



# 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. 12

## *Samuel Logan Brengle — Salvation Army Apostle of Holiness*

By E. W. Lawrence (London)

Do the various phases of our spiritual pilgrimage happen just by chance, or are they part and plan of the purposes of God? Samuel Logan Brengle, a child of the far west of America, who rose to be a Commissioner in the Salvation Army, and a world-wide evangelist, believed that God was the divine strategist. The strategy of God surpasses all human knowledge and imagination, and Brengle was an ardent believer in it. He himself once wrote: "His vast plans and marvelous ways are beyond our comprehension, and nothing is more fascinating or sobering to the human mind, and joy-bringing to the Christian heart, than to study God's ways in history and the manner in which He outwits His foes and brings about His greatest conquests. Think alone of His strategy in outwitting Pharaoh and bringing forth His people from under the iron bondage of Egypt, through the mountainous wilderness and the barren desert to the Promised Land! The history of the church through the age is replete with such marvelous ways of God." This divine strategy is illustrated in the life of Commissioner Brengle himself, and he rose to be one of the greatest preachers of holiness which his age has produced.

He was converted in his thirteenth year in a Methodist church in Illinois. This is how he described it sixty-one years afterwards:

"For five nights I had been at the penitent form blindly seeking and waiting for the ecstatic thrill, the touch of fire, the vision, the rapture, or some other flaming emotion which others said had come to them, but I waited in vain. Then, without emotion, I gave myself to God and rose from my knees. I had put my hand to the plough, child as I was, and, while I may have cast some sideways glances, I have not looked back through all these years."

The witness of the Spirit came later. It was during one night on the desolate, windswept prairie road, under the twinkling stars, as with his mother he walked to the prayer meeting. "It was then the touch came. It was not a thrill, a vision, an ecstasy, a rapture—it was peace, assurance, blessedness, a sense of God's acceptance and favor which pervaded my whole inner being like a sweet perfume, like a gentle, diffused warmth. 'Blessedness' is the one word which best expresses my feelings at that moment."

Then there came, alas, a falling into doubt and disobedience. Something within flamed up, and the spark became a blaze. He lost his temper in an argument with a school friend. The peace departed. He discovered that something within—he later knew it to be the old carnal nature—had led him into this place of defeat. "For the next ten years, with no one to enlighten

me, I found myself entangled very largely in the experience Paul describes in Romans 7." Work in the Sunday school, college, Y. M. C. A. and church choir followed, and even though he led a number of his fellow students to the Saviour, "all the time I was conscious of the corruption of my heart and of a strange lack of spiritual power." His experience was that of Paul and many another, "When I would do good, evil is present with me."

He graduated at DePaw University and became a probationary Methodist minister and saw revival at the four churches on his circuit. He was, nevertheless a stranger to sanctification. At the close of his first year he entered Boston Theological Seminary, and found a number of students in the same condition spiritually as himself. Like the Holy Club at Oxford, they banded themselves together and sought by works of righteousness to become perfect in love.

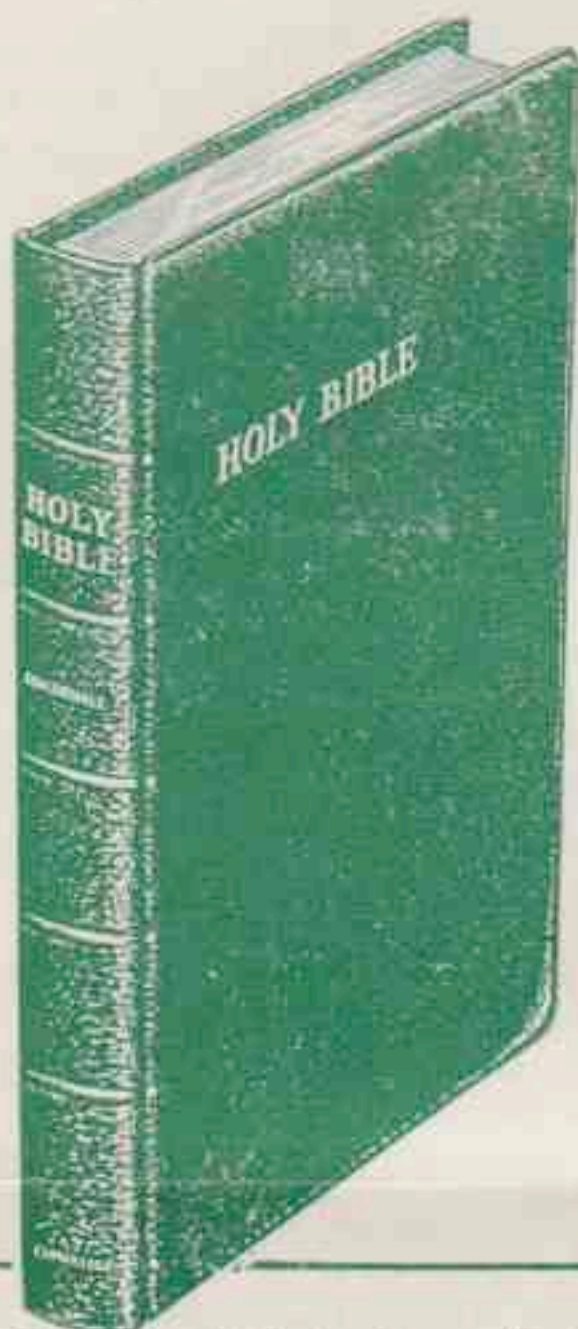
In his *Guest of the Soul* he says of those days: "I knew that some day I would have to get the blessing of a clean heart if ever I wanted to see God in peace and have the power of the Holy Ghost in my life. At last I began to seek it in earnest. There were two things confronting me which I felt I could not do, but self had to be crucified. The way of faith was hidden from me because I hesitated to approach it by the way of wholehearted obedience." The Spirit was bringing him to the place of self-crucifixion. In his *Portrait of a Prophet*, Major Clarence W. Hall quotes Brengle thus: "I saw the humility of Jesus and my pride; the meekness of Jesus and my

(Continued on page 11)



