



GOD'S MISSIONARY STANDARD

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Penns Creek, Pa.

"The Lord gave the word: great was the company of those that published it." Psalms 68:11.

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No. 5

What 1962 May Bring to the Church

By REV. GEORGE I. STRAUB



While standing on the threshold of a New Year, we look into the unknown future with questions such as there appear below on our minds:

- (1) How long can American freedom survive?
- (2) Will Communism soon rule the world?
- (3) What will these events bring to the Church in 1962?

These questions are of great importance and should arouse every American citizen as our God-given privileges and Christian heritage are being jeopardized by foreign and alien governments. *We May Expect Almost Anything*

With the Church shorn of her power under the leadership of the modernistic leaders, almost anything can be expected. Judging very much from what happened in the past when the Church bowed down to the world and made league with the false religious systems of their day, we can predict that such action will cause the loss of the smile and favor of God, and an entrance into captivity by evil forces that vie for the minds of men. Israel is seen in this bird's eye view in Psalms 137, verse 1-4: *"By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps on the willow trees in the midst thereof. For they that carried us away captive require of us a song;*

and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" This is indeed a sad picture and one that should not be taken lightly as history repeats itself often. What has happened can happen again, since God is no respecter of persons.

Communism A Strong Enemy

A few days ago I received a letter from Cuba which has pressed me to my knees when I read of the sorrow and trouble of the native Christians, along with others are enduring. The Communists have strengthened their position and are seeking to stamp out everything that has anything to do with God. This has happened and is happening to our next door neighbor. Little by little this menace is breaking down the resistance of the free nations, with their goal, the world in chains. While America is "fooling around" trying to reach the moon, Communism is coming in our back door with flattering words and flowery promises, seeking to seduce our leaders into believing what they have to offer is far better. None of us will deny that Communism is a great foe and enemy of both our nation and the Church. However our greatest foe is modernism within. This will defeat the cause of God, kill the spirit of the believers, and leave us with nothing but a mere form of religion.

The Church No Longer "Protesting"

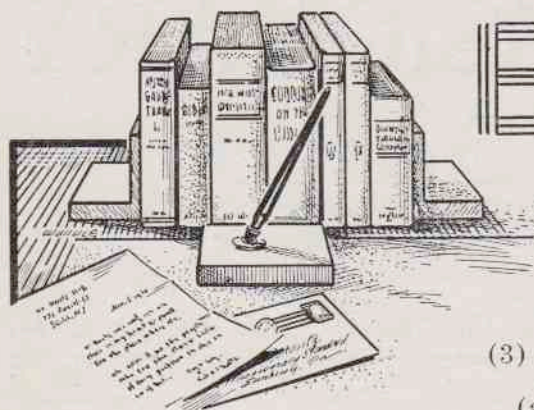
There was a time when the Church steered and directed the affairs and course of our nation.

From her midst, when blessed and on fire for God, went great statesmen who fought courageously for the high standards once upheld by the American people. They knew the definition of the word, "Protest." Today this word is obsolete. Instead of protesting those things that are blighting and damning the youth of our nation, politicians have legalized vice and sin of every kind and opened the doors to make room for increased crime. There are a lot of things that are legal, that are not right in the sight of God. Liquor has been legalized, but it is not right to use it, nor does God's Word condone its use. As it appears now, the Church is in almost full retreat, backing up from the battle, shying away from the standards, and shrinking from the persecution that accompanies Holy living. There was a time when the Church could rise up and say, *"Silver and Gold have I none, but such as I have give I unto thee. Rise up and walk."*

Oh, For A Return To Former Glory

Turn with me to Solomon's Song, Chapter 6, Verse 10, for a picture of the Church in the Old Testament. *"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and as terrible as an army with banners?"* In this verse the Church is taking the initiative making inroads on the enemy's territory. Also, tearing down the strongholds of sin, and raising the banners of victory as she goes forward! Her battles are not won by might or by human strength, but by God's Spirit. How wonderful it would be if we could see the Church revived with strength and power restored, and start the

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EDITORIAL

Thomas E. Frantz...

The Victory of the Lamb

"Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Revelations 5:5. Please read the entire chapter.

A very unique picture of Christ and His holiness and glory in eternity is contained in this fifth chapter of the Revelation. Few glimpses anywhere after the Ascension give us a finer view of the complete and total victory of the Lamb of God. Since no one type is capable of properly representing Christ, we see Him in this text as being both "the Lion" and the "Lamb." Only the Saviour could thus appear in a two-sided nature. Looking at the events of the lesson, we see

THE FACT

"A book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?" (Verses 1, 2)

It is striking that there were very many *worthies* in Heaven — (1) *Created Beings* — the mighty militant Michael, and the messenger Gabriel, two glorious Arch-angels, plus multiplied hundreds of thousands of other white-winged beings.

(2) *Redeemed Saints* — "Every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them." (V. 13). All the host of the Redeemed, even the unresurrected.

- (a) *Warriors* — King David and Samson.
- (b) *Rulers* — Joseph, the mighty from Egypt.
- (c) *Ancients* — Patriarchs:

Abraham, Isaac, and Jacob.
Plus Moses and Job.

(3) Appointed Followers & Disciples:

- (a) *The eleven faithful ones*, martyrs to the end.
- (b) *Stephen*, witness even to death.
- (c) *Lazarus*, personal friend and brother.
- (d) *Ladies of great devotion*: Hannah, the praying mother; Sarah, the Mother of a Nation; Miriam, the leader of the choir of Israelites; Mary and Martha, personal friends and devoted followers of faith; Mary, the Virgin, His own mother.

(4) *Leaders in the Church*: Paul, Barnabas, James, the Bishop. — What a group of Redeemed Saints in glory!

THE FAILURE

"And no man in heaven, nor in earth, neither under the earth, was able to open the book, and to loose the seals thereof." (V. 3)

This failure brought sorrow to the Revelator: "And I wept much because no man was found worthy to open, and to read the book, neither to look thereon." (V. 4).

As has always been the world sees that Zero Hour approach, and there is a FAILURE, and a colossal one, on the part of humans to meet the challenge of the hour. We see it on every hand, both at home and abroad, in the age in which we live. There is just not a man who can solve the problems. We have recently seen the passing of the former generation from power and rule. There are a few "old men" left, but not many. A few years ago, an old man was at the helm of every powerful nation in the world: U. S. A. — Dwight D. Eisenhower; England — Winston Churchill; France — Charles De Gaulle; Russia — Josef Stalin; Germany — Konrad Adenauer. How many of these men are left at the helm of government? Only

two. Furthermore, Castros have toppled Batistas; Kennedys have succeeded Eisenhowers; Trujillas have met with machine gun justices. Still, young or old men, NO MAN has the answer!

THE FAVORITE

As Zero Hour has come, we find the world again turning to the all-time FAVORITE, JESUS CHRIST. At Bethlehem, at Calvary, and now in Eternity!

(Continued on page 10)

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Editor's Note:

We are reprinting the following article by permission of Dr. Henry Shilling, Editor of the Fountain, in which it originally appeared some weeks ago. Every preacher should clip this article for his reference file, as the truth is hard to dispute. It is an eye-opener for every honest heart on this subject:

The Bible and the Use of The Word "Wine"

BERTHA RACHEL PALMER



Many persons who wish to base their plan of life upon Biblical standards, have been confused in their thinking about the liquor question when they found in the Scriptures frequent reference to the word "wine."

