

Mrs. Burt Peterson  
P.D. 1  
Makoffey, Pa.

# God's Missionary Standard

Official Publication of God's Missionary Church, Inc.  
Penns Creek, Pennsylvania.

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



Volume 14

(Issued monthly, \$1.00 per year)

May, 1963

No. 9

## John Wesley: Shepherd of The Flock

By Percival A. Wesche\*

The Methodist revival in eighteenth-century England had two dynamic leaders of very different types. George Whitefield was the great orator. His messages moved the crowds like a gale sweeping over the surface of the sea. Their effect was instantly visible but not enduring. He once said of his own work that it was like building a rope of sand which was quickly washed away. John Wesley, the other great leader, built more slowly, but more enduringly. Methodism grew until it became one of the most powerful influences in the Protestant world.

John Wesley had no intention of founding a new church. Quite to the contrary, one of his great struggles was his attempt to remain true to Anglicanism and still be true to his religious convictions. Methodism grew because Wesley

had a burden for the welfare of those converted under his ministry. He realized the value of social organization. Although the thought of organizing a new church was offensive, yet Wesley was able to do in an emergency the thing which seemed best for the accomplishment of the end he had in view. That end was bringing into Christian fellowship the masses of common people who had been neglected by the Church of England, and the spreading of scriptural holiness throughout the land.

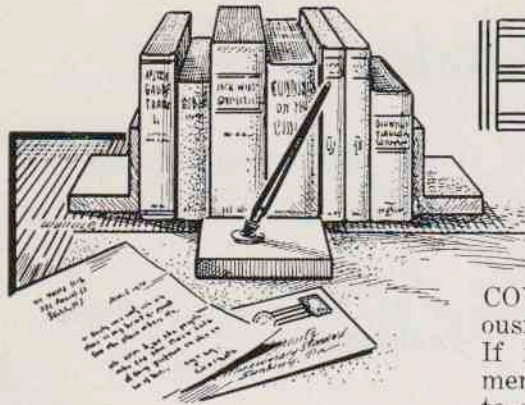
The Methodist organization grew out of Wesley's association with the Moravians in the Fetter Lane Society in London. Toward the close of the year 1739 men and women began to come to Wesley for spiritual counsel. Since he could not call in each home, he gathered them in a society which

met each Thursday evening. By 1740 there was organized the Foundry Society, the first of the great Methodist societies. To Wesley such organization was the best means of preserving spiritual life in individuals who were getting little encouragement from the clergy of the Anglican church.

As the number of societies increased and membership enlarged Wesley, quite by accident, came to use the class meeting. The society in Bristol was struggling with a debt on its chapel. It was suggested that the members be divided into groups of twelve with the leader being responsible for the collection of weekly pledges of one penny each. The plan was not only a success, but Wesley saw in the weekly class meeting a method for encouraging the spiritual welfare of those who were without regular pastoral care. Once each quarter Wesley, or one of his assistants, met with each class. If after prayer and instruction some persisted in wayward living they were excluded from the society. Admission to the meetings was by

(Continued on page 10)





# EDITORIAL

Thomas E. Frantz...

## Is There Any Room To Boast, Christian?

"Then Peter said, Lo, we have left all, and followed thee." Luke 18: 28; 28-30

Withdrawing "very sorrowfully" was the Rich Young Ruler, who had just come running, kneeling, and praying to the Master, but had seen the price of the path of Christianity to be too great. Mark 10:21... "Then Jesus beholding him loved him..." The Master could see great possibilities in the young man. Had the ruler obeyed the Lord, he may have been another rich disciple, like Joseph of Arimathea, who begged Jesus' body from Pilate, and let Him his own tomb. In contrast to the sad scene of this young man's refusal to pay the price, Peter steps forward in his customary way, and says in the words of the text to re-assure the Master that not everyone is unwilling to be faithful: "WE have left ALL and followed thee." Can we say this today?

## WHEN COVETOUSNESS STILL EXISTS TODAY

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's." Exodus 20:17, one of the Ten Commandments from the hand of the God of Israel. If we check this statement, we would discover: (a) "House" Necessity (b) "Wife" Family Relationship. (c) "Servants" Way of Life (d) "Ox" Trade and equipment. (e) "Ass" Means of Travel. (f) "Nor anything..." "THOU SHALT NOT

COVET... ANYTHING." Covetousness, the mother of every sin. If it is breaking the Commandment to "Covet" what belonged to another member of the human family, what of those who "Covet" the tenth that belongs to God? This is covetousness in the highest degree! Someone has well said: "The greatest single hinderance to the spread of the Gospel is the unconsecrated wealth of professed Christians." Can we say, "WE have left ALL..."

## WHEN CONFUSION STILL ABOUNDS TODAY

"For God is not the author of confusion (Tumult or unquietness) but of peace, as in all the churches of the saints." 1 Cor. 14:33. What produces confusion in the Church many times?

(a) **Clinging to customs**, as did the Pharisees, who allowed every elder to make so many rules, and finally composed the "Traditions of the Elders." They taught them for the Commandments of God.

Many years ago the late Joseph Smith, a very able pulpit master, sat on the platform of a certain Camp Meeting in a white suit. These were the days that a man's religion was measured by the color of his suit, it seemed. Another great evangelist severely lashed him for being such a compromiser, as to wear white in the pulpit! Some months later this same preacher went to Africa to preach the Gospel, nearly smothering in his Temperate Zone suits. He wound up buying a white linen suit like Brother Joseph Smith's, and when he returned to America, he had to make restitution to the man who first wore a white suit. Then, we all said, "Amen"!!!

There are some areas where a bow tie is considered worldly for a minister, and also some other places where a long tie is not in good repute. Mercy, Peace, Joy, Holiness... all unchanged over the years by the customs of men, places, churches, times, and eras.

(b) **Clustering in Cliques**, saying like the disciples, "They followed not us..." or stating like the Old Testament ones in Isaiah 65:5..." Stand by thyself, come not near

to me; for I am holier than thou." The noisy ones cannot get together with the quiet ones, and the rich ones scorn the poor ones. Such a sad thing!