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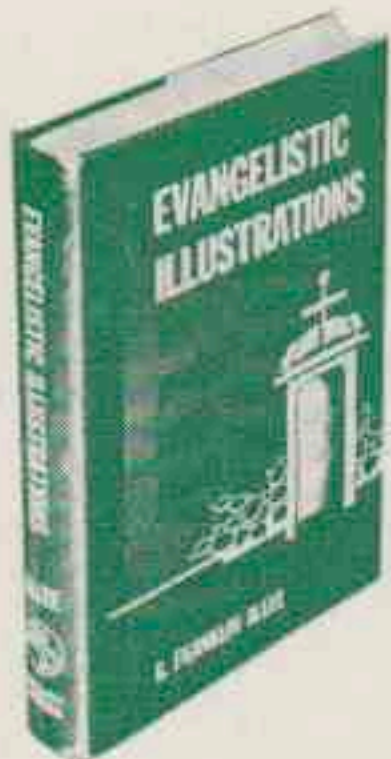


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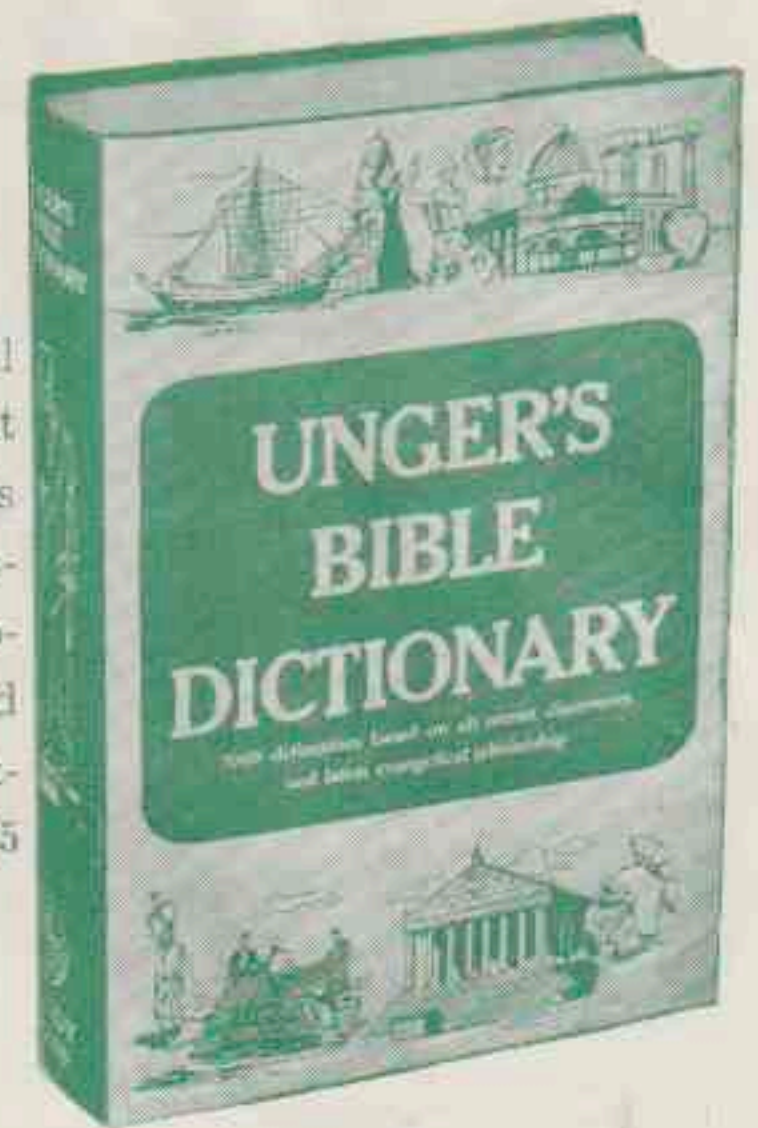
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## Anxieties Mount in Nation

A just-completed survey in which Americans were asked to identify their personal worries and concerns shows them to fall clearly into the realm of the psychological and emotional—from alcoholism to loneliness.

If the struggle to overcome physical barriers largely has been won in the United States, this survey

reveals that a wide assortment of problems remain in the relations of people to each other.

Key findings of the survey show: Mental illness in the family and alcoholism are each admitted to by one family in every six.

Difficulties of husbands and wives in getting along with each other, as well as parents complaining about an almost total lack of respect from children, are acknowledged problems among another one in six families.

The twin problems of older persons dependent on children and having someone incurably ill at home are reported by nearly one in five families.

Being lonely most of the time is admitted by one in seven people.

One in 10 reports having an unfaithful husband or wife.

If these folk only knew it—Jesus is the answer to all their problems.



stand in the presence of a holy God. You must have holiness of heart or be disappointed at the judgment bar of God.

The judgment will be a time of separations, and how are we going to stand it? I stood by the side of mothers during two world wars, as the boys boarded trains going to the battle-front, and I had to lead them from the depot, weeping in anguish, "I'll never see my boy again." And thousands of mothers never did. I had to help get out papers to put one mother in an institution; her reason was dethroned because she couldn't stand the awful separation from her precious boy who was killed on the battlefield of France. If her reason was dethroned because of that separation, what is hell going to be, when the separation will not be for a day, nor a month, nor a year, nor a decade, but forever and forever? Beloved, you and I are going to spend eternity either with God in Heaven, or with the damned in Hell.

## Samuel Logan Brengle— Salvation Army Apostle of Holiness

(Continued from page 1)

temper; the lowliness of Jesus and my ambition; the purity of Jesus and my unclean heart; the faithfulness of Jesus and the deceitfulness of my heart. I got my eyes off everybody, but Jesus and myself, and I came to loathe myself."

D. L. Moody's preaching stirred Brengle and he saw that the pentecostal anointing was not merely for the early church, but to be the experience of all, himself included.