Opponents of temperance have quoted the Bible freely in their arguments, saying that Jehovah required wine as tithes and for the priests to drink (Deut. 12:17; Neh. 10:37), and that Jesus turned water into wine at the marriage feast in Cana of Galilee. John 2:1-10.

They even have claimed that Jesus used it at the Lord's Supper (Mark 14:12-25) although the word "wine" is in no passage relating to the Lord's Supper.

A very popular argument is the statement that Paul advised Timothy to take a little wine for his stomach's sake (I Tim. 5:23).

There is further confusion in view of the many positive prohibitions against the use of wine by Moses (e.g., Deut. 32:32), Solomon (e.g., Prov. 20:28), and the prophet Isaiah (5:20). There is also the abstinence of Samuel's mother (I Sam. 1:11, 15), Samson (Judges 13:4, 5), and John the Baptist (Luke 1:15). Then we have the warnings in Paul's letters such as Rom. 13:13, Gal. 5:21, I Cor. 5:11 and 6:10.

Much of the difficulty, however, may be cleared up through a study of the languages in which the Bible was written, and an understanding of the Oriental and especially Jewish customs.

IN THE OLD TESTAMENT

Here we have many references to wine, and it is but natural to assume that they mean what wine usually means in English — fermented fruit juice containing alcohol in greater or smaller proportions. Yet when the passages are traced back to the original tongue, it is found that the trans-

lators have used the one English word "wine" to interpret ten different Hebrew words of quite different meanings.

One of these words is *tiyrowsh* (pronounced *tee-rosh*) which means literally "that which is freshly squeezed out" — unfermented juice. This word is used forty times, always in a happy sense, referring to blessings, and usually in connection with mention of grain or oil, products of the field and orchard, and symbols of plenty and prosperity.

In Deut. 33:28 Israel was promised "a land of corn and wine (*tiyrowsh*)" — a land which would yield richly the products of the field and the vine. The same word is used frequently in reference to fruitfulness and richness.

The Israelites were required to pay to Jehovah tithes of their crops, and other products, and these tithes included *tiyrowsh* — the fruit of the vine. (Deut. 12:17) The same *tiyrowsh* was brought to the priests. (Neh. 10:37).

FERMENTED WINE

Another word translated "wine" is *yayin*, meaning "effervescing" or "fermented" which is used about 134 times. It is usually accompanied by a warning or a curse, and indicates definitely something to be avoided.

God threatened death to Aaron and his sons if they drank wine. (Lev. 10:9) Here it is spelled *yayin* not *tiyrowsh*.

In the record about Daniel purposing in his heart not to defile himself with the king's wine, the word again is *yayin* not *tiyrowsh*. So it is when Isaiah pronounces woes to come upon those who make, sell, or are "mighty to drink" wine. (Isa. 5:22, 23).

Other words found occasionally in the Old Testament and roughly translated under the general term "wine" include the following.

Khemer — indicates a foaming appearance and evidently refers to a fermented drink.

Ahsis — the newly pressed-out juice of various kinds of fruit.

Soveh — luscious, with the implication of boiling or stewing, referring probably to cooked fruit.

Mesek — a liquid, with various ingredients.

Ashishah — resembling a cake or bar of pressed dried grapes, like raisins.

Shemarin — something preserved or kept.

Mamtaqqim — something sweet, to be sucked, as one sucks an orange or a plum.

Shakar — a sweet drink pressed from fruits other than grapes.

THE USE OF WINE

A study of the original meanings of the Hebrew words which have been translated "wine" indicates that ancient Israel was encouraged to eat fresh fruit and cooked fruit, and to drink the freshly-pressed juice of grapes and other fruits, and that these products of the vineyard and of the orchard were included in the "increase" of the land from which tithes were paid and offerings given for the tabernacle or temple worship and the support of the priests.

At the same time religious leaders and teachers warned continually against any drink which "moveth itself in the cup" (Prov. 23:31), i.e., had fermented, such as wines or beers, for hard liquors were unknown in ancient times.

Although the people did not understand fermentation, or that these drinks contained alcohol, the injurious effects were observed, both psychological and physiological, and the people were commanded to abstain from such drinks. (Prov. 20:1; 23:29-34) These observations made by ancient wise men are in harmony with those made by our modern wise men, scientists.

IN THE NEW TESTAMENT

Here the English version gives the one translation "wine" to five different words of the original Greek: *gleukos*, sweet wine; *oinos*, juice of the grape (used 32 times); *sikera*, strong drink; *oxos*, sour; *ampelos*, vine.

REV. ERNEST P. MILLER

WRITES:

Brother William Geho, aged 74, passed on to his Eternal Reward on Monday evening. We buried him just this past Friday afternoon (Dec. 8, 1961). I was visiting in the Hospital, and was with him just a few moments before he went "Home." Of the funerals I conducted up to this time, I must admit that this was one where Christ's presence was real. Amens were frequent.

Good News Tabernacle,
Allentown

The Sunday School Teacher's Page

Editor's Note:

We print another in the series of Bible information for Sunday School Teachers. Clip and preserve for future reference. Your Editor has given these studies to his own teachers, and found they greatly enjoyed the truths revealed.

Church In The Valley

Rev. Thomas E. Frantz

Milesburg, Pa.

Study 4

SUNDAY SCHOOL TEACHERS' NOTES ON THE BIBLE

Since we have covered, in a gen- way, much of the Bible Structure of the O. T., we will turn for the moment to a deeper and harder subject: Bible Origin, or How We Got The Bible. You will not remember much of what we will study here, as the names are long and the facts many, but it may put a clearer picture in your mind as to how the Bible came down to us in this age.

As we previously noted: "Canon" literally means "reed" or "rod of measurement," and in the Christian use it came to mean the "written rule of faith," that is, the list of original books that composed God's inspired Word. The "canonical" N. T. books were those which came to be generally recognized by the churches as the genuine and authentic writings of Apostolic Authority. In Jesus' time the O. T. was considered as "Scripture" or THE WORD OF GOD, and the Lord Himself called it that. In the writings of Paul (1 Cor. 2:7-13; 14:37; 1 Thess. 2:13) the Apostle claims that his writings are also inspired by God, and orders in Col. 4:16; 1 Thess. 5:27; 2 Thess. 2:15 that these Epistles be read. Peter suggests that "these things" might remain in the churches "after his departure" as we may see from a study of 2 Peter 1:15; 3:1-2. In 1 Tim. 5:18: "For the Scripture said (saith), Thou shalt not muzzle the ox that treadeth out the corn. And, The Labourer is worthy of his reward." This reference to "Scripture" cannot be found in the O. T., thus Paul is referring to Matthew 10:10 and Luke 10:7, which tells us that is quite likely parts of Matthew and Luke were already in circulation as N. T. copies or books. Perhaps the apostles realized that their frequent letters and other accounts

would one day be in the BIBLE, but we can believe sincerely that God watched over all the events, and saw to it that inspired parts were included in the Canon.

