verities. Jesus said that the Holy Spirit would guide us into all truth (John 16:13). The experience is not hilarious feelings. Yet, no experience will stir noble emotions like the consciousness of complete surrender to God, the consciousness of being cleansed by the blood of Jesus, the consciousness of the indwelling and abiding presence of the greatest personality in all the universe. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, God's Son, cleanseth us from all sin" (I John 1:7). Sanctification is not to be confused with any of the gifts of the Spirit, but it prepares us to handle adequately any gift the Spirit may bestow upon us to the glory of God, to the edification of the Church and to the conviction of non-Christians.

In I Corinthians 12:31, Paul, after speaking a great deal about the gifts of the Spirit, said: "Yet show I unto you a more excellent way." He then proceeds to show us the way of love—singleness and purity of motive and affection. Sanctification is not a power which enables us to get everyone saved, and yet the Holy Spirit does make us effective soul winners. Acts 1:8 tells us: "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." Sanctification does not destroy our own distinct personality nor make us eccentric. Through the process of cleansing and with a baptism of His own personality, the Holy Spirit lifts our personality to its highest potentiality in usefulness and influence. Sanctification does not remove our natural human appetites or passions, but it so purified our hearts that we would rather please God and do His will than anything else in the world. By the help of God we are enabled to bring our senses and faculties into subjection to the will of God as we know it. Sanctification does not automatically heal us of physical or mental infirmities which we may have inherited or which we may have brought on ourselves by a life of sin but it does furnish sufficient grace to live victoriously above them. Sanctification does not necessarily deliver us from minor errors in doctrine or practical standards

(Cont'd on Page 5)