Conviction deepened until he was in agony. Then the way of faith became plain before him. He yielded, presented himself a living sacrifice unto God, and trusted the sanctifying Spirit of Christ. "At last, about nine o'clock on Friday morning, January 9, 1885, I could hold out no longer. My heart broke within me and I yielded. Then instantly was whispered in my heart this text: 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness' (I John 1:9). The last part of the text was a revelation to me: 'to cleanse

us from all unrighteousness'—'all unrighteousness.'" In a testimony given some years afterwards he added: "With my whole heart I believed, and in that moment a deeper and more assured peace than that which came to me as a child on the windswept prairies took possession of my heart. I knew that I was clean." Two days later he testified to the blessing of sanctification, and a fear lest he might "lose out" was rebuked by the Lord in the words of John 11:25, 26.

He preached the blessing of holiness and the great anointing came. "The Comforter moved into my heart; Christ was revealed in my wondering, worshiping spirit, and I adored Him. Such love as I never dreamed could fill a human soul flooded through all my being." "Christ was revealed to me," he also added, "as surely as He was revealed to Paul on the road to Damascus. I melted into tears, and loved my Lord as I never dreamed one could love."

Holiness is love—pure, perfect and undefiled. Fletcher of Madeley and Wesley exemplified the doctrine in their day. So did Brengle in his. Writing in the foreword of his own **Helps to Holiness** he says: "It was a heaven of love that came into my heart. Oh, how I loved. In that hour I knew Jesus, and I loved Him till it seemed my heart would break with love. I loved the whole world."

This love baptism brought his every thought into captivity to Christ, cast out all fear, burned up doubt and unbelief, and started him on his apostolic career. Meeting the Salvation Army in Boston, he felt the "call of the drum" and saw a possible wide field of service. Joining the Salvation Army, he came to Britain and interviewed William Booth, had further training, and spent his remaining days in their service. Wherever the English language is spoken, the name of Commissioner Brengle is loved and respected. His writings on scriptural holiness sold in thousands, and multitudes through their instrumentality have been led to seek the blessings of entire sanctification themselves.

**Helps to Holiness** is Brengle's most widely-circulated book. Even Dr. J. Stuart Holden, one-time vicar of St. Paul's, Portman Square,

London, and chairman of the Keswick Convention and China Inland Mission, on his own testimony says this book made a profound impression upon him during his own undergraduate days. "I had recently entered into an experience of the Holy Spirit's indwelling," said Holden, "and Brengle's teaching both enabled me to understand what God had done for me and confirmed my confidence in His fidelity. In turn this influenced my ministry." But it was for the common people, first and foremost, that Brengle wrote these books.

Thus another warrior of the Spirit, shown the depth of inbred sin in his heart and finally led into the Canaanland of perfect love, has manifested to all the fruits of this blessed experience. And the blessing is for all. Step in, and make your claim today. "Faithful is he that calleth you, who also will do it." —The Flame (England).

## Evangelist Slate

Carroll, Rev. James T., c-o Rev. William  
RD 3, Williamsport, Pa.  
Alexander, Kentucky (A. Grove Camp)  
August 2-15  
Nisbet, Pa. (Tent Meeting) August 18-  
September 5  
Marion, Ohio (Household of Faith) Sep-  
tember 9-19  
Roaring Spring, Pa. (God's Missionary)  
October 20-31  
Beavertown, Pa. (God's Missionary)  
November 17-28

## RECOMMENDATION

This will seek to introduce to our STANDARD family the Rev. James T. Carroll of RD 3, Williamsport, Pennsylvania, an evangelist in our Church, who is available for revivals, week end meetings, and camp services. Brother Carroll has had long and varied experiences in the Christian ministry, as a pastor, and an evangelist, and in a position of leadership. He carries a burden for the lost souls of men, and preaches the Truth in love, and great tenderness. A Southerner by birth, he possesses much of the wit of his ancestors, but gives forth the Gospel with no uncertain sound to the age we are living in. He has some open time he would like to fill, and perhaps if you were to contact him at once, he could come to your church in a revival when his schedule permits. His wife travels with him, and they entertain themselves in a travel trailer mounted on a truck bed. They will go anywhere for a free will offering. Contact our brother at this address:

Rev. James T. Carroll  
c-o Rev. Wm. Tillis  
RD 3  
Williamsport, Pa.

(Signed) Rev. George I. Straub  
General Superintendent  
God's Missionary Church



do or anyone else does will never help me." I was soon praying very loud, and before I had finished, two doctors took me by the arm and walked me out, and said, "You can't pray like that in this ward." They put me out, but they didn't put God out; He stayed in that man's room.

The next night my wife and I went to see the infidel. He was asleep, so we sat by his side until he awoke. When he awoke and saw who was there, the tears started to run down his cheeks, and he said, "I thought that after my cursing you last night, you would never come back. You must have something that I don't know anything about, or you never would have come again." He said, "Sir, if there is a God like you spoke about last night, please tell me some more about Him."

I talked to him about God until he said, "I do believe that there is a God." I talked about Jesus until he said, "I believe that He is the Son of God." I talked about the Blood until he said, "I believe that it can save me, but how shall I find salvation?" I said, "Repent, and believe on the Lord Jesus Christ." He began to pour out a volume of confession such as I have never listened to in my life.

Finally, the glory came on his face, and he raised his hand, and said, "Thank God, preacher, He has come into my heart and saved me." Then I said, "Sir, last night you threw the Bible across the floor, and cursed me. What made you change your mind?" He said, "After you left, they came into this ward and put six men on stretchers; they wheeled them past my cot, and turned them over to the undertaker. I thought that I might be the next one, and if what you said about God was true, I wasn't ready to meet Him. I decided right then and there that if you ever came back I was going to have you help me to find Him." Beloved, one look into eternity and his infidelity faded away. The last time that I saw that man, he was on the street corner preaching Jesus, for God not only saved him, but healed him, and led him out into street preaching.

You can hold your heads up in the air and say what you believe and what you don't believe, but one look at a holy God, and you

will change your minds about old-time salvation.

But "after this" —what? "After this the judgment." And what kind of judgment is it going to be? I am not preaching a general judgment, but a final judgment. It will be a judgment of influence. You and I are starting a cycle of influence that will never stop until the judgment. And, friends, I am tremendously concerned about my influence. I would rather die this minute than to backslide and live for the devil one day, for in that one day someone might be watching my life, and say, "Well, if he can't live it, there's nothing to it." And thus souls would be damned in hell because of my backsliding. It is an awful thing to play fast and loose with God.