(c) **Coming to Conflict** with  
(Continued on page 9)

## GENERAL DIRECTORY

- General Supt.** — Rev. G. I. Straub, Penns Creek, Pa.  
**Assistant Supt.** — Rev. C. William Rachau, R. D. 1, Herndon, Pa.  
**General Sec.** — Rev. Russell T. Herr, R.D., Liverpool, Pa.  
**General Treas.** — Rev. Truman G. Wise, Beavertown, Pa.  
**Foreign Missionary Superintendent** — Rev. Fred Watson, 92 East Landis Street, Coopersburg, Pa.  
**Home Missionary Superintendent** — Rev. Earl Deetz, Jr., 342 S. Diamond Street, Shamokin, Pa.  
**Foreign Missions Treas.** — Rev. Marlin Crook, 2127 Hill Street, Lebanon, Pa.  
**Penns Creek Camp Secretary** — Fred Cain, R.D. 3, Bellefonte, Pa.  
(All reservations and camp business to be sent to the Camp Secretary)

## GOD'S MISSIONARY STANDARD

Official organ of God's Missionary Church, Inc.

"A Messenger of Full Salvation."

Entered as second class matter at the Post Office at Milesburg, Pennsylvania. Published monthly by God's Missionary Church, and mailed at Milesburg, Pennsylvania.

**Editor** — Rev. Thomas E. Frantz, P. O. Box 376, Milesburg, Pa.  
**Associate Editor** — Rev. Marlin E. Moore, Aaronsburg, Pa.

**Business Manager** — Eva Bailey, Centre Hall, Pa.

All items for publication must be in the editor's office not later than the first of each month, so as to be eligible for publication in the following month's edition.

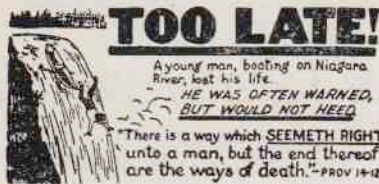
All items for publication should be sent directly to the editor. We advise that all articles be typewritten, double spaced, and typed on standard typewriter paper.

We are strictly "WESLEYAN" in doctrine and it is our aim to uphold the teaching of the infallible Word of God.

Subscription price: \$1.00 per year in advance, in the United States. For foreign countries, add 50 cents for postage.

Remittance and subscriptions should be sent to Eva Bailey, Centre Hall, Pa.

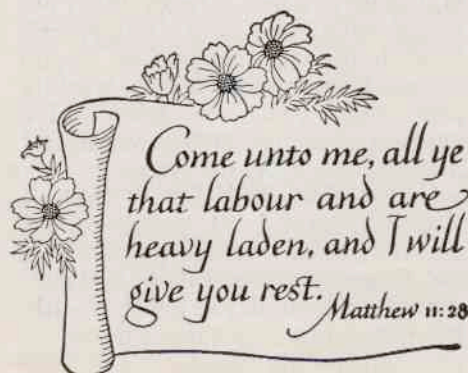




## The Tragedy of Mr. Benham

No one in our family was ever able to forget Mr. Benham, a timber buyer for an eastern lumber company, who stopped for a week at our northern Idaho homestead in the fall of 1901. We always remembered him as the bearer of the first news of the assassination of President McKinley and as the most learned and implacable atheist we had ever known. Mr. Benham could recite with persuasive dignity the main arguments of Robert G. Ingersoll. He frankly stated that he had spent most of his money and practically all of his years proving his position as an atheist. Irrevocably fixed was his position that there was no Supreme Being. There was no afterlife, and no Heaven. There was no spiritual penalty for earthly sin and likewise no spiritual reward for earthly integrity and character. Time diminishes unpleasant memories, and Mr. Benham's visit, while never forgotten, became a legend rather than a disagreeable event. Twenty-one years later this writer addressed a business convention in St. Paul, Minnesota. Entering the St. Paul hotel, my attention was drawn to a familiar-looking gray-haired gentleman. It was Mr. Benham. He remembered me instantly although it had been more than a generation since he was our homestead guest. He invited me to lunch, but surprised me when he had the meal served in his room. He noticed the query in my glance and quickly explained: "I've got a lot to say to you that is strictly private. Mr. Benham was right. He had a lot to say. His was a remarkable story and it was apparent from the start that the harried atheist had lost his former dignified aplomb. He now acted like a man awaiting a death sentence, nervous, pale and agitated. The gentleman, who was

now 71 years old, told me that he had anemia of the blood which was incurable and that he had less than a year to live. He then launched into an unforgettable story about an old lady who lay at death's door in a hospital. Mr. Benham had visited the institution to get a check-up on his own hopeless physical condition. While there the woman sent her nurse to get three witnesses to a death-bed will which she could not sign due to a paralyzed arm. Mr. Benham entered the lady's ward and got the surprise of his life. There was no question about her serious condition. It was evident that she could live but a few hours. What struck my atheistic friend was the utter serenity of this woman who had been bed-ridden for several years and was now facing the end with a smiling countenance. The nurse rapidly wrote the whispered instructions of the stricken woman for the disposal of her property. When the three gentlemen had signed the paper, the lady smiled, thanked them and said, "And now I am ready to leave this pain-wracked body and meet my Maker, my husband, my father, my mother and all my friends that have gone before me. Won't that be wonderful!" As Mr. Benham got to this point, tears started down his pale and wrinkled cheeks. "Look at me", he said in a hoarse whisper. "I've laid awake many nights since I learned my days were numbered, staring at the ceiling with nothing to look forward to except that my life would end in a handful of ashes. That's the difference between me, an atheist, and the lady I have described. She, believing, faces her final days with a smile. Here am I, a non-believer, with every moment a nightmare, facing nothing but a cold tomb."



He hesitated a few moments and then added, "I would shove my hands into a bed of red hot coals if by so doing I could secure a belief in a Supreme Being and an afterlife". Then shuddering he continued, "There is nothing more lost and bewildered than an atheist in his final months. I know because I am exhibit A". For two hours the rueful gentleman talked. He sent back his soup, untouched, likewise his filet mignon. He took a few sips of coffee but it was evident that he was vainly trying to reach something vital beyond his ability to grasp, or his mentality to fathom. He seemed engulfed in a sea of futile angles to a self-man problem which he was unable to solve. "My father was a confirmed agnostic", he said. "It was the main topic in our home from the day I was old enough to understand. It is very difficult to get away from the deep impressions gained during boyhood". He thought a moment and said, "Dad left me with a comfortable income for life. It would have been better for me if he had left me stone broke, but had instilled in my mind the most valuable asset anyone can possess—a well anchored faith in a Supreme Being and life beyond the grave". Then with intense sincerity the gentleman added, "I graduated from a great American university. Despite that fact I have built an insurmountable wall between myself and religious faith,—a wall against Christianity and its Pillar of Strength, which every believer feels every day of his life and which insures real contentment in man's final years. If you can imagine a greater failure than I have been, and still am, I wish you would name him. Forty years of time again intervened, and my final meeting with Mr. Benham had been relegated to events of the past,—until the Supreme Court handed down its strange decision in the school prayer case. I have thought a great deal about that decision and my atheistic friend ever since, and I wonder if the Court would have made the same pronouncement if the Justices of that august body could have spent one hour with Mr. Benham.