The O. T. had originated in one small country, and such is an Account of a Nation; but the N. T. is the Account of a MAN, and we find parts composed in Palestine, Asia Minor, Greece and Rome. No church conferences of importance gathered to consider these writings of the N. T. until the time of the Emperor Constantine, who embraced Christianity after supposedly seeing the Cross in the Sky, with the letters in Latin, "In Hoc Signa," which means "By This Sign" (Conquer) and that's why IHS is woven on Church vestments. Eusebius (Bishop of Caesarea 270-340 A.D.) was also a Historian, and had been imprisoned during Diocletian's persecution of the Christians, during which time many of the copies of the Manuscripts were destroyed by fire. Constantine ordered Fifty Copies of the Bible to be prepared by Eusebius for use in the churches, which the Historian did, and tells us of four classes of books he studied. Incidentally, his copy (A little over 200 years after Christ) contains the very same books of our N. T. (a) Books Universally accepted (The present N. T. Canon) (b) "Disputed Books" James, 2 Peter, Jude, 2 & 3 John (Even though he included these in his Bible, he realized some disputed them) (c) "Spurious" Books — Acts of Paul, Shepherd of Hermas, Didache, Epistle of Barnabas (d) "Forgeries of heretics" — These he called "Gospel of Peter"; "Gospel of Thomas"; "Acts of John"; "Gospel of Matthias" and "Acts of Andrew."

IF YOU MOVE, PLEASE
TELL THE POST OFFICE AND
THE STANDARD.



To Heal A Wound

By MILO L. ARNOLD

Pastor, Moses Lake, Washington

A couple of hours after the funeral I went past the cemetery and saw that the grave had been closed, the sod carefully replaced,

and the great bank of floral pieces had been spread like a fragrant blanket over the entire plot. The wound in the earth was completely covered with flowers. One knew it was there but it did not show. A wound like that will heal in a short time.

I went then to the home where sorrow had visited and thought to comfort the new-made widow with whom I had just journeyed to the quiet hillside. She met me at the door with a smile and a step of confidence. She told of how good God had been and how His presence sustained her. She told of the countless kindnesses of people. She told of how many lasting values she continued to possess from having been permitted to live with so godly a person as her husband had been. I knew that the wound was there but it had been covered with flowers. Such a wound will heal quickly.

All lives have wounds and all have flowers, but not all people have discovered that the wound heals more quickly when the flowers are covered over it. Too often they heap their wounds in an ugly mound and allow the flowers to wither without serving their restorative purpose.

Many times I have gone to homes where death has paid a painful visit and found the wound being kept very open. The friends talked of their loss, the unfairness of their fate, the hardship of their visitation, and the injustice of relatives and neighbors. They pointed up their sorrow and prodded their wound with self-pity. They spoke of nothing but their loss and had not a thought of any remaining values. They had flowers but they forgot them, leaving them to wilt because of neglect while their wounded hearts and the wounded earth healed with a slow, ugly scar.

There are no lives without flowers. It is only that some people never put the flowers where they show. They are so busy mounding up their losses that they see no surviving values. Cherished memories are left to die by neglect, kind friends are pushed back, comforting words are not appreciated, beautiful things are not noticed, and the flowers wither to no purpose. A loved one has given them years of wonderful living,

(Continued on page 10)

THE JOURNEYS OF THE CHILDREN OF ISRAEL—A BIBLE STUDY

(Second in a Series)

Church In The Valley, Milesburg,
Pa. Rev. Thomas E. Frantz

THE ISRAELITES AND THEIR JOURNEYS (See Gen. 14, 15)

In our last study we found that Abram set out for Canaan and his older brother, Nahor, remained at home. He was the father of 12 sons, and in the generations that followed Abram's sons found wives in the descendants of Nahor. Nahor missed a lot by staying home, lingering about the grave of his father as was the custom (See 2 Samuel 19:37), and Jesus met a man who also wanted to "bury the dead" before he began to follow toward the heavenly Canaan.

Abram took with him Lot, his late brother's son, who also seemed to have herds and flocks, according to Genesis 13:5, maybe an inheritance from his father. The strife described in Genesis 13 was prevented by the big heart of Abram: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren," said Abram in Verse 8. This is one of the most precious marks of the Believer's Journey to a Spiritual Canaan: His desire to be at peace, for Hebrews 12:14 tells us: "Follow PEACE with all men, and Holiness, without which no man shall see the Lord." Lot "pitched his tent toward Sodom," verse 12, but God appeared to Abram in verse 14 with news that it was all his for an inheritance.

As always happens, when a soul chooses "grass" instead of "grace," Lot got into trouble, for the Kings of the Plains overcame the area of Sodom-Gomorra and took Lot captive with all his goods, but Abram armed his servants, staged a mighty battle and won the victory! AN UNUSUAL THING NOW HAPPENS, for as Abram returns from the rescue of Lot, he meets this mysterious Priest of Salem, Melchizedek, who may or may not have been a manifestation of Jesus Christ in the Old Testament. "And he gave him tithes of all," the record says, and Abram got a glimpse of the spir-

itual kingdom through Melchizedek, just as every seeker of perfect love needs to see Jesus Christ face to face in the midst of trials, vicissitudes, and burdens! Abram would not compromise with the Kings of the Plains: "I will not take from a thread even to a shoe-latchet . . . lest thou shouldest say, I have made Abram rich." (Verse 23). This shows the unrelenting, uncompromising attitude of the Christian toward Sodom and all it stood for. Abram was only interested: "Give me the persons" (14:21) (Margin: "Souls")

In Chapter 15, we see the Renewal of the Covenant with our Brother Abram, as a son (verse 4) is promised, together with a vision (V. 5) and great faith (V. 6), and the question of V. 8: "Lord God, whereby shall I know that I shall inherit it?" The answer proved to be an exacting sacrifice, including a heifer, a goat, and a ram — all in the prime age, 3 years, each representing human traits and characteristics that needed to be slain ere Abram would be a success for God, and the battle was on, for the buzzards needed to be driven away for they sought to rob the altar of the sacrifices. Darkness comes, terrible darkness, but God is there, with the picture that his family, still to come, would be in a strange land for 400 years, then be led out! "Smoking furnace and burning lamp" pass between the pieces on the altar, and God gives the sacrifice a consuming flame, and the witness of continual victory over all the "ites" of the land belongs to Abram, and the Patriarch looks forward to the birth of his son of promise, soon to appear!

The Meaning Of Salvation

(Continued from page 8)

apostle and teacher to his own ancient people. We who knew him bowed before him and counted him our superior in all things great and good. His smile, the sound of his voice, the light of his eye, gave a charm of life, indescribable. On March 30, 1927, he passed away. A great national funeral, the first ever held, drew hundreds of thousands of people in its train."

—The Pentecostal Herald

Meditations by Moore

*Life is so frightening —
So dark — so mysterious,
Who has the courage or even will
dare*

*To answer the challenge,
Yet who can evade it —
Battle we must or be lost in
despair.*

—M. E. Moore

If the majority of Holiness professors, held in the grip of a serene sense of security, with its careless calm of indifference, refusing to be shook or stirred — stirs my poor soul to a greater vision and urgency of Spiritual activity — then as horrible as this may be for those who are falling away from the faith — it is to me, a blessing in disguise.

Paul said, "I have kept the Faith." For anyone to allow themselves to be overcome by anything, is to disown the Faith by failing to accompany it with fruits, which testifies that God is unable to keep.

The Bible says, "God will not suffer you to be tempted above that ye are able," but He DOES expect us to bear until HE in His great wisdom provides the way of escape.

The Israelites probably could have gotten from Egypt to the "Promised Land" by a shorter route, and within days instead of years, but it would have been too much like we modernists to do it that way.

The greater and hotter the conflict which we faithfully endure — the mightier warriors we shall become.