A boy was dying, the doctors said to his father, "You tell him that he can't get well. He's dying now." When the father told him what the doctors said, the boy looked up into his face, and said, "Then, Father, when I'm dead, I want you to buy a little lot on the main street of town. Bury me in that lot, and put a little slab at the end of the grave, and on that slab write these words, 'Here lies a boy that died without God at the age of twenty-one, who never heard his father pray.'"

God help you parents who are living such ungodly lives before your children that they will be damned through your influence. Better never to have had children than to live before them in such a way that, if they follow your footsteps, they will be damned. If your children have never heard you pray, seek God, set up a family altar, and go to praying.

The final judgment will be a time of revelation. Suppose that tonight I could hang up a canvas and write under your name every action that you have done in the dark in the last six months—every motive of your soul, every wicked imagination of your mind, every word that you have spoken about a person behind his back that has injured him—I wonder if you would sit here and let this congregation read your record. Man, if your wife knew you as God knows you, would you be ashamed to look her in the face? Woman, if your husband knew you as God knows you, would you blush to be around

him? Children, if your parents knew you as God knows you, would you be ashamed to be around them? You say, "They don't know." But God does; and if you and I fail to have our sins put under the Blood they will be revealed, and the universe will read our record.

Then, too, beloved, the judgment will be a time of disappointments. Who will be disappointed? Church members who never have been born again, who never have had the witness of the Spirit that they are children of God. Do you know that the Methodist revival under Wesley was a revival of the witness of the Spirit? An old-fashioned revival of the witness of the Spirit is needed in the Holiness Movement. We have so much that is indefinite, and so much negative religion. People say, "I gave up this, I gave up that, and I gave up the other." But, friends, if you did not receive an infusion of divine life into your dead spirit, if you did not receive the witness of the Spirit that you were born again, you have nothing but negative religion. I would to God that we might hear a little more preaching on the witness of the Spirit.

Another class who will be disappointed are those preachers who think more of a meal ticket than they do of the souls to whom they are preaching. Some folk come to me and say, "Brother Flexon, I don't like your preaching." I don't blame you a bit, I don't like it myself sometimes; but when I meet you at the judgment I expect to be clear of the blood of souls. I don't want you to point your finger at me and say, "If you had been true to my soul, I would not be going to hell." Think about me what you please, but by the grace of God I'm going to be true to you, and preach what God puts on my heart.

Another group who will be disappointed are those folks who have been born again, and are living above sin, but who when they receive light on holiness say, "I can get along without it," or they just neglect it. They turn it down in one way or another, and think they are going to get to Heaven without it. But the Bible says, "Follow peace with all men, and holiness, without which no man shall see the Lord." Friends, you and I are going to need a holy character to



water, went down; and when they pulled him out, he was gone." If he had decided to wait just one more week, he would be in hell tonight. May God help us to realize that "now is the accepted time; now is the day of salvation."

We find that morally insane people get excited over trifles, but never over serious realities. They will run off to a church supper, or to the lodge, or to a ball game and yell themselves hoarse, and think that they are having a big time. But when they come to a meeting like this, and someone says "Amen" aloud, or some folks get to shouting a little, they look on and say, "Well, I don't see anything in religion to get excited about." Why, bless your hearts, if you get old-time salvation, you will find there is something in it to get excited about. It is the most excitable thing that I have ever had in all my life.

Again, mentally insane people do not have a right sense of values; neither do the morally insane. A minister stood looking at Niagara Falls, and his soul thrilled as he viewed the handiwork of his Father. He said that three high school girls came and stood beside him, and looked at the Falls. Then they pulled out their powder-puffs, powdered their noses, and one of them turned to the others and said, "Ain't that cute? Let's go over to the five-and-ten-cent store where we can see something." They saw more in the five-and-ten-cent store than they did in the great Niagara Falls.

Now, another question. After you have trampled underfoot all the holy influences that God sends vibrating across your pathway, what then? In Asheboro, N. C., one day, as we sat at the dinner table, there was a knock at the parsonage door, and there stood the head doctor of the town. He said to the pastor, "Reverend, here is a five-dollar bill I want you to give to your evangelist to help him along. I came to hear him preach last night, but the church was so crowded that I could not get in. I stood outside and listened; and when they began to shout, memory took me back to the old Methodist church that I attended when I was a boy, and I could hear my mother shouting again. That

preacher sounded a little old-fashioned, and I wanted to give him five dollars." The pastor said, "Do you have what he preached about, Doctor?" He said, "No and the sad part is that I can never get it." Then he said, "In my young manhood, I trampled on my mother's prayers; I rejected the Gospel messages I heard; I laughed at altar services; I trampled underfoot the blood of Jesus. And now, Pastor, though some services carry me back in memory, I do not find one thing in my heart that wants God."

Friends, if some folks go to hell, they are going to have a hard time going there. They are going to have to trample on somebody's prayers, turn down somebody's altar calls, trample underfoot the Word of God and the precious blood of Jesus Christ. God has thrown across your pathway every holy influence that a gracious God can, yet some of you are trampling them under your feet, and you will finally be damned if you continue to refuse them. God doesn't send those holy impulses every time you get into a camp meeting or a revival. There may be years between the times that those vibrations cross your soul. And you can so trifle with your convictions that they may never return again.

I was visiting with my daughter in South America, where she was serving as a missionary. One night we stood on the back porch of the mission home. I noticed there a plant, and I said, "Daughter, what is that plant?" She said, "Daddy, touch it." I touched the top of it, and it trembled clear to the roots, and the leaves curled. I stood and watched it until it stopped trembling, and the leaves uncurled. She said, "Touch it again." I touched it in the same spot. The leaves curled and it trembled as before. And again I watched the leaves uncurl and stop trembling. She said, "Touch it again." At the third touch it trembled, but the tremor was hardly perceptible, and the leaves hardly curled; and they soon uncurled and it stopped trembling. She said, "Touch it again." For the fourth time I touched it in the same spot. That time, the leaves did not curl, and there was no tremor. She then said, "Take hold of it." I took hold of it and squeez-

ed it, but there was no trembling, and no curling of leaves. "You can touch it now all that you please," she told me, "but it will never tremble at your touch again. Your continually touching it has murdered the sensitiveness of the plant."