By Sherman Rogers, in  
"Christians Economics".



# Missionary Crusader's Page

## Reaching Youth for the Saviour

### The Little Fellow

Men like to be "big shots," but Jesus never manifested such an attitude. In spite of His greatness He was the perfect essence of humility. In the washing of the disciples' feet we have the Lord of creation doing the work of the **MENIAL SERVANT**. It was the work of those in the lowest positions to wash the feet of a visitor. Are you one of God's **small** servants? Is your way of appreciation, applause or recognition, and less in financial remuneration? Do you sometimes envy those who preach to great audiences, pastor large churches, receive big salaries, and ride the crest of popularity? Then, remember Jesus, washing the disciples' feet. God has no "big shots," contrary to what some seem to think!

Are you serving in a small, obscure, and difficult field where the "big" fellows never come? Do you have to struggle on alone? Then, remember that God has called you to be faithful to Him, not successful in the eyes of men! The man with but **FEW** talents who uses them **ALL** in his little way will be rewarded far more than the one with **MANY** talents who only uses **SOME** of them. If you are not willing to serve in your **LITTLE FIELD**, what will happen to it? God does not have many to fit into the **SMALL** place. Most of them are **TOO BIG** for the little (?) tasks. But the "Little" fellow is going to have his day by and by. The big guns will then be silent, and our Lord will then reward on the basis of faithfulness—not ability. "**Because thou hast been faithful in a VERY LITTLE ...now rule over VERY MUCH!**" Luke 19:17. Faithfulness over a **FEW** things will be rewarded by the **MANY** things of Matthew 25:21. "God does not ask for great men for the harvest... just 'laborers'."

—M. R. D.



### Where Do You Live?

#### 1. In the Realms of the Prince and Power of the air

- A. 1110 Blind Man's Alley (John 11:10)
- B. 16 Liars Lane (1 John 1:6)
- C. 2327 Hypocrite's Highway (Matt. 23:27)
- D. 623 Death Row (Rom. 6:23)
- E. 35 Murderers' Mile (1 John 3:5.)

#### 2. In The Realms of God's Love and Grace.

- A. 1412 Salvation Street (Acts 14:12).
  - B. 1214 Holiness Hill (Hebrews 12:14)
  - C. 619 Anchor Avenue (Hebrews 6:19)
  - D. 83 Sustaining Square (Deut. 8:3)
  - E. 419 Blessing Blvd. (Phil. 4:19)
  - F. 1618 Rock Road (Matt. 16:18)
- (Outline of message by Rev. Robin Hevalow)

### Rally Reports

**BEAVERTOWN:** Rev. Arthur Thomas spoke to more than 230 Missionary Crusaders in the February rally on "Real Happiness". Real happiness cannot be found when one seeks after worldly pleasures. Solomon tried the various pleasures of the world, but found no enjoyment. He gave himself to wine, but found that it was folly. He built great homes, and acquired great possessions, but these also brought no satisfaction. He accumulated great wealth, but his riches only caused more unrest within his soul.

**LEWISTOWN:** More than 127 braved the rain and fog to attend a Rally at the Lewistown Church on March 4. Rev. Kenneth Walter challenged us to go on to perfection and obtain the experience of holiness. Jesus prayed for each of us in John 17 to have this experience. It is so important to be filled with the Spirit of God, that we might be able to be victorious over the evil that is in the world. It is needful that our youth have the holiness experience in order that they might become established in the faith.

**NISBET:** 134 Missionary Crusaders were in attendance at the Missionary Chapel at Nisbet, near Williamsport, for the April rally. The more-than-capacity crowd filled every pew and also occupied some of the standing room! It was a joy to sing "The Windows of Heaven Are Open," and to have the Spirit of the Lord descend upon the group. Rev. J. T. Carroll brought a message on the subject: "**Choose ye this day whom ye will serve.**" Instrumental numbers by Francis Cooley and Mrs. Miller were uplifting, also.

—Rev Alvin Shaffer, Reporter.

Don't Fail To Attend

**THE SECOND ANNUAL**  
**MISSIONARY CRUSADERS**  
**DAY**

Saturday, June 15, 1963

at

**GOD'S MISSIONARY**  
**CHURCH of MILLMONT, Pa.**  
(4 Miles West of Mifflinburg  
on Route 45)

**3 SPECIAL SERVICES**

10:00 a.m. Call to Worship  
2:00 p.m. Special Missionary  
Rally with Miss Pearl Fishel  
from South America.  
6:30 p.m. Evangelistic Rally  
Special Music Special Singing

**COME! PRAY! COME!**

Stay all day!



# HOME FISHPO ARY ITEMS-CHURCH By NSION NEWS

## Letter From Arkansas

Tichnor, Arkansas

March 11, 1963

Dear Editor:

Greetings in Jesus Name! This finds Nady enjoying the blessings of the Lord. We have just closed a two weeks meeting, and the Lord came down in a mighty way and stirred souls that have been sleeping for sometime. Rev. Paul Merryman from State College, Pa., was our evangelist, and he did a wonderful job in delivering the messages. God really blessed Him, and there were thirty or more at the altar seeking the Lord.

Churches from other places came and worshipped with us, and people were moved, some walking in the light. I feel that this meeting will not fade out soon.

The closing Sunday was a joy to behold. The Spirit took charge, and without preaching, the altar was filled with folks, crying and pleading with God. One came to the altar that had been backslidden for years. We request the prayers of God's people everywhere that we may continue this good work.

The Sunday School had 58 in attendance last Sunday, and revived interest has resulted in the prayer meeting's being started again. Our cups are running over with joy. It has taken several years to work up to where we are now. We appreciate the good folks out in Pennsylvania, and the help they have given. We recommend Brother Merryman to any Church that wants the old time Gospel preached. We feel the Lord is coming soon, and Today is the Day of Savation. We covet the prayers of Christian people for our work at Nady.

Yours, "Serving the Master,"  
Rev. Henry Tharp

**Editor's Note:** We are happy for the good revival at Nady, and trust that it will continue to flourish, and result in the Church rising higher than ever in the Grace of God.

## Penns Creek Camp Tabernacle Under Construction

Ground-breaking services were held for the new all-steel camp tabernacle of the Penns Creek Camp early in April, and at this writing (April 16) the contract has been let, and by the time the reader has this item in his hands actual construction of the tabernacle will be a reality.

Size of the new building is to be 80 feet by 128 feet, with a clear span, and no posts. Comfortable, air-ventilated, the new tabernacle will replace the old one, destroyed by fire in the Spring of 1962.