So you think we're materialistically minded; well almost as bad as Jacob. When he heard that corn could be bought in Egypt, it didn't take him long to get there, but it sure took him a long long time to get back home again; in fact they carried him back dead for burial.

The Queen in the Bible desired, and got the head of John the Baptist — wonder why she didn't want his Heart?

Missionary Crusader's Page

Reaching Youth for the Saviour

More Good Things To Come

SPRING GARDEN CHURCH
(R. D. 1, Allenwood, Pa.) January 8, 1962

BEAVERTOWN CHURCH (1
Mile North of Beavertown —
Middleburg Road) February 5,
1962

SHAMOKIN CHURCH (Bear
Valley Avenue) March 5, 1962

NEARLY 150 ATTEND
RALLY OF WESTERN ZONE
AT ZERBY CHURCH, REPORT-
ER SAYS. PANEL DISCUS-
SION A GOOD SUCCESS.

PILLOW CHURCH FILLED
TO CAPACITY ON DECEMBER
11 FOR RALLY. PREACHERS
BY THE DOZEN ATTENDED.
A VERY GOOD RALLY. ALTAR
SERVICE.

CRUSADERS HALF WAY TO
GOAL IN PROJECT TO IM-
PROVE FACILITIES AT PENNS
CREEK CAMP GROUNDS.

"And Now, Brethren, Concerning the Rallies"

"This was the Lord's doings and it is marvellous in our eyes." Mark 12:11. As we look back over the past months and the achievements of the Missionary Crusaders meetings, this is the sentiments of the board. When the glory descended upon the Children of Israel proved that God was pleased with their sacrifices and services, we believe that the coming of His presence upon our rallies is the assurance of His being pleased with this work.

With conquering enthusiasm we set out to make the past failures a future success; as we look back it is with satisfaction to know what seemingly cannot be done has been accomplished to the present time.

Three Separate Zones

The churches have been divided into three separate zones with a member of our general board as

supervisor of each zone. Rev Earl Deetz, Jr. is supervisor of the Eastern Zone, Rev. Robin Hevalow, the Central Zone and Rev. John White the Western Zone. These men, called of God, are in charge of all zone rallies on their respective zones. Several of these zone meetings have been held.

The general rallies, planned by the entire Missionary Crusaders Board and directed by the president, are at this time creating much interest and enthusiasm in the youth in our local churches. These are planned that the youth from all our churches in the God's Missionary church and any other interested churches may attend, no church is excluded.

Time and space will not permit me to tell everything that has happened in these rallies, but we would like to give a small idea of what we do. Our first Missionary Crusaders meeting was held at the church in Shamokin on Labor Day. The presence of the Lord descended upon us as the congregation sang the old songs of Zion, testimonies, special songs and music was enjoyed by a nearly full house. A good offering was received to be put in a special Young People's Treasury for the new project adapted by the youth, "explained later." Rev. John White brought a tremendous message punctuated by the shouts of God's people.

Newport was the scene of the second rally, at which time again the presence of God was wonderfully felt. Our hearts were made glad as the church filled nearly to capacity. Songs, special music and singing and a good season of prayer, led by Rev. Willard Jones, a visiting evangelist, was welcomed by all. A short message by the president climaxed this time of fellowship. We were especially thrilled when Rev. Fred Watson and a fine representation from the Coopersburg church arrived after traveling many miles.

General Rally at Milesburg

We all motored to Milesburg where we witnessed the rally of all Rallies. God settled upon His people as they filled the church. The ushers, who did a fine job,

were busy placing extra chairs and then leading the people to them as the church began to overflow. A very good representation from churches as far as Shamokin brought the number present to two hundred ninety two. Everyone sang with vigor as the Host Pastor led in the singing. Duets, trios and musical numbers inspired all present. A good offering was received to be applied to our project. Rev. Earl Deetz, Jr. brought to a close the meeting with some timely truths, acknowledging the great juvenile problem but proving it to be more a parental problem by presenting facts to show that these modern evils, barn paint on lips and very immodest attire, etc., began about 1924 apparently before our time and had it been nipped in the bud we would not now have this blossoming thistle. Several hands were raised for prayer before we adjourned.

The Reason For The Rallies

These rallies are held for several reasons, to encourage our young people to be active in the church, to attract others that are not regularly attending our churches, to help root them in the doctrine of our Lord and help our leaders combat this PARENTAL PROBLEM.

All offerings are promptly put in bank by our treasurer, Rev. John White. We planned and took on a project which was approved by the General Board of the God's Missionary Church: to modernize the men's rest room facilities on the Penns Creek Camp Ground. This has been emphasized at all our Rallies, both general and Zone. All offerings are received for this purpose and to pay our speakers. Let all our people rally to this great need and give beyond what we planned to give.

As more rallies are planned and held, please pray for the Missionary Crusaders Board as we work for God's glory and for the good of the youth and the God's Missionary Church. Plan to attend as many of these Rallies as possible. We appreciate all who have co-operated to make these a suc-

(Continued on page 11)

Servicemen's Addresses

Pvt. Ralph E. Day NG 23998202
Company C. 1st Battalion
1st Rgt. U.S.A.T.C. Armor
Fort Knox, Kentucky

A Word to Subscribers

We take this means of expressing a cheery greeting to all new subscribers to the STANDARD. To you who may have received a sample copy, through the mail, or handed to you by some pastor or church worker, let this serve as your invitation to become a part of our family. On this page you will find a blank to fill out and mail, together with your dollar, so as to receive twelve issues of our paper. We know it is not a fancy paper, in fact we have deliberately avoided much fancy trim so as to give more Gospel for the dollar we charge.

PLEASE give us your new address when you move. It costs us five cents to find out you have moved, plus the lost copy you never received. In order to be sure you do not miss copies, we mail your another current copy, as soon as we receive the word from your post office that you have moved. That costs 3 cents more to send on to you. Cannot you see that this can be very expensive with 1500 subscribers and sample readers moving almost constantly, or so it seems?

Some people have written us that they receive two copies of the paper. Well, just hand the extra copy to a neighbor, friend. Some of us can remember when

the complaints used to say: "We're not getting any papers!"

We are not above mistakes, and we're not as stubborn as the small town editor of a daily rag who had mistakenly printed a man's name in the Death listings. He refused to print a correction, but did compromise to say he would print the fellow's name under the Birth listings the next day!

Fill out the Help-Your-Neighbor-Good-Reading-Blank below and enclose \$1.00 and the names of ten of your friends, with correct addresses carefully printed, and we'll visit your friends' homes with a sample copy of our messenger of full salvation. It might be good to try this on your enemies, too!

—Brother Editor

Shocking Instruction for Future Leaders

by John I. Paton

A teacher in Florida who completed a summer's work at the University of Florida this last summer wrote a letter to the editor of the *Orlando Sentinel* describing some of the shocking things taught in one class she attended. Some of the statements made by the professor were against "almost every moral, religious, and political principle our country has stood for since its inception."

With regard to obscene literature, the professor had stated: "Why, this fight against obscene literature is the most ridiculous thing I ever heard of. If you move the pornographic literature from the top of the counter, you only raise the price of that under the counter. Anyway, we have plenty of obscenity in our classics and even in the Bible."

We grant there is obscenity in the classics but not in the Scriptures. The Bible does not make sin entertaining

nor does it present it without warning of judgment. To expose sin's hideousness and show its consequences is not obscenity. Whether a story is obscene or not depends on how it is told and why. Nowhere does the Bible expose evil things for a laugh, or in order to palliate or excuse them. They are exposed to show man his need of a Saviour from sin.