I thought as I stood there, "O God, the souls that have been in my camp meetings or revivals, whom the Holy Ghost has touched, and they have trembled from head to foot! But they have shaken off conviction, and said No to God. In the next revival, the Holy Ghost touched them again; they trembled, but not so much. They rejected the Lord again. In the next meeting they trembled a little, but it was hardly noticeable. Today they do not feel the touch of God, because they have refused to be influenced by prayers and tears." Beloved, how long are you going to let God plead with you before you are willing to let Him have His way in your heart?

You say that you are not afraid to die. No, but you are afraid of that which comes after death. You may not fear death while the blood is running warm through your veins, and while the light of life is brightening your eyes. But when the blood begins to chill, and the heartbeat becomes weak, and you are looking across the line of worlds, you will change your mind.

One day a man came to me and said, "Brother Flexon, would you go to see an infidel?" I said, "I will, sir. Where will I find him?" He said, "In the hospital." I went to see him and talked about everything that interested him, never mentioning his until I was ready to leave. Then I said, "Sir, may I pray with you?" He looked up and said, "If you think it will do any good; but all the praying that you can do will never help me a particle." I prayed a short prayer, and left. The next night I went back, and talked to him about his soul. He grew angry. He took my Bible, rolled it up, and threw it across the floor of the ward, saying, "Away with that pack of lies. If that is all that you have to talk about—away with it!" When he had finished his abuse and cursing, I said, "Sir, may I pray with you again?" He answered, "If you think it will do any good, help yourself, but all the praying you



## "After This"

Rev. R. G. Flexon

Sermon preached at God's Bible School Camp Meeting, June 3, 1955

Scripture Lesson: Rev. 20:11, 12.

Text: Heb. 9:27—"It is appointed unto men once to die, but after this the judgment."

There are two great appointments that you and I must keep; we cannot escape them—one is death, the other is the judgment. Of all things in the universe that are sure, these seem to be the surest. The Bible cites that fact in many places. Certainly all of us recognize that we are creatures of two worlds. For any person to live for, but one world at a time is to be a failure for both.

I would like to lift out two words from our text—"After this." And I desire to ask you some questions under those two words. In the first place, after you have played the fool and acted the insane part, what then? Some years ago I was visiting with friend in western Pennsylvania. After we had partaken of the evening meal we walked out around an old woods road. The friend stopped near a little tree and pointed to the lowest limb, and said, "A few mornings ago I came out here at sunup and found a man hanging from that limb. A rope was around his neck, and his feet were dangling within three inches of the ground. I called the coroner, and when he had investigated the case, he said, 'The thing that made this man take his own life was temporary mental insanity.'"

As I listened to my friend's story I thought, If temporary mental insanity led to that, what is it that makes men and women put the halter of procrastination around their souls and dangle them within three inches of a burning hell, and think little about it? If one is mental insanity, certainly the other must be moral insanity. For any person to disregard the demands of conscience, to trample underfoot the moral law of God, to abuse the powers of free moral agency and thus jeopardize his soul, is certainly for him to play the fool and act the insane part. There are two classes of insane people in the world; one is the mentally insane, the other is the morally insane. The

one we have to put behind bars to keep him from harming society, but the other we let run at large to do all the damage he can in the world. In many ways these two classes of insane people act much alike; and I would like to notice some of these.

A mentally insane person will treat fact as fiction and fiction as fact; morally insane people do the same. If you have a friend or relative in a mental institution, give him a story book, and he will spend hours poring over its pages. But take him something that has depth to it, and he will soon discard it. Morally insane people are just the same. If you give them some light or trashy literature, they will go over it by the hour. But give them the Word of God, or something that has depth and meaning to it, and they are not interested.

Think of Voltaire, that infidel who said he would see to it that in just a little while the Bible would be out of circulation. Tonight Voltaire is dead, his books are dusty on the shelves of libraries; but, thank God, the old Book is still alive, and still marching on. Think of Clarence Darrow, that ungodly agnostic who dared to defy the Christian world in that Tennessee court, years ago, by making the statement that the Bible is no better than compilations of the brain of an eight-year-old schoolboy. Darrow is now in his grave, his body eaten by worms; but, thank God, this Book still marches on. When every radio has been silenced, every television has been turned off, every magazine has been burned, and every newspaper has gone into the waste basket, this old Book will still be alive. You and I are going to face it at the judgment bar of God.

Insane people will undertake manifest impossibilities; morally insane people do the same. If a man were to try to build a ladder to reach the moon he would be considered mentally insane; but morally insane people are trying to build ladders of good works, church membership, good citizenship, and morality to get them to Heaven. The Bible says that Jesus is the door into the sheepfold, and he that climbs up some other way is a thief and a robber. Mentally insane people are always confused

about time and eternity. They act as if time were a million years long, but eternity were of very short duration. Morally insane people sit around in meetings and act what they would not dare to argue. Go down on the square in the city and argue that you have ten, fifteen, or fifty years in which to get right with God, and people will say that something is wrong with your intellect. But you can sit in meetings like this, and procrastinate and act as if you had plenty of time to get right with God, and think that it is perfectly all right.