Naturally, there is much expense connected with this effort, but our desire is to spare nothing to bring the Gospel to the people of God, and to a waiting multitude about us.

If you have not paid your pledge, made at the 1962 Camp, address it at once to:

Rev. Marlin E. Moore  
P. O. Box 28, Aaronburg, Pa.



Shower-room facilities. Drum of water is located under thatched roof. Boy to right of missionary is a mission helper, the other lad is a day school student.

"If I gain the world, but not the Savior, Were my life worth living for a day... Godai, bedding-inos, weighing cattle and doing, janitor work. Very seldom did I spend as much as a nickel. Well do I remember going to the post office and opening my first savings account with a deposit of five dollars. When at last I left home for good at the age of seventeen, I had



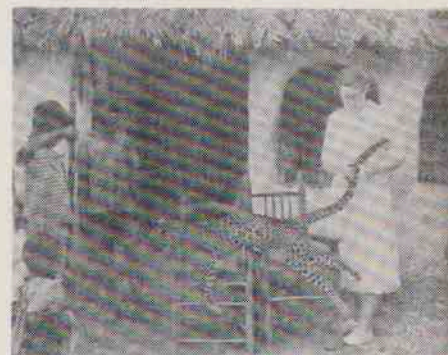
## "Missionary Mothers"

*I never see God's called ones set  
their faces  
For foreign land, and dim, far-  
reaching shore,  
But what I think: "Once more,  
some mother,  
Hannah-like, hath given from her  
store  
Her heart's most precious gift;  
that over there  
Some other lives might be more  
fair.*

*Some mother, who—in years now  
gone—  
Was faithful to the mother's many  
tasks;  
Leading, setting pace for little feet,  
Teaching, answering questions  
childhood asks.  
And so, through years she labored  
on, unknowing  
That in her care, God's missionary  
was growing.*

*And when, in distant lands they  
seek and win  
Dear heathen souls, with darkest  
sin bowed down,  
I think of her, who mothered God's  
own servant,  
And see another star in Mother's  
crown.  
So, while you praise our mission-  
aries and others,  
In honor most of all the Mission-  
ary Mothers.*

—Author Unknown



Leopard shot by natives near village.



## THE JOURNEYS OF THE CHILDREN OF ISRAEL—A BIBLE STUDY

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

Study No. 13

(SEE Genesis, 26 and 27)

With the victory of the wells fresh in his memory, Isaac has now to face a **very serious and heart-breaking problem**: that of seeing a son of his become hopelessly entangled with an ungodly woman. Verse 35 says: "Which were a grief of mind unto Isaac and Rebekah". The marginal translation reads, "... A bitterness of Spirit." We might examine this tragedy to see what may have caused it:

(1) Was it because Esau had waited until he was 40 years old to marry? Some authorities will tell us that. However, remember that Isaac was also forty years old when he married Rebekah. Esau might have been 40 years old physically, but in choosing a wife of the ungodly Hittites, he showed he was not 40 years old in wisdom. He well knew the curse God had pronounced on these characters, but he went against his parents and God in his desire.

(2) Was it not rather that Esau was living "true to form", for hadn't he lightly esteemed his glorious birth right, in selling it for the proverbial "mess of pottage"? Surely a man that would fail to evaluate sacred things would care little about the wishes of both parents and God.

(3) Joseph Parker, great Bible Expositor, says that Esau had been "given up" by his mother previous to this foolish choice and act, so what more could we expect of a man who had even been a disgust to the mother that bore him. Mothers have secrets about their children that they tell no other person, and nobody knew Esau better than Rebekah.

Turning now to Chapter 27, we see Isaac is old and tired of physical problems and weary with life. He sends for the older son, Esau, and requests for a meal of venison, so that he may eat thereof and "... That my soul may bless thee before I die..." (Vs. 4). Isaac is near the river, and wants to get his affairs in order, and

could not die without dispatching his blessing on the older son, as was the old Jewish custom. Rebekah hears the request for venison, and as already noted, she feels Jacob is the one who should rightfully receive this additional blessing, and soon the scheme is fully planned. As Esau goes for the venison, Rebekah tells Jacob of the dying blessing's heir about to descend on Esau, and that Jacob should kill two young goats and bring them to his mother.

Jacob reminds his mother that Esau is a very hard man to imitate, as he is a very "hairy man." Rebekah sends him, nonetheless, and the clothes of Esau are made ready, the kid's skins tied on his arms, and Jacob is pushed into Isaac's presence with the savoury meat and bread, prepared not from venison, but from goat meat. The old man on the bed stirs at the approach of his son, and because his eyes are dim, he asks which one it might be. Jacob lies and says he is Esau with the "savoury meat" and that he has come for the dying blessing of the old man. As he comes near, Isaac—though blind—says: "The voice is Jacob's voice, but the hands are the hands of Esau." (Vs. 22) Thus deception from that time has been described. Isaac questions the boy again, but Jacob firmly swears that he is Esau, so his father eats of the meal, and calls Jacob closer to kiss him, smelling the raiment of Esau, he says: "See, the smell of my son is as the smell of a field which the Lord hath blessed." (Vs. 27) And so the blessing is given to Jacob, and a good one it is, too, but we'll have to wait until next time to see what it is.

various pleasures of life found no enjoyment. He gave himself to wine, but found that it was folly. He built great homes, and acquired great possessions, but these also brought no satisfaction. He accumulated great wealth, but his riches only caused more unrest within his soul.

for the San

WISTOWN: More than

## What Is A Temptation?

But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin... James 1:14, 15.

It is not a sin to be tempted! Temptation is the normal experience of every individual. Temptation is desire. To seek good things for a wrong use is to be tempted to evil. It is not sin to desire food, but it is sin to obtain it illegally, or to overindulge in it. It is not sin to desire to make money, but it is sin to use it for evil purposes. It is yielding to temptation which constitutes sin, for James says, "...when lust hath conceived, it bringeth forth sin." Sin is an attitude before it becomes an act. Before one steals—one covets; before one kills—one hates.

The most frequent use of the word "temptation" in the Bible does not imply anything evil, but means to be "tested." We try to prove the worth of an article by testing it, by subjecting it to strain. If it does not stand up under the test it is rejected.

We can go where temptation is—or we can avoid unnecessary temptation. A little girl walking through a lady's beautiful flower garden, was asked why she held her hands so tightly behind her backs. She replied, "Because my hands want to pick those flowers all the time, so I put them where they can't see them." There is a great difference between being "overtaken in a fault" and running after it. For instance, when Judas began to covet the few coins in the disciples' purse, he should have resigned as treasurer immediately!