This professor is also reported to have said that if a child steals something, he should not be punished, "because if he is left to live with his own conscience, he will think before he steals again. If you punish him, he will feel that he himself had to bear the responsibility, and thus you make him a more responsible child!"

Little needs to be said here. Our experience in the last years has demonstrated most fully that children find it easy to drift into a life of crime when no punishment follows their evil actions. Moreover, the human conscience is no better than the principles imbibed in the home or society in which the child is raised. Conscience is not an infallible guide.

The professor also gave expression to views on marriage which are contrary to Bible standards, though in keeping with much that is accepted as right in our over-sexed society. She said that years ago people had many children for economic reasons — to work in factories before child labor laws were enforced and to help work the farms when much of our civilization was rural. Now marriage serves only one need, the need for companionship. People have fewer children because they are not needed. The professor denied there is a maternal instinct, for research studies "have done much to prove there is no such thing." At another time she said that today people have children to prove themselves sexually potent, and one child is enough for that purpose.

Other civilizations have held this view of marriage and have perished from the earth.

A recent law requiring a course in high schools to show the evils of Communism came in for attack. Only an active Communist should be allowed to teach on Communism, she said. The

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(Cut Along Dotted Line For Removal)

Form A-861

Subscription Blank, STANDARD

Gentlemen:

Enclosed is \$ _____ for which please enter my subscription to GOD'S MISSIONARY STANDARD.

Name _____

Street _____

City _____ Zone _____ State _____

Renewal _____ New Subscription _____

Mail to: Miss Eva Bailey, Centre Hall, Pennsylvania.

(Cut Along Dotted Line For Removal)

Form B-1

Help-Your-Neighbor, Good-Reading-Blank

Gentlemen:

Enclosed is \$1.00 for which please send a current copy of GOD'S MISSIONARY STANDARD to ten friends, whose names and addresses are attached. I want to help them find the Lord as their Saviour.

Name _____

Street _____

City _____ Zone _____ State _____

Mail to: Miss Eva Bailey, Centre Hall, Pennsylvania.



The STANDARD PULPIT

The Meaning Of Salvation

REV. G. W. RIDOUT

We are in perilous times, and a very wicked age. Sometimes it looks as though "the world, the flesh and the devil" control everything; yet there are many good signs of the times.

Look at the liquor traffic and the way they are advertising their goods—but thank God there are many newspapers and magazines which refuse to print liquor ads. According to report made by that fine temperance magazine "Foundation" of Chicago, there are 199 daily, 60 Sunday, and 1,946 weekly newspapers, which do not print liquor ads. None of the Gannett papers nor the Saturday Evening Post allow these ads. Mr. Gannett said at a Congressional hearing in Washington: "My own experience during a quarter of a century confirms my conviction that liquor advertising promotes and increases liquor consumption and all the evils that go with the liquor traffic. . . . This advertising is not essential to prosperous and successful journalism."

Scientists and doctors are warning the public about the dangers of cigarette smoking—it induces cancer they say. It appears without doubt that inhalation of cigarette smoke exerts a carcinogenic (cancer causing) effect upon lung tissue," Dr. Ochsner said. "And it can be predicted at the present rate, or if it increases as it has in the past, the future incidence of lung cancer will be many times that of other cancers of the body."

It is horrible to know that in many of our church schools cigarette smoking in allowed and smoking rooms provided!

II.

In these days of social and varied activities in the name of the church and in the interest of religion, as some claim, it would be to our advantage to look back a little into history and learn some lessons from our fathers and leaders of other days.

Woodrow Wilson was not only one of our greatest Presidents; he was also a great leader in the realm of the moral and religious. His father was a Presbyterian minister. The famous son never repudiated the teachings of his religious father. He spoke on religious subjects, not only in beautiful rhetoric but with profound conviction. We give herewith

his thought on religion and the young people.

"When we say the way to get young people to church is to make the church interesting, I'm afraid that we too often mean that the way we mean to do it is to make it entertaining. Did you ever know the theater to be a successful means of governing conduct? Did you ever know the most excellent concert or series of concerts to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go farther than hold for the hour that it lasted? If you mean to draw young people by entertainment you have only one excuse for it and that is to follow up the entertainment with something that is not entertaining but which grips the heart like the touch of a hand. I dare say that there is some excuse for alluring persons to a place where good will be done, but I think it will be a great deal more frank not to allure them. I think it will be a great deal better to simply let them understand that it (the church) is a place where life is dispensed and if they want life they must come to that place."

III.

One of our prominent American church editors and teachers writing on salvation and what is meant by seeking salvation; he said: "What is it they are seeking? Probably all could not agree on any exact definition. In general terms we might say that **salvation is the perfect adjustment of life to our whole environment, physical, social, and spiritual, which results in an inward sense of peace, freedom, and satisfaction.**"

Of such a view of salvation we would say: (a) It is Unitarian. (b) It is social only. (c) It fails to recognize anything supernatural in salvation. (d) It is purely humanistic. (e) It ignores the New Testament or the Pauline conception of salvation. (f) It is unMethodistic and totally out of accord with John Wesley's teachings and the doctrines of the Methodist Church on the question of salvation.

Let us put over against this definition of salvation another definition. This one is by that eminent Scotch scholar, preacher and writer, Dr. James Orr, whose great books on the Bible Christology, Theology, etc., have been read world-wide. Dr. Orr says: "Salvation is a generic term employed in Scriptures to express the idea of any gracious deliverance of God, but especially of the spiritual redemption from sin, and its consequences predicted by the Old Testament Prophets, and realized in the mission and work of the Saviour Jesus Christ. . . . The main stress is laid on a changed heart, forgiveness, restoration to God's favor, righteousness . . . a comprehensive term for the spiritual and eternal blessings brought to men

by the appearance and redeeming work of Jesus Christ."

"To expound fully the contents of this term accordingly would be to expound the contents of the Gospel. Enough here to say that it includes deliverance from all sin's evils and the bestowal of all spiritual blessings in Christ. It begins on earth in forgiveness, renewal, bestowal of the Holy Spirit, enlightenment, guidance, strengthening, comfort and is perfected in the blessedness and glory in which body and soul share of the life everlasting. **The fact never to be forgotten about it is that it has been obtained at the infinite cost of the redeeming death of God's own Son.**"

IV.

When we were preaching in Korea and things religiously were looking good within Christian churches, colleges, Bible schools, filled and flourishing (20 years ago), we came across the following wonderful story of a marvelous conversion.

"At the close of last century a Korean scholar and aristocrat, Yi Sang-jai, was cast into prison for two years by his autocratic king, for utterances derogatory to Eastern rule. On the outbreak of the Russo-Japanese War, arrested on an unnamed charge, he was again imprisoned. 'In my distress, unconsciously,' he says, 'I lifted up the corner of the coarse reed-mat that covered my prison floor, when, lo, what should I see beneath it but a little book with red cover and a Chinese inscription. I looked at it and it said, "The Gospel According to St. John." Had I found the elixir of life I could not have been more overjoyed. Here was a book, and I could read, and such a book. I read it through that day. Yes, read it through, twenty-one chapters, and like a breath of life it was to me. The next day I read it again, and as I read I prayed that God would open my eyes. Would you believe it,' said he, 'as I read it and continued reading Jesus rose before me, divine, the Great Saviour. I had been wholly wrong in my estimate of Him. He was God indeed. After I had read it through about thirty times, one morning word came that I was free. "Free?" asked I of the officer. "Why was I arrested in the first place, and why am I let go now?" "I don't know," said he, "but you are free." So I returned home and on my way I asked myself, "Who locked me up in prison?" My soul answered, "God." Why did he lock me up? That I might have a vision of Jesus, the Divine One. Who put the little book under the mat? The Holy Ghost, the Comforter. Thank God for all His goodness."