I will never forget one day in a church where I was pastor. A young man, who had gone through one year in this Bible School, preparing for missionary work in Africa, had come home. But he had backslidden, and was trying the world. I said to him, "You had better stop this foolishness and get back to God." He said, "Brother Flexon, I'm just twenty years of age, and I'm going to see the world and have a good time. After I have my fill of pleasure I'll settle with God, and not before," and he walked out laughing. That night I preached on the text, "The wicked shall be turned into hell, and all the nations that forget God." I looked at my watch and said, "It's two minutes of nine. How many are ready to meet God in two minutes?" Standing beside his lady friend, this young man looked at his watch and laughed. But God put such a burden on my heart for him that I fell on the platform with soul travail and for thirty minutes I prayed for him. When I came to myself, he was at the altar with his coat off, praying at the top of his voice; and God saved him that night. On Wednesday afternoon, God sanctified him wholly. Friday night, he led the song service. On Saturday afternoon, as I sat at my desk preparing my Sunday messages, the telephone rang, and his brother said, "Come quick, Brother Flexon, my brother is dead." I said, "No, that can't be." He said, "Yes, fifteen minutes ago he kissed Mother good-bye, saying, 'I'm going down to the river to swim. I'll be back in time to help you get supper.' But now he's lying on the bank of the river and two doctors have pronounced him dead. He went out into eighteen feet of



## Why "Evangelism First"

Rev. G. Williamson

**First.** It is according to the very nature of the Christian gospel. The evangel is the good news that must be told. Failure to publish the good tidings causes those who have believed to lose the wonder of the message, and its power in their own lives is abated. Because of their complacency those who have never heard live and die without God and without hope. Believers confess they are saved by grace through faith. Since it is not of works, they are obliged to give as freely as they have received.

**Second.** Evangelism must be first because the ratio of Christians to the total population of the world is declining. Our task grows bigger by the day. Are we baffled or challenged by its magnitude? Will we admit failure or declare our faith by relentless attack upon the stronghold of ignorance and superstition?

**Third.** Evangelism first is imperative because sin prevails throughout the world. It is no less true in "Christian America." Our crime statistics are appalling. Moral standards are sagging. Murder, drunkenness, rape, nudity, promiscuity, and deviation supplant reverence, soberness, modesty, fidelity, and chastity. Organized forces are dedicated to the destruction of the ideals of Christian society. Our sin is great in proportion to our light; therefore we are the world's most condemned sinners. Only an intense crusade of revival evangelism can turn the tide for righteousness.

**Fourth.** Religion of today is formal and decadent; therefore evangelism must be first. In the Church there is an echo of reality. Holy doctrines have lost their cutting edge. Vital personal experience has given place to theorizing about God. Christian ethics have been discarded or used as whitewash to cover ravening wickedness. The Church must experience revival to make an impact on an unbelieving world.

**Fifth.** Evangelism must have priority because judgment is imminent. Security is not found in a comparison of ourselves with those more godless. Judgment is implicit in our deeds. We reap what we sow. "Sow to yourselves in righteous-

ness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and reign righteousness upon you" (Hosea 10:12). We must evangelize with holy desperation!

## Music Memoettes

By Ovella Satre Shafer

### WHAT A FRIEND

The Christian world loves to sing:  
What a Friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Ev'rything to God in pray'r!  
Oh, what peace we often forfeit,  
Oh, what needless pain we bear  
All because we do not carry  
Ev'rything to God in pray'r!

This hymn was born out of pain and anguish; for Joseph Scriven, the author, planned to be married after his graduation from Trinity College, Dublin, Ireland. With the wedding day set and great preparations made, a tragedy occurred, and Mary, the bride-to-be, while riding in a boat with a group of young friends, was drowned when a stormy gale upset the craft. Joseph Scriven moved away from Dublin to Port Hope, Canada, to try to forget the tragic incident. His mother, in packing his trunk, placed a New Testament in the bottom of it.

One afternoon he was seen walking down one of the streets of Port Hope dressed as a plain workingman, and carrying a sawhorse and a saw, on his mission of helpfulness. A citizen, noticing him, asked a friend: "Do you know that man? What is his name, and where does he live? I want someone to cut wood for me, but I find it difficult to get a sober man, and one who will do the work faithfully."

"But you can't get that man," was the reply.

"Why not?" queried the gentleman.

"Because you are able to pay for it. He saws wood only for poor widows and for sick people."

But Joseph Scriven did not find the peace he sought in doing these acts of kindness. It was not until ten years after he left home that he picked up the New Testament which his mother had packed, and read the words of Jesus, "I have called you friends." Suddenly he

realized that in his lonely life Jesus was the greatest Friend of all. Although he had never written poetry before, still that night with a heart filled with holy emotion and inspiration he wrote the words to the poem "What a Friend!" and sent them home to his mother. A friend found another copy in his scrap-book and made inquiry into the authorship. Scriven replied, "The good Lord and I did it together." His friend had it published in 1865, and although it was the last hymn in the hymnal, it has since become first in the hearts of millions in most all nations and tongues.

Not many years ago a memorial statue of Joseph Scriven was unveiled at Port Hope, Ontario, Canada, and the three stanzas of "What a Friend!" were engraved on the monument.

## Prophecies of His Coming

His coming does not mean death, because His coming again to receive us is not the same as our going to Him.

1. He will come Himself, with a shout, the voice of the archangel, and the trump of God.—I Thess. 4:16.

2. The dead shall hear His voice.—John 5:28.

3. We shall be raised and changed—I Cor. 15:51, 52.

4. We shall be caught up to meet Him.—I Thess. 4:17.

5. He shall come to the same Mount of Olives.—Acts 1:12; Zech. 14:4.

6. He will come in flaming fire.—2 Thess. 1:8.

7. He will come in the clouds with power and great glory.—Matt. 24:30.

8. He will come with His saints.—I Thess. 3:13; Jude 14.

9. Every eye shall see Him.—Rev. 1:7.

10. He will destroy the Antichrist.—2 Thess. 2:8.

11. He will sit on His throne.—Matt. 25:31.

12. All nations shall be gathered together.—Matt. 25:32.

13. He shall reign on earth.—Jer. 23:5, 6.

14. The people shall be gathered unto Him.—Gen. 49:10.

—The King's Business



## High Lights on Christian Holiness

Rev. G. W. Ridout

John Wesley had more than educational training at Oxford and a case of definite assured conversion at Aldersgate, London. He was also led into the deeper life of sanctification, and became one of the greatest preachers and writers on holiness as a second work of grace. He used to speak of it as the "second blessing properly so-called."