To answer your own prayer, "Lead us not into temptation," you must simply follow Christ, for He will Not lead you into temptation.

—M. R. D.

THOT: "We cannot avoid temptations, but we can overcome them."



# THE FISHPOOLS OF HESHBON

By FRED T. FUGE

Part 9

Chapter 7:4

*4 Thine eyes like the fishpools in Heshbon.*

Heshbon was once a celebrated city beyond the Jordan, and its wonderful fish-pools were deep, broad and spacious, and were filled with various kinds of fish. They were royal fish-pools and royal fish, and no one could go there to fish, but people of royal blood.

Sometimes these pools were agitated by storms, and torn by the wild winds that swept down from the mountain side. Sometimes they were dark and shadowy, but generally, they were calm, tranquil and inspiring. By day in the glorious light of the sun the waters would glitter like gold, and by night in the light of the moon, they would change to silver.

The appearance of the waters in the fish-pools of Heshbon, depended largely upon the outside influences that were brought to bear upon it. So, when the Bridegroom said to the Bride, "Thine eyes are like the fish-pools of Heshbon" He meant to say, that her vision was subject to change. Once it was dark and cloudy, agitated and disturbed, but a change has come over thy vision. Your outlook on life has been absolutely changed.

This most certainly is all true of the Church of Jesus Christ. Her eyes were once blinded by sin, her vision was distorted, the outlook upon the world dark and threatening like the dark and troubled waters of Heshbon. Who has not seen fire and thunder and storm in the eyes of the wicked man? The eyes are watch-towers through which the soul looks out upon the world.

I have said in a poem on my father:

When he got mad his face turned red,  
And every hair stood on his head,  
His eyes flashed fire, his body shook,  
And the very devil was in his look.

But blessed be God, the grace of the Lord Jesus Christ can change

your eyes, and give you a better vision.

"I have seen the sea lashed into grandeur that moves the soul of the dullest. But I remember that it is not the billows, but the calm level of the sea from which heights and depths are measured. When the storm is passed, and the hour of calm settles over the ocean, and the sunlight bathes its smooth surface, it is then that the surveyor and the astronomer will take the level from which to measure all terrestrial heights and depths."

So, it is not the storm-clouded, disturbed and threatening eyes that is referred to in this text, but the changed eyes, eyes that sparkle with the glory of the Son of Righteousness, and shines with the calm, sweet purity of heaven.

"Thine eyes are like the pools of Heshbon," tranquil, calm, peaceful and glorious to behold. CHRIST sees all this in the vision of His beloved Church, His Bride.

## Free From Worry

When I was a boy, I managed somehow to get possession of two settings of eggs. A farmer's wife very kindly loaned me a couple of hens. From the sale of chickens and eggs, in due time, I bought a cow. Before long, I saved enough from the sale of milk to purchase two pigs. I turned everything I could into money and saved as much as possible.

Sometimes I got a few cents for lighting lamps, sawing wood, hoeing corn, carrying coal, bedding cows, weighing cattle and doing janitor work. Very seldom did I spend as much as a nickel. Well do I remember going to the post office and opening my first savings account with a deposit of five dollars. When at last I left home for good at the age of seventeen, I had

saved eighty dollars with which to start life.

I went to work in an office at a salary of eight dollars a week, and I felt at once that my fortune was made, for eight dollars seemed a lot of money to me then. In a systematic way I commenced to save what I could. Sometimes I lived on five dollars and put three in the bank. Occasionally I made four do and saved four. Every week I saved at least one quarter of my income.

Finally I had saved enough to go to college for one year. The following summer I became a colporteur, and by the fall I had saved sufficient for my second year. By working all the next summer, I put away enough to attend seminary. For three years I went without breakfast, and earned what I could during the summers. Thus I worked my way through a five years' course of study.

I have never smoked, and I have always been a teetotaler. Thus I have saved thousands of dollars that others have wasted. All that the unsaved spend on dances, card parties and shows, the Christian saves. Cigarettes alone consume a small fortune in a lifetime. It is the Christian who has money to give to God's work. He does not use it on the pleasures of the world.

Those who save never want. No man should live up to the full amount of his income. He should set aside a definite sum each week. Then he will have something for a rainy day. I know men who in days of prosperity earned far more than I ever have and yet today they have nothing. The man who spends all he gets is a bad manager.

When my wife and I started housekeeping, we furnished the kitchen and one bedroom. That was all. Oh, yes, we could have gone down town and bought on the installment plan like many others, but it was against our principles to incur debts. We paid as we went. For months our dining room was bare. We made what we already had do. Finally we were able to save enough to buy dining room furniture. Thus little by little we got what we needed. Many an auction sale did I attend in those days in order to buy cheap. But when at

(Continued on page 8)



## Wedding Bells

The wedding ceremony of Mr. Aldean Sauflay of Chambersburg, Pa., and Miss Ellen Bressler of Dalmatia, was solemnized on Tuesday, January 1, 1963, at 2:00 p.m. in the Oriental Missionary Society Church at Cap-Haitian, Haiti, in the West Indies. Both the bride and the groom are missionaries there with the Society, and working at Radio Station 4VEH. Rev. and Mrs. Charles Sauflay of Chambersburg, parents of the groom, and Mrs. Bessie Bressler and Miss Mary Bressler of Dalmatia, the mother and sister of the bride, all went to Haiti to attend the ceremony.

Miss Mary Bressler was the maid of honor; Mr. Edwin Moore of the staff of Radio Station 4VEH served as best man; Miss Carol Lund, daughter of Rev. and Mrs. Paul Lund of 4VEH, was flower girl. The ceremony was performed by Rev. Glenn Barnett of Petit Goave, Haiti, assisted by Charles Sauflay, father of the groom. Miss Valeene Hayes of Jefferson, Oregon was the organist. Soloists were Mrs. Trudy Lund of 4VEH and Mrs. Janice Barnett of Petit Goave, Haiti. Ushers were Mr. Kent Ragsdale and Mr. James Wallace of the 4VEH staff.

Some unusual features of the ceremony made it beautiful and impressive. Upon the bride's arrival at the front of the Church, the groom sang to her the lovely wedding song, "Because." Following the opening prayer, Mrs. Trudy Lund sang, "Together with God." The Bride and groom gave their vows to each other by memory. As they knelt for the nuptial prayer and benediction, Mrs. Janice Barnett sang "O Perfect Love." At the close of the ceremony the bride and groom faced the congregation and each gave their testimony as to God's providential leadings in their lives. This was translated into Creole by Rev. Napoleon Etienne of Port-au-prince, Haiti, for the benefit of the Haitian people. The closing prayer was made by Rev. Doucet Alavarez, pastor of the O. M. S. Church.