"Thus Yi-Sang-jai, Greatheart of Korea, came forth out of his prison experience to be for twenty-five years

(Continued on page 5)

Messages On The Second Coming Of Jesus

(First In A Series)

Editor's Moment: A number of years ago I served as an Evangelist in a party of workers in camp meeting work in the State of Michigan. The senior member of the preaching staff was the congenial Fred T. Fuge, the sailor-preacher, and he certainly took us into the heavenlies with his wonderful truth. Brother Fuge has recently written to say he is still active in writing and publishing and appreciates the STANDARD articles. We use the following article, which you will have to read carefully to appreciate fully.

"Behold, the Bridegroom Cometh"

FRED T. FUGE

This great parable of the Savior's (in Matthew 25:1-13) has always been so far beyond my grasp that, as far as I can remember, I have never made any attempt to use it, nor have I ever read or heard from any other man, living or dead, an explanation that has really satisfied me. Any attempt to explain it away on the present Gospel age strips the great parable of its real glory, and fails to gather from it what the Savior meant.

It is exclusively a kingdom parable and belongs to the great day in the future, when the glorious kingdom of Christ will begin to exert its influence in the earth. Matthew alone records it, and sets it down for the time of the Lord's return.

The parable of the fig tree is recorded immediately before this one. There the Savior told the people that the tender branches of the fig tree putting forth its leaves was a sure sign that summer was nigh. So likewise, when they should see coming to pass the things that He was talking about, they could know for certain that the end-time was nigh.

Then followed the most graphic scene of His second coming portrayed in all the Scriptures and with these great things fresh in the minds of His listeners, He said, "Then" (that is, at the time of His second coming) "shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." This parable will never fit into any part or place of the great redemption scheme but at the exact time of the Lord's return to earth.

To make His coming quite clear to the minds of His followers, He uses as a type of it an Oriental wedding, with ten special witnesses to the marriage. Of this there is nothing plainer than the marriage of Boaz to Ruth (Ruth, chap. 4). When the wedding was just about to take place, Ruth was not to be seen, for Naomi had just charged her to sit still in the house until the glorious secret was out. Boaz knew where she was, so he called ten elders of the city, and commanded them to sit in the gate—that is, where the wedding was to take place. They had to be there to hear what he had to say about Ruth, and to witness the glad and happy union.

This was the kind of wedding that

Jesus used to illustrate His coming to receive His bride. Like Boaz, Christ is the Hebrew prince; and, like Ruth, His bride must come from among the Gentiles. It may be that as the ten Hebrew elders witnessed the marriage of Boaz and Ruth, so the virgins, at the coming of Jesus, represent the Jews, waiting and watching for the time when He will come to take His Gentile bride.

The Confusing Part

Just here is the confusing and most difficult part of the virgin parable: The bridegroom coming for the bride, but she is nowhere to be seen; nevertheless she is there, for his only purpose in coming is to wed her, and take her away with himself. To say that the virgins make up the bride is to do violence to the whole scheme.

The virgins are not the bride; she is in secret, not even known to the virgins. Adam did not know where Eve was until God took her out of his body, and then presented her to him. Rebekah's friends did not know that the bride of Isaac was in the household of Bethuel until Eliezer came and selected her. In each case the bride, which typifies the bride of Christ, was not known until she was separated from the body with which she was connected.

Of all the Bible pictures of the bride of Christ perhaps there is none clearer than Rebekah. She was the unknown bride in the midst of the body of her friends; but she was the untiring worker who gave water to the thirsty camels, provided straw for them to lie on, and food for them to eat. She labored hard in the midst of her friends, but they did not even suspect that she would one day be the charming bride of a young and beautiful prince from another land. That was a secret that could be revealed only at the time when she was called for. Do you ask if Rebekah herself knew that she was to be the bride of Isaac? I answer, No, she did not. But she lived in readiness for any emergency, and when the question was put to her concerning going to Isaac, she replied, "I will go." And without hesitating she was off.

The Beautiful Part

Here is the beautiful part of it. Her damsels went with her, ten I think, for Eliezer had brought ten special camels, and the Book says that Rebekah and her damsels rode upon the camels. They went with her to witness the marriage, and to be guests of honor. And so the bride of Christ is unknown in the body of the church. But she is the worker. Not at soup suppers, and oyster stews, and rummage sales, etc.; but at praying and pleading and consecrated giving, supplying water of life to the thirsty, bread to the hungry, and comfort to the weary and the tested ones.

In this parable the bride is nowhere to be seen, she is not visible even to the virgins. Like Ruth, the Gentile bride of Boaz, she is sitting still in the house to know how the matter will go with her. All over this world the shut-in ones, the hid-away ones are waiting. He knows just where they are, and when He comes to claim His bride He will find her in readiness.

The number ten is used in this par-

able simply to carry out the idea of the Jewish wedding. It is the number of legal witnesses required at such a ceremony. And while the bride was not among them, they were nevertheless admitted to the wedding to share its blessedness and its glory. Here Psalm 45 comes in, "Kings' daughters are among thy honorable women: upon thy right hand did stand the queen in gold of Ophir."

There you have a clear picture of the bride and the virgins in the parable. The Psalm says, "The king's daughter is all glorious within (that is the bride of Christ): her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework." That part of it is for the bride. Then it says, "The virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the king's palace."

So you have this parable of the Savior in Psalm 45. There the king comes out of his ivory palace, with all his garments smelling of myrrh, aloes, and cassia. He comes to claim his bride, and the virgins, the bride's companions, arrive and meet him, then go with him into the wedding palace.

The Great Question

But the great question that has always puzzled the church has been, What class of people will constitute, or make up, the bride of Jesus when He comes? And what class will make up the virgins? Well, the Psalm tells us that the bride is all glorious within, and clothed with the purest gold. That means that she is pure in heart and life. But no such high grade of blessedness is credited to the virgins. Nothing is said of their glory within, or their gold without.

This surely leads us to believe that the bride of Jesus will be made up, not of all believers, but of the purest and most holy men and women who have ever lived, they who have gone to the lowest depths in sacrifice and suffering for Him, and have risen to higher heights in holy worship and devotion.

The virgins are those who are cleansed from sin, but have no such high and holy records to their account in Heaven. They will be translated when Jesus comes.

Next, wherein do the wise and the foolish virgins in the Savior's parable differ? The wise have their lights brightly burning, and have an extra supply of oil in their lamps. That means they have not only experienced saving grace, but in addition they have a living faith in God, that He who called them and saved them is able also to preserve them unto His glorious coming.

The foolish virgins are believers who have a little oil in their lamps, but have made no provision for delay on the part of the Bridegroom. They have heard of His coming, but are not concerned about it. They have become indifferent. They say: "He has waited so long that there is really no need to hurry, we shall have plenty of time to buy a supply of oil tomorrow. Where is the promise of His coming? He has promised to come, but that promise has never been realized. Since the fathers died, all things continue as they were from the beginning of creation. (See 2 Pet. 3:4, 5.) He is long overdue. No

one can tell when He will come; therefore it is not necessary to bother ourselves and go to the expense of buying extra oil just now."