In one of the revivals we held in Brazil, at a testimony meeting, a man told of a negro who went blind, but a good doctor operated on him and restored the sight of one eye, and then told him to come back in a certain time and he would operate on the other eye, but the fellow never came back; he was content to go "one eyed" the rest of his life. Dr. A. J. Gordon, the great Baptist saint and preacher, tells of a similar incident:

"A rich miser was afflicted with cataracts on both eyes. He applied to an eminent surgeon, to remove them, and after examination was told that it could be done. 'But what will it cost?' was his anxious question. 'One hundred dollars for each eye,' was the answer. And the miser thought of his money and then thought of his blindness; and said 'I will have one eye restored; that will be enough to enable me to count my money, and I can save the expense of having the other operated on.'"

"O Lord, open thou mine eyes, that I may behold wondrous things out of thy law!" cries the true Christian. But the half-and-half Christian wants only one eye opened. He likes to have the minister preach conversion strongly because he has been converted himself and believes in it; but he does not like to have him preach consecration for that implies laying himself and all his wealth on God's altar, and he is not ready for that. In other words, he deliberately chooses a 'one-eyed' religion, that which sees Christ as Saviour, but ignores Him as Sanctifier."

### II

Many of God's saints and leading preachers, teachers, writers and revivalists have experienced this second work of grace, but they tell

about it in different terms from those used by the Methodists.

A most remarkable testimony of the blessing is that given by D. L. Moody, the great evangelist God gave the church in the 19th century. The following testimony was given at the Brooklyn Central Presbyterian Church just two months before he died:

"I know if I should be asked to be a witness in a court, my testimony would be taken; and I want you to take my testimony as to what it is to be filled with the Spirit.

"There are two epochs in my life which stand out clear. One is when I was between 16 and 17, and was born of the Spirit. There can never come a greater blessing to any man on this earth than to be born again, from above, to have the God nature planted in him.

"God has been good to me. He has showered blessing after blessing upon me, but the greatest blessing, next to being born of the Spirit, came sixteen years afterwards, when I was filled with the Spirit; and He has never left me to this day."

"He is for all, women as well as men. When Pentecost was fully come, the whole church was qualified for work in God's cause."

Thousands of others still living stand ready to testify to the same thing.

How can one doubt, but this gift is for today just as much as for nineteen hundred years ago? and for all Christians of today as much as then? How can we question it? This brings us to the question:

How can we be filled with the Holy Spirit, and receive power for service?

### III

Without question, one of the outstanding leaders and preachers of holiness was Bud Robinson; he was different from any other evangelist of the movement. In his early experiences as a Methodist circuit

rider he had some great trials and hardships. From the Life of Bud Robinson by Dr. Chapman, we glean the following story:

Bud described one of his early experiences in the following words: "One morning a number of years ago I was out of food. We had simply eaten up the last bite. After breakfast the Lord said to me, 'Harness up your ponies, hitch them to your hack and go to town.' I had nothing in town to go after, I had no money to buy anything with, and so far as I knew there was no one to see me.

"But I obeyed the Lord, hitched my ponies to the hack, drove into town, tied my ponies to the rack and walked up and down the sidewalk, and shook hands with old friends until it was almost noon.

"I was pretty hungry, didn't have a nickel; but after awhile a drunk man came down the street, so drunk that he simply walked all over the sidewalk and came staggering up and got his arms around me and said, 'I mean every word of it.' He said, 'We are going to stand by you with our money.' And I said, 'All right, George, that will be mighty nice for you boys to stand by me.' He said, 'You bet your life we are going to.'

"He ran his hand down into his pocket and took out a handful of silver dollars. He was so drunk he staggered off and nearly fell off the sidewalk, but staggered back up to me and said, 'Now this is yours; every dollar of it.' I took the money and put it in my pocket. He reached over and patted me on the shoulder and said, 'We are going to back you, old boy.' I shook hands with him and he went on down the sidewalk.

"I went into the grocery store and bought a lot of groceries and got home in time to have a good dinner.

"There was one of the clear leadings of the Lord for me to go to town. I didn't know why I was going, but God had a drunk man with a pocketful of silver for me. He had to send it to me by a drunk man. So far as I could see there was not a church member in that part of the country who lived close enough to the Lord that He could talk to him and tell him what to do. But, thank the Lord, He can impress a drunk man to help a preacher."





## The Death of Moses

C. B. Widmeyer

"Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." —Josh. 1:2.

We will give consideration to the five words of this text, "**Moses my servant is dead.**" This might be called the epitaph which God wrote on the placemaker for this great leader. There are many things that the Lord might have said about Moses, such as:

Moses my lawgiver is dead.  
Moses my leader is dead.  
Moses my commander is dead.  
Moses my scribe is dead.  
Moses my miracle worker is dead.  
Moses my church builder is dead.  
Moses my preacher is dead.  
Moses my revivalist is dead.  
Moses my honest man is dead.  
Moses my peacemaker is dead.  
Moses my meek man is dead.  
Moses my teacher is dead.

But the Lord had just one word which was fitting in regard to Moses—He called him SERVANT.

The first forty years of Moses' life were spent in Egypt, in the house of Pharaoh. Here it was that he was educated, being trained in the affairs of the kingdom, so that he might rule the people of Egypt. The second forty years were spent herding sheep on the back side of Midian, and associating with the priest Jethro. The third forty years were given to leading the people of Israel out from Egypt and up to the Promised Land. During that time Moses gave the laws, built the tabernacle, and sought to bring the people to a clear understanding of God. His was a great task.

God does not deal in superlatives as man does. People who write biographical sketches, or give eulogies, usually do so with flowery words. God's words were merely an announcement of the death of Moses and a second declaration that he was a servant.

Moses was a great prophet in that he was a type of Christ. No greater man lived during his time; but when the end came, much secrecy surrounded his passing. God told Moses to come up into the mount and view the Promised

Land, but he was not permitted to enter that land. There he died, and was buried by God, so to this day no man knows the place of the grave of Moses. Jude, a New Testament writer, says that Michael, the archangel, disputed with the devil about the body of Moses.

The word **servant** as applied to Moses, seems to imply a few outstanding principles. First, we would say it implies obedience. Moses was an obedient servant. Only once did God charge him with disobedience, and that was when he was told to speak to the rock, but instead Moses smote the rock and said, "**Hear now, ye rebels; must we fetch you water out of this rock?**" This act cost Moses the privilege of going over into the Promised Land. On another occasion the Lord told Moses to separate himself from the people, for God intended to destroy them for their disobedience. But Moses took his stand with the people, and told the Lord that he would die with them. This act saved the lives of the nation. God did not charge Moses with disobedience for this act, for it was importunity in prayer.