The wedding and reception following was attended by hundreds of guests, including several visitors from the United States, many American missionaries in Haiti and

a large number of Haitian friends. On the following day the couple left for Port-au-Prince, Haiti, where they spent their honeymoon. They will continue to reside at Cap-Haitian, Haiti.

Mr. Sauflay is a graduate of Chambersburg High School. He also attended Huntingdon College, Indiana, and Peabody Conservatory of music, Baltimore. Mrs. Sauflay graduated from Lower Mahanoy Township High School, attended Intercession City Biblical College in Florida, and graduated from Transylvania Bible School at Freeport, Pa., in 1958.

—Miss Mary Bressler, Reporter

## Free From Worry

(Continued from page 7)

last our home was furnished, we owned it all.

Most people these days live above their income. They are driving an automobile on a bicycle salary. Perhaps they have been getting on nicely and then they want a new home, new furniture, a new car, new clothes, etc., anyway they mortgage what they have, or begin to pay heavy interest, and all they earn has to go for payments, so that they have nothing to give and nothing to save. And instead of enjoying life, they are miserable. Debts stare them in the face, and by the time they get them all paid and own what they have, they have grown old and their best days are past. Thus they are compelled to leave to others what they should have enjoyed themselves.

It is responsibility that kills men—not work. No one ever dies from overwork. Men die from care and anxiety. They become prematurely old from bearing unnecessary responsibilities.

In my mind debt is a sin. The Bible injunction, "Owe no man anything," is not only a command, it is good advice. No man has any right to spend what is not his. Borrowed money means borrowed trouble. Men who save are seldom, if ever, in debt.

If you have been involved, my friend, then, if I were you, I would start out at once to get rid of your obligations. To increase your income would not help at all, for if you have never learned how to save, you would simply spend

## When I Am Old



Lord, keep me sweet when I grow old,

And thing in life seem hard to bear;

When I feel sad and all alone,  
And people do not seem to care.

O keep me sweet when time has caused

This body, which is now so strong,

To droop beneath its load of years,  
And suffering and pain have come.

And keep me sweet when I have grown

To worry so, at din and noise;  
And help me smile, the while I watch

The noisy play of girls and boys.

Help me remember how that I,  
When I was younger than today,  
And full of life and health and joy,  
Would romp and shout, in happy play.

Help me to train my heart, each day,

That it will only sweetness hold;  
And as the days and years roll on,  
May I keep sweet, as I grow old.

O keep me sweet, and let me look  
Beyond the frets that life must hold,

To see the glad eternal joys;  
Yes, keep me sweet, in growing old.

—Mrs. J. O. Hazard

more, and be worse off than ever. What you need to do is to cut down expenses. Sell everything you cannot afford to keep, get rid of your unnecessary payments, come down in life a bit, and start all over again. And this time start right and keep right. Possess just as little as possible, and then you will have plenty to give, save and enjoy.

Above all, let Jesus manage your life. Receive Him as your own personal Saviour and take everything to Him in prayer. Put Him on the throne of your heart and make Him the Head of your home. Then and then only will you be free from worry.

—Oswald J. Smith, Litt. D.



## My Heart Is Fixed!

By Frances B. Erickson  
I would not change this walk of faith

For one of groping doubt;  
No creed or dogma could attract  
That leaves my Saviour out!  
No bloodless cross could set me free

Or satisfy my soul;  
It took the Fount of Calvary  
To make this sinner whole;

I want for nothing but His smile,  
And grace to meet each day  
With quietness and expectancy—  
He answers when I pray!  
My heart is fixed—my faith unmoved

By skeptic's mocking jeer;  
For, oh, His presence is to me  
A taste of heaven here!

## Is There Any Room To Boast, Christian?

(Continued from page 2)

more emphasis on the lesser matters of the spiritual world, than in the matters of the deep things of God. Hear Jesus on this subject: "But woe unto you, Pharisees! for ye tithe mint and rue and all manners of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone." Luke 11:42.

(d) Counting the Cost of doing the complete will of God in the Community too great a sacrifice. Building churches, educating ministers, supporting missionaries... too costly.

Can we truly say, "Lo, WE have left ALL..."

### WHEN CONSECRATION IS SO IMPERFECT

Our thoughts of Consecration are oft entwined around ideas of houses, farms, pocketbooks, and a trip to the darkest jungles of Africa. While any or all of these MAY be involved, it means much more. "Who then is willing to consecrate (Margin—"Fill his hands") unto the Lord this day." 1 Chron. 29:5. "Fill his hands"—a big job. Entwining your will around the will of God, merging your will with the divine, becoming lost in the fulness of God—all of these describe the relationship of full consecration.

—Thomas E. Frantz



## "Touch Not Mine Anointed"

(Continued from page 12)

"Well, sir, those dying words sounded in my ears from the grave. Even in my dreams I seemed to hear the words, 'Touch not mine anointed, and do my prophets no harm.'"

"Those words followed me until I more fully realized the esteem in which Christ holds those men who have given up all for His sake, and I vowed to love them evermore for His sake. Since that day, sir, I have talked less than before, and have supported my pastor, even if he is not an extraordinary man. My tongue shall cleave to the roof of my mouth and my right hand forget her cunning before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not, I cannot, join you, sir, in the scheme that brought you here. And, moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are and pray God that the thought of your heart may be forgiven you."

This decided reply put an end to the visitor's efforts to get a minister who could make more stir, and left him free to go about his own work of laying out roads and building hotels.

There is often great power in the little word "No," but sometimes it requires not a little courage to speak it resolutely, as did the "silent" deacon.

—Bible Friend

## Cheer for Old Age

They call it going down the hill  
When we are growing old,  
They say in mournful accents  
That our "tale is told";  
They sigh when talking of the past,  
The days that used to be,  
As if the future were not bright  
With immortality.

But, oh, it is not going down;  
It's climbing high and higher,  
Until we almost see the mansion  
That our souls desire;  
For if the natural eye grows dim,  
It is but dim to earth,  
While the eye of faith grows keener  
To perceive the Saviour's worth.

Who would exchange, for shooting blade,  
The waving golden grain,  
Or when the corn is fully ripe,  
Would wish it green again;  
And who would wish the hoary head,  
Found in the way of Truth,  
To be again encircled with  
The sunny locks of youth?

