

representative cross-section of young African students. In the giving of myself through instruction, friendliness, companionship, and even casual chatter, I have found coming back to me the insights, feelings, fears, attitudes, confidences of people whose ways and thinking have given me a new "slice" of experience, bringing intense enrichment to my own mind and spirit. That was what I came after, but the finding was not just a matter of calculated observation. One really learns only by sympathetic participation. Concurrently with the school term I have continually sought other resources, books, travel, conversation, to establish a perspective or a meaningful context into which I could place my more personal experience. One cannot learn in a vacuum.

A few nights ago the students and staff provided a very friendly and well-planned farewell program for me. It is hard to leave people, perhaps forever on earth, who have become a part of your daily experience and whose lives have contributed so richly to one's own. One can only hope that the sharing of ideas has added a bit toward the understanding of the complex problems caused by the clash of race and race, religion and religion, culture and culture.

As of June 21, Modderpoort with its simple charm will be left behind. From here I go back to Transvaal and Natal for a more extended visit among the R. B. missionaries and other friends who have extended invitations to me. Somewhere about the 4th week in July I fly from Jo'burg to London where, if circumstances permit, Jean, my wife, will come to meet me. We plan to spend about 10 days in England before returning to Massachusetts. But I'll have one or two more "diaries" before then.

THE PERFECT CRIME

by Garl Beaver

In a religious magazine a few months ago there appeared an idea for a sermon starter. It said, "In a certain detective story one detective said in disgust, 'This is almost a perfect crime....can't find a single fingerprint anywhere.'"

That may strike you as a strange sermon topic, but maybe it isn't so strange after all. Where should we look for your fingerprints? In light of this idea, to my way of thinking, the perfect crime against life is where our fingerprints cannot be found anywhere—or our footprints either. No fingerprints! We haven't touched a thing! We haven't performed a single task for God or humanity. This is a perfect crime.

Give me the people whose fingerprints are to be found on all the humanitarian needs of the community. The fingerprints of dedicated Christians are to be found on every movement for good. You will find their prints in all phases of the work of the church; not only on the weekly preaching service, but also on the prayer meeting, on the missionary meeting, on the prayer groups and on the Sunday school activities. They put their hands and their hearts into the work, and as a result they leave their fingerprints.

Where should we look for your fingerprints? David Livingstone left fingerprints all over Africa. Grenfell left fingerprints all over Labrador. Our forefathers, itinerant preachers of the truth, left their fingerprints on a thousand cities and towns—a thousand rural school houses and churches. But where are your fingerprints and mine to be found?

What is it you seek in life? What are you investing in life? What are you living for—time or eternity? And when you and I are gone, where will our fingerprints be found? Let's guard against this perfect crime.—Marion College Bulletin.

The King's Highway

The Holiness Emphasis in EVANGELISM

by Maynard James

Out of long experience as one of the mightiest soul winners of all times, John Wesley declared: "The more explicitly you press all believers to aspire after a full salvation as attainable now by simple faith, the more the work of God will prosper."

In other words, Wesley taught that the preaching of holiness was a distinct factor in evangelism; that the entire sanctification of the Christian resulted in more effective soul winning.

The evangelical revival of the eighteenth century was the greatest movement of the Holy Spirit since apostolic days. It saved the soul of England and purged every phase of national and church life. There also resulted the formation and phenomenal growth of British and American Bible societies, with consequent world-wide evangelism and the printing and circulating of millions of Bibles.

It should never be forgotten that the dynamic force of this evangelical revival was what Wesley did not hesitate to call the "Methodist Pentecost".

It was the result of his clear teaching and long insistence upon the duty and privilege of entire sanctification as a second work of grace.

Beginning in the heart of a group of earnest Christians in Otley, Yorkshire, in 1760, the work of sanctification spread rapidly through various parts of Yorkshire. Then London and most parts of England caught the holy flame; Dublin, Limerick, and all of the south and west of Ireland were likewise kindled with the light of holiness. "And," said the wise and observant Wesley, "wherever the work of sanctification increased, the work of God increased in all its branches." Writing after nearly thirty years of constant evangelism, the founder of Methodism stated:

"Where Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God.... Till you press the believers to expect full salvation now you must not look for any revival."

When he stressed the Pentecostal fullness as a condition of true revival, Wesley followed the example of Jesus and Paul. Our Lord, after close association for three years with his chosen disciples, prayed earnestly for their entire sanctification (John 17:17-19). He knew that apart from the sanctifying baptism of the Holy Spirit they would fail to fulfill the Great Commission He had given them to evangelize the world. So He "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. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5).

Pentecost meant a thorough purging of heart and an equipment for militant evangelism. Weak, carnal, disloyal, and factious apostles were transformed into holy, united, loving, and powerful witnesses of the risen Christ. Such men turned the world upside down.

Paul said that his distinct aim in all his preaching was to "present every man perfect in Christ Jesus" (Colossians 1:28). His eagle eye detected the lack in the small group of believers in Ephesus, so he presented the remedy. "Have ye received the Holy Ghost since ye believed?" (Acts 19:2) was a searching question, followed by the glad experience of Pentecost.

It has been said that the most important question for theology is this: Can the subconscious be redeemed? Until the depths of the subconscious are cleansed and unified by the Holy Spirit, the disciple of Christ is not perfectly free to do the vital work of representing his Lord

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