That is a picture of the neglectful believers who lose their faith, and put off till tomorrow what they should do today. That class will be shut out when Jesus comes, or disappointed when the rider on the pale horse shall come to summon their souls away. Greatly excited, and all confused, at the last moment they will apply to the wrong place for oil, like convicts before execution taking Roman Catholic absolution.

"Give us of your oil," they cry to the wise virgins, "for our lamps are going out!" But the wise reply, "No, we cannot help you; we have only sufficient for ourselves." This text strikes a deathblow to the Roman Catholic religion, and forever settles the question of worshipping the Virgin Mary, or any of the saints, living or dead. And it answers the great Bible question, "To which of the saints wilt thou turn?" Neither friends, loved ones, saints, nor the Virgin Mary can supply your soul with the grace of God. At their very best, they can do no more than the wise virgins did for the foolish; that was to give them the best possible advice, "Go ye rather to them that sell, and buy for yourselves." That was all they could do, and that is the best that the greatest saints who ever lived on earth can do for their fellow men. Jesus Christ only can supply this oil for the soul; and if you are too late to deal with Him, then you are certain to be left outside.

They went to buy, but had to wait until the morning for the store to open. Then when they returned to the bridal chamber, they were too late, for the door was shut. You ask, "Did the foolish virgins really get a fresh supply of oil?" I have sometimes thought they did. I have pictured them as the neglectful believers who will miss the Rapture, but will be saved in the great revival immediately after the saints are caught away. For soon after the Rapture, a vast multitude appears in Heaven, and the angel tells John that they have come out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb. "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes." —Rev 7:9-17.

The Victory of the Lamb

(Continued from page 2)

(1) *His Appellations*, names or titles.

(a) "*Lion*" (V. 5) "*Lion of the tribe of Juda*"

(b) "*Life*" (V. 5) "*Root of David*"

(c) "*Lamb*" (V. 6) "*A Lamb as it had been slain.*"

There could be no doubt this "Lamb" was the One that John Baptist pointed out at Jordan that day as he baptized. "*Lion*" shows His *Strength*; "*Life*" reveals His *Eternity*; "*Lamb*" shows His *Salvation*!

(2) *His Action* "And he came and took the book out of the right hand of him that sat upon the throne." Verse 7. This reveals His authority, and rightful performance of works of Heaven's blue-printed schedule, and the world's destiny.

(3) *His Acclaim* — Verses 8-14

(a) *By the Elders and Beasts* (Living Creatures)

"The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints." V. 8. The New Song — Vs. 9, 10.

(b) *By The Angels* — Vs. 11, 12. Millions of song-messengers with snow-white wings gave praise to God, and further honored the "Lamb that was slain."

(c) *By The Universe* — "Every creature." V. 14. Then the Elders fall down again in praise and adoration to climax this great scene of the Victory of the Lamb.

Saints, it may now appear that we are on the losing team, but some day our "Lamb" will be given His rightful place, and be honoured exactly as John reveals it to us in this lesson.

—Editorial by Thomas E. Frantz



READ THE MESSAGE ON
THE SECOND COMING IN
THIS ISSUE.

What 1962 May Bring

(Continued from page 1)

New Year with revivals that would shake the powers of darkness from the center to circumference. There is only one of two courses for the Church to take: *Forward* with power, or *Retreat* with dishonour!

The Year's Accomplishments Depend On Us

Defeat or victory has been entrusted to us as individuals. Therefore, it is up to us to determine what will happen during the

coming year. If we are to enjoy revivals as heretofore, there is a price to be paid. That price consists of prayer, fastings, sacrifice, and obedience to God. A promise accompanies worship such as this:

"I will also save you from all your uncleanness, and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the fields, that ye shall receive no more reproach of famine among the heathen." Ezekiel 36:29, 30.

Our accomplishments during the coming year will be according to the measure of faith which we possess, also how well we labor and co-operate with God. Regardless of what we may encounter along the way, He has promised never to leave nor forsake His own. With this promise, let us square up to the battles of life, and strive for higher ground. In spite of all that Satan might do, let us remember that Jesus said, "*Upon this Rock I will build my Church, and the gates of Hell shall not prevail against it.*"



ORDER THE STANDARD
FOR YOUR NEIGHBORS AND
FRIENDS.

To Heal A Wound

(Continued from page 4)

but they see only their immediate loss. God has tried to point up their spiritual resources, but they are concerned only with human grieving. Their wound will heal slowly and their sorrow will leave a lasting scar. They have plenty of flowers but they believe they have none. They are wasting the blossoms which might well cover the wound and hasten its healing.

King David bore a deep stab when his son was dying. His friends thought he would scarce recover from the wound of his going. But David rose to the occasion, covered the wound with the flowers, pointed up his hopes, and the wound healed quickly and without any angry scar.

It makes a lot of difference how a wound is treated. A wound which is kept open for long will leave a permanent blemish. Thank God for the flowers with which we may cover the wounded soul and soil until the scar is gone!

Evangelism Report

By LEONARD WHIPPLE

At the close of a tour of Florida, South Carolina, and Alabama in personal evangelism meetings, I had purchased a plane ticket to leave Birmingham, Alabama, on the 6th of December at 11:40 p.m. for Allentown, Pennsylvania. After praying about it I felt definitely that I should take an earlier flight so re-arranged the booking and left on the 2:17 p.m. plane.

After leaving Atlanta, Georgia, flying at an altitude of 17,000 feet, a man walked down the aisle and sat down not far from me. We became engaged in conversation and before long I began to talk to him about Christ. He responded by saying, "This is interesting. I want to hear more!" So he moved to the seat next to me. With the help of the Holy Spirit I related to him the wonderful plan of salvation, after which I gave my testimony of how God had changed my life and brought peace and joy to my heart when I surrendered my life to Christ.

Looking to see how he was taking it, I noticed there were tears in his eyes and his chin was quivering. I asked him if he had ever considered becoming a Christian and he nodded his head, but did not speak. Being under pungent conviction he seemingly was afraid to talk. Observing this, I mentioned the fact that God could save a person on a plane and I would be happy to pray with him.

I then asked him if he would like to pray and immediately he indicated by the nod of his head that he would. I then turned toward him as he looked straight ahead, and quietly and slowly told him how to pray, what to say, and what to expect. I began to pray and he began to repeat after me the words I said. Finally, he became so in earnest that he began to pray aloud and without my help. Soon he settled back sobbing with joy and wonderment, shaking his head. Some time later he said, "I've read in books of things like this, but never thought that I would see it happen. Especially to me!"

He began to tell me how he could see God in this trip, and how he had changed his flight from 3:30 p.m. at Atlanta, Georgia, to 6:30 p.m. Why? He

did not know until now. He said, "Why did I walk by and sit down and talk to you?" I then related to him how my flight had been changed. He saw that God had done all this to bring us together that he might hear the way of salvation and experience the new birth.

This all happened shortly after the pilot announced that we were passing over Charleston, West Virginia. The time was 8:15 p.m. As we began to descend for landing at Pittsburgh, Pennsylvania, he told me that his wife would be waiting for him at the air terminal and asked if I could please spend some time with them and relate to his wife the miracle that had happened to him on the trip. I assured him that it would be possible for me to do so because my next plane would not arrive for thirty minutes.