For though, in truth, the outward man  
Must perish and decay,  
The inward man shall be renewed  
By grace from day to day.  
They who are planted by the Lord,  
Unshaken by their root,  
E'en in old age shall flourish still,  
And still shall bring forth fruit.  
—Unknown



### NORTHWEST ARKANSAS CAMP

Date.....June 27— July 7  
Evangelist.....Dr. Dale Yocum;  
Overland Park, Kans.  
Youth Worker.....Sis. Mamie Alvine  
Children's worker.....Sis. Una Holmes.  
Place.....On Campus of Holiness Bible School Gravette, Arkansas  
Rooms available on campus.  
Write Leona Davis, Gravette, Ark. for reservations. Camp supported entirely by free will offering.



## John Wesley: Shepherd of The Flock

(Continued from page 1)

ticket. Wesley believed that an enduring church must be a pure church. While he did not demand doctrinal conformity for entrance into a society, he did require godly living to remain in fellowship.

In 1742 a new means of helping his people was found. Only a few Anglican clergymen were willing to minister to his followers. By using lay preachers he was able to answer the call of the masses for the gospel message. These men knew the hearts of the laborers—they spoke their language. The lay preachers were not allowed to wander aimlessly over the country, but were assigned to circuits under the direction of "assistants." Wesley served as general superintendent of the entire organization. The itinerant preachers were not treated as servants, but as sons in the Lord. Although uneducated they were encouraged to set aside a regular time each day for reading, and to form the habit of study. Wesley gave them the advantage of his superior training through periods of counsel and advice. In 1744 the first conference of Methodist preachers was called. Through these annual conferences Wesley gave continual spiritual and administrative guidance to his growing societies.

A final feature of the organizational genius of Wesley came on February 28, 1784, when he executed his Deed of Declaration. Up to this time much of the property of the societies had been held in his name and, central authority rested on his shoulders. Now one hundred members of the conference, the Legal Hundred, became the constitutional body having full power to hold property and carry on the work of the conference. In this way the Methodist Societies became a continuing organization even after the passing of its first leader.

Wesley possessed other personal qualities of exemplary leadership, his message was directed to the individual. One listener said, "This man can tell the secrets of my heart...I thought he spoke to no

one but me." Although highly educated Wesley spent most of his ministry preaching to common men. He believed, however in expanding his efforts where they would bring the largest returns. He left untouched many of the sparsely settled regions and concentrated his efforts on the rapidly growing, thickly populated, industrial areas of southeastern England.

Another admirable characteristic was that Wesley planned his work and then made every reasonable effort to keep his appointments. This was closely bound to Wesley's willingness to work. From the time of his conversion in 1739 until his death in 1791 he traveled more than 250,000 miles and preached 42,400 sermons, or an average of more than 15 per week. Another quality retained by Wesley was his ability to engage in theological debate without holding personal animosity. As a prophet of Arminianism he became engaged in heated debates with such champions of Calvinism as Toplady, Lady Huntingdon, and George Whitefield; but when the clouds of theological battle had rolled away, the spirit of friendship still remained.

John Wesley was truly God's man to serve as a shepherd of His flock.

\*Professor of Church History, Asbury Theological Seminary, Wilmore, Ky.



### Fountains of Truth

Beware of anything that causes you to love the world more and God less.

He who conquers the other fellow and fails to conquer himself has lost the battle.

If your courtship is based on good looks more than true love,

your marriage may go on the rocks when the good looks give out, or even before.

He who refuses to be disciplined in the right may have a lot of court cost to pay later on.

The bottom dollar may be the one that some people spend the most wisely, as it may show them how near broke they are.

Riotous living will bring one to the swine pen sooner or later.

To be a witty man may bring one a lot of favorable comments, but no one goes by the way of wit to heaven.

Shallow thinking may be the easiest way through life, but it never takes one to greatness, usefulness, honor and renown.

One may accumulate a great deal of knowledge, but if he just stores it away, and puts it to little or no use, it is worth little to himself and others.

Some people with plenty of money live in poverty, as they just hoard it away and won't use it, waiting for "the rainy day."

Pride may bring you some favorable comments from lots of people, but it will keep you out of heaven.

God never sets His approval upon anything that is wrong, why should I?

High-pressured evil, like a storm, will show a lot of damage later on.

When a church loses the spirit of prayer, praise and testimony, then you will behold empty altars and see no souls getting to God.

People do not backslide praising God sincerely and praying fervently.

Sometimes the best tree is clubbed the most, therefore don't weep and sigh because you are clubbed.

If there is bitterness in your heart, there is only one thing that can take it out—the marvelous grace of God.

If you delight in making people feel bad you are feeding on cheap stuff.

Multitudes of people keep plenty of food in their stomachs, but their souls are starving to death for spiritual food.

Walter E. Isenhour,  
Taylorsville, N. C.



## SUBSCRIPTIONS!

### Subscriptions!

#### Subscriptions!

The past Conference year has been a good one for the STANDARD, for we had a greater gain in financial stability than in all the fourteen years of the publication's history. However, the printing and mailing expenses, the cost of halftones, drawings, and other incidentals have pushed back into the red ink. We hope that many of you whose subscriptions have expired will renew right away so that we may continue to make progress in this respect.

Pastors, check your congregation every few weeks, and see if there are not more people who should be receiving it in your group. Have your Youth Group send it to all the local institutions: Library, Hospital, Jail, County Home, Rest Home, Doctors' Offices, etc. You would be surprised how many people have time to read when in any of the above places. They may even be converted, if you will be faithful to provide the open door of the printed Gospel.

Send all material, intended for publication, to the Editor. All subscription money, inquiries as to subscriptions, changes of address, etc., should be sent to the Business Manager, Miss Eva Bailey, Centre Hall, Pa.

## When Sending Articles

(1) Only typed, double-spaced articles can be received for publication. Use only one side of a standard typewriter sheet, please.

(2) Check and re-check your spelling, punctuation, sentence construction, and scriptural quotations carefully before sending the item to the Editor for the paper.

(3) Remember, the Editor approves of every article sent out under his signature, even if he does not completely agree with everything contained therein. Some articles appear for the purpose of stirring your heart, others to comfort the weary, and still others to challenge the saints to greater activity. Take every item in the

proper spirit in which it is written, and you will be blessed.

(4) All items shall be in the Editor's hands the first of the month preceding publication to be eligible for the following month's issue. We cannot alter this requirement, please.

(5) GOD BLESS YOU ALL RICHLY.

that published it.



## A New Version of The "Ninety And Nine"

There are ninety and nine that safely lie  
In the Shelter of the fold;  
But millions are left outside to die,  
For the ninety and nine are cold,  
Away in sin's delusive snare,  
Hastening to death and dark despair  
Hastening to death, and none to care,  
For the ninety and nine are cold.

"Lord, Thou hast here Thy well-fed  
sheep;  
Are they not enough for Thee?"  
But the Shepherd made answer,  
"Million sleep On the brink of eternity—  
And these My sheep within the fold  
Care not for the dying in sin's stronghold  
Care not for the dying outside the fold,  
On the brink of eternity.

But none of the ransomed ever knew  
How the heart of the Shepherd did  
yearn;  
Nor the travail of soul that He passed  
through  
For His sheep without concern.  
For no other way had He to reach  
The millions of earth His way to teach,  
The millions of earth except through  
each  
Of His sheep without concern.

Ah, ninety and nine, dost thou hear  
His voice  
Forth then to the work so great;  
Beyond life's span there is no choice  
For those outside the gate.  
If they're brought at all, it must be now,  
Then ninety and nine, don't question how,  
O sheep of Mine, go quickly thou.  
Else for them—and you—too late.

—Thomas E. Stephens.



## In The Hour of Sorrow

BREON, BENJAMIN. Born at Rock, Benner Township, Pa., December 5, 1898, he was the son of Andrew and Ellen Graden Breon. In 1919 he married the former Isabella Shay, who died in 1945. Surviving are these children: Mrs. Samuel McKinley and Laird Breon, both of R.D. 3, Bellefonte; Mrs. Paul Ishler, Milesburg; Mahlon Breon of R.D. 2, Howard; and Vincent Breon, State College.

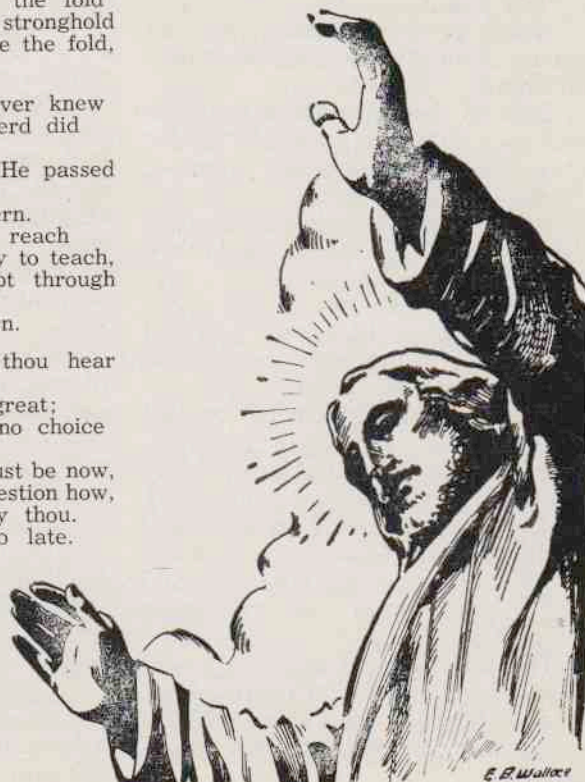
He is also survived by 11 grandchildren and these brothers, and sisters: Mrs. Emma Walters, Doyle Breon, Miles Breon, Mrs. Irene Hampton and Miss Violent Breon, all of Bellefonte; Paul Breon, Altoona; Calvin Breon, Lamar; Robert Breon, Pleasant Gap; and Kenneth Breon, Milesburg.

Funeral services were held from the Wetzler Funeral Home at Milesburg, April 8, at 2:30 p.m., with Rev. Kenneth A. B. Wells and Thomas E. Frantz, officiating. Burial will be in the Treziulny Cemetery.

It was the privilege of the writer to often visit with Brother Breon, and pray with him. He planned to be at the Church In The Valley services the very Sunday he lay in state.

—Thomas E. Frantz

*"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."*





## "Touch Not Mine Anointed"

Deacon Lee, who was a kindly silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly lay-member, who was laboring to create uneasiness in the church, and especially to drive away the preacher.

The deacon came in to meet his visitor who, after the usual greeting, began to lament the low state of religion and that there had been no revival for the past three years.

"Now, what do you think is the cause of things being dull here? Do you know?" He persisted. The deacon was not ready to give an opinion and, after a little thought, frankly answered, "No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle appeared in the eye of this troubler in Zion and, taking courage, he asked, "Do you think his sermon on 'Their eyes were holden' was anything wonderfully great?"

"No, I don't."

"Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if he had been shot, and in a tone louder than was his wont, he shouted, "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, "that one cannot find out what you do mean."

"I talked enough once," replied the old man, rising on his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and ever since that I have walked softly before God. I then made vows as solemn as eternity, and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, I'll tell you. I was drawn into a scheme just like this of yours to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the Gospel. I and the men +

mit I was other admirable characterized our as that Wesley planned, scientist and then made every r. God's ser? effort to keep his at holy mats. This was closely boy work, and Wesley's willingness to work, work end time of his conversion in lived. Well his death in 1791 he t on the chariot "an 250,000 mile a half dozen of us taunting him for his weakness, while we hung on as dead weight to the wheels. We hunted him like a deer until, worn and bleeding, he fled into a covert to die.

"Scarcely had he gone when God came among us by His Spirit to show that He had blessed the la-

my spirit in a terrible bereavement, and who had, until designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him?" "God pity me," I cried, "what have I done!"

"I confessed my sins to that meek woman and implored her, for Christ's sake, to let me kneel before His dying servant and receive his forgiveness. What did I care then whether the pews by the door were occupied or not? I would gladly have taken his whole family to my home forever, as my own flesh and blood. But no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes and said, 'Brother Lee! Brother Lee!'

I bent over him and sobbed out, 'My pastor! My pastor!'

"Then raising his thin white hand, he whispered in a deep impressive voice: 'Touch not mine anointed, and do my prophets no harm.'

"I spoke tenderly to him, and told him that I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he found Christ. But he was unconscious of all around; the sight of my face had brought the last pang on earth to his spirit.

"I kissed his brow and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm!'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days but, like a heroine, she said, 'I freely forgive you, but my dear children, who entered deeply into their father's anguish shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, and He will care for us.'

(Please Turn Back To Page Nine)

## And

bors of His respected servant. Our hearts were broken and our wayward children converted. I resolved to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons which, like long-buried seed, had now borne fruit. But God denied me that relief that He might teach me a lesson every child of His ought to learn—that he who touches one of the Lord's servants touches the apple of His eye.

"I heard that my pastor was ill and, taking my oldest son with me, set out to see him. It was evening when I arrived and his wife, with the spirit any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said—and her words were arrows to my soul—'He might be dying, and the sight of your face might add to his anguish.'

"'Has it come to this,' I said to myself, 'that the man whose labors had through Christ, brought me into His fold, who had consoled

**Do My Prophets  
No Harm"**