On entering the terminal after the plane had landed, he embraced his wife and brokenly told her of his experience. Some time later they walked to where I was waiting, and the words of the wife were so rewarding as she said, "I am so glad that you and my husband met on the plane," and that was all she could say. They told me that she and her pastor had prayed for years for her husband, and God had answered their prayers.

—P. H. Advocate

Twice Blessed Men

General Superintendent Powers

It is not difficult for the Christian to understand that when he gives of his time in prayer and personal work, or supports some activity of his church, or aids through a gift of money, others are blessed and helped. We have all been blessed in receiving God's blessings in this manner. Very probably pastors appeal to, and their people respond to, this motivation exclusively on many occasions. Too often men feel that only the recipients of their services are blessed. But God has another end in view; that is, the blessing of the giver.

If it had been a matter of power alone, God could have devised other means of supplying the needs of men. He might have so adjusted our needs to the world, and the world to our needs, that

like the lilies of the field, it would not have been necessary for us to either toil or spin. He said, "Every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." And yet God commands His children to share with their less fortunate brethren as opportunity is given. Likewise, He might have published His gospel to every creature without our aid. He might have made, in a different way, His angels to be ministering spirits sent forth to minister to the heirs of salvation. Or He might have written out the whole on the face of the heavens and made them to declare the glory of God. But He did not, and the question is, Why?

He has revealed to us the answer. Not only are the needy of this world the object of His love and concern, but the developments of the benevolent disposition of His children can be achieved in no other manner. In fact, since He could have published the gospel and fed the poor without us, He could not without our concurrence in giving secure to us the blessedness which follows those that give. We are led to believe that His main design in laying on us the necessity of giving was for our good. Therefore, when we refuse to give time, money, and our whole souls' devotion to Christ and His Church, we not only rob those who need our service, but we starve and rob our own souls. But when we do respond to the promptings of God's Spirit through His Church, we are twice blessed — blessing him that gives as well as him who receives. And "it is MORE blessed to give than to receive"!

—Herald of Holiness

HAVE YOU SENT YOUR
RENEWAL YET?

Concerning the Rallies"

(Continued from page 6)

cess. The board can plan them but you must carry them out; let us make it one hundred percent. There is no reward in dollars and cents but there are treasures in heaven awaiting the faithful.

Humbly Submitted,
Paul Miller, Pres.

Our Guardian Angels

By DR. W. B. GODBEY

That we all have guardian angels is indubitably revealed in the precious Word: "He maketh his angels spirits and his ministers a flame of fire." "Are not all these ministering spirits, having been sent forth to minister in behalf of those who shall be heirs of salvation?" — Heb. 1:7, 14. Notice here the statement "all" applied to the angelic host in connection with the encouraging statement that they are sent forth to minister in the interest of those who shall be heirs of salvation.

Oh, how the jubilant group swept down from Heaven and sang their song to the infinite delight and electrifying information of the Bethlehem shepherds!

"Hark, a glad voice the lonely desert cheers,

Prepare the way, a God, a God appears!

A God, a God, the vocal hills reply;

The rocks proclaim the approaching Deity!

So earth receives Him from the bending skies—

Sink down, ye mountains; and ye valleys, rise!

With heads inclined, ye cedars, homage pay;

Be smooth, ye rocks; ye rapid floods, give way!

The Savior comes, by ancient bards foretold;

Hear Him, ye deaf, and all ye blind, behold!"

The angels were all around our Savior during His sojourn upon the earth.

When John inaugurated Him into His official Messiahship by baptism, the Holy Spirit at once led Him away into the wilderness that He might meet Satan before whom His predecessor, Adam the first, had fallen in signal and awful defeat. Jesus fasted forty days in the wilderness; meanwhile a host of angels were around Him, giving Him heavenly communion so that His spiritual rhapsody superseded the physical sensation of hunger. They then retreated, for He must meet the devil and fight the battle alone, as He had espoused the lost cause of fallen Adam, and Isaiah (chapter 63) had already prophesied of Him as treading the winepress alone.

When Jesus had thus, single-

handed and alone, with His omnipotent arm achieved the glorious victory, the angels who had been with Him in the forty days' camp meeting preceding the Satanic assault, rallied back with congratulatory shouts. How gladly would they have stood by His side and heroically helped Him in His personal war with fallen Lucifer! For the same reason, when Eden fell into Satanic captivity and the news reached Heaven, the angelic host would unanimously have run to the rescue, but Omnipotence only could meet the emergency. The holy law had been violated, and all the heavenly host combined were utterly incompetent to bridge the yawning chasm between offended Majesty and lost humanity. Therefore the angels hung their harps on the willows and sat down to weep over ruined humanity. They were utterly surprised when the Son of God walked out on the heavenly battlements and proclaimed His espousal of the lost cause; but they again took down their harps, and tuned them to sweeter music and richer anthems, now augmenting their felicitous gaudeamus by the lofty ejaculations and thrilling, swelling peals of redeeming grace and dying love.

In Gethsemane twelve legions, a hundred twenty thousand angels, hovered around Him and were anxious to save Him from the cruel mobs, as they had hitherto frequently done, thus saving His life the three years of His ministry which was prolonged in the interest of the wonderful Bible school that He laboriously taught all this time, preparing those illiterate fishermen, who had never been to school, to launch the Gospel church.

We see the angels exceedingly prominent at the resurrection, rolling the stone away, appearing to the godly women and speaking to them, though disappearing when Peter and John arrived shortly afterwards; thus corroborating a fact underlying the Scriptures, from Alpha to Omega, i. e., woman's spiritual superiority, in the providence of God the second blessing in creation — man formed out of the earth, and woman, a metamorphism from him.

Oh, how the angels thronged the air, illuminating great Mount Olivet, from whose summit He

ascended to Heaven, accompanied by this innumerable host of angels, archangels, cherubim, and seraphim, electrifying the countless millions of celestial worlds by their jubilant shouts, melodious peals, trumpets, golden harps, and heavenly bells!

If we would believe God's Word and retrospect our lives, we would come to the conclusion that the guardian angels have been around about us all our lives. On land and sea I have repeatedly enjoyed wonderful deliverances, as I verily believe, by God's signal mercy through the instrumentality of guardian angels. We are all immortal in God's order till our work is done. Therefore we should heroically push ahead, and not make the mistake of the millions around us of quitting work to die. Leave dying with the Lord, and push ahead, losing no time.

Reader, you cannot afford to depreciate these guardian angels. Settle the matter now; utterly abandon yourself to God, leave this world behind, and by simple faith take Jesus for everything; then shout in the felicitous appreciation of your good company, your guardian angel, everywhere you go.

*"O for this love let rocks and hills
Their lasting silence break;*

*And all harmonious human
tongues*

Their Savior's praises speak!

*"Angels, assist our mighty joys,
Strike all your harps of gold;*

*But when you reach the highest
notes,*

His love can ne'er be told."

Shocking Instruction for Future Leaders

(Continued from page 7)

role of the teacher is to "help the child examine his outdated beliefs his mother and father taught him at home." Voting or majority rule also came in for discussion and was criticized as being undemocratic. These are terrifying and shocking views, especially, when we consider that they are being freely expressed in one of our schools of higher learning.

What is being taught in the universities and colleges near you? This might be an isolated case, but is it? It is time that we as Americans were taking a closer look at what is being poured into the ears of our young people, the future leaders and teachers of our nation.

—Good News Broadcaster