The second principle implied by the use of the word **servant** is faithfulness. Moses was faithful to the trust that God gave him. There were many things to vex his soul, but Moses never asked God to excuse him from the job; he never ran away. He had opportunities to let the people perish, and God said He would make a new people out of Moses and his tribe. But Moses proved faithful. He was faithful when things were hard and when things were easy. He did not run away when the battle got hot. Sometimes today a minister or a member of the church steps out when the going gets hard; but not so with Moses. The promise is, "**He that endureth to the end shall be saved.**"

The third principle implied is sacrifice. This was plainly shown when Moses made his choice to suffer affliction with the people of God. At no time do we hear Moses complaining about this choice. He came away from Egypt knowing that to do so meant sacrifice, but he stayed with the people of God to the end. We might say, great was the sacrifice this man made,

but the people whom he had led proved to be a great people, as a result of his leadership.

The last principle implied is that of service. The life of Moses was one of service from the time he took over the leadership of the people. He toiled until his body became very weary. Jethro advised that judges be appointed to help with the administration of the law, so Moses' strength could be spared. Moses was always busy serving someone. No matter was too small for him to give it his attention, and work it out in detail. No job so big, but that he dared to tackle it, and trusted the Lord to help him. The obedience, faithfulness, sacrifice, and service of Moses caused God to say, at the end, "**Moses my servant is dead.**" Truly Moses was the SERVANT of God.



## Missionary Farewells

Miss Bonnie Cleaver left for Africa the week of July 19, after speaking in several areas of the State of Pennsylvania, and this included the Milesburg Church, where she was given a love offering of approximately \$200.00, and provided with more than \$150.00 worth of Bibles and testaments to take to the field for the students in the day school. Pray for her safe journey there by boat, and the success of her labors among the dark-skinned natives in Monrovia, Liberia.

### MISSIONARY PRAYER REQUEST

The General Board and the Missionary Board are making plans to bring Rev. Raymond Seymore to America. Pray that the necessary visas and the funds will be provided. He is in Cuba, and only God will be able to work out the details to bring him and his family to America. Thousands of his countrymen are in Florida, and he could have a most fruitful ministry among them. It will involve some legal contacts with several governments, and we ask your prayers that God will give us favor in the eyes of these officials!

—General Secretary



## Clergy Officers in Cold War

Has Christianity lost its forward thrust?

The 116 million churchgoers in the United States are more than ever before. That's an increase of 30 per cent in ten years.

But illegitimacy has increased 300 per cent.

Pornography has become a 500-million-dollar-a-year business.

Veneral disease has increased 72 per cent in one year!

Our crime bill is 20 billion dollars a year.

And crime is increasing four times faster than our population is increasing.

Juvenile crime is increasing five times faster.

For every dollar we spend on churches we spend \$12,000 on crime.

Our nation has 7 million alcoholics and 3 and one half million problem drinkers.

Combine all our churches, synagogues and temples and they are out-numbered by our taverns by 175,000!

Combine all the money we spend on religion, education, medicine and automobiles—and the money we give to gamblers is greater than all those put together!

Ours is the most civilized, most Christianized nation on earth, yet 37 million of our own children receive absolutely no religious instruction.

What I'm saying is that we have more preachers in the United States—but we are paying less attention to them—than at any time in our nation's history.

The Devil's disciples are obviously better salesmen.

Our clergy is not being persecuted, it's being ignored.

Methodist Dr. Kermit Long says, "With all our education, our theology, our fine buildings, our image of the church, we are doing less to win people to Christ than our unschooled forefathers did."

He says, "We're no longer fishers of men, but keepers of the aquarium, and we spend most of our time swiping fish from each other's bowl."

What makes a nation strong? What keeps its people safe?

If political organization and regi-

mentation would do it, Rome would never have fallen.

If military power would do it, Germany would never have fallen.

De Tocqueville said, "America is great because she is good, and if America ever ceases to be good, America will cease to be great."

America is ceasing to be good!

Mr. Clergyman, the responsibility is yours. Whether you like it or not, you are a command officer in the cold war And we're losing.

Whatever your strategy has been, it's not been good enough.

It's not been—good—enough.

How lead you now?

From, The Pennsylvania Issue

## Courage is Required for Christians

A. D. Peisker

Alexander the Great is reported to have had a soldier in his army who bore his name. Angered on one occasion by the cowardice of this soldier, Alexander ordered him: "Either change your name or learn to honor it."

If we bear the name Christian, we should resolutely face Christ's foes. To fail to stand up against evil is to dishonor His name.

We should be brave not only in meeting the attacks of evil forces when they come, but we should with fortitude take the initiative against the enemy. Sometimes we lose sight of Christ as a mighty conqueror. We "like to think of Him," one writer has said, "in a stained glass window, standing on a cloud bank, with His eyes aloft, a sheaf of white lilies in His arms. We find it uncomfortable to think of Him as a pioneer!"

Courage is needed not only in facing up to the big issues. It is required also in small incidents of daily living. It takes courage, for example, to say something good when others are speaking ill of an absent person. It takes courage to live honestly within one's own means and not ride along dishonestly on the means of others. It takes courage to close the ear to foul stories at the factory or shop. Real valor is needed to hold fast to Christian principles when to do so causes one to seem different than the crowd.

If his social or material inter-

ests are at stake, it takes a man of true mettle to live in accordance with convictions he has come by from the general teachings of the Bible. But to so live may have far-reaching influences. When Lincoln, still living in Springfield, was told that a majority of the city's ministers and church members did not agree with his convictions against slavery, he firmly maintained: "I have carefully read the Bible... and I may not see the end of slavery, but it will come and I shall be vindicated."



## Your Family Altar is Important

By Earl C. Wolf

1. It unifies the family and sweetens home life.
2. It cultivates the Christian graces and relieves tension and misunderstanding that sometimes threaten the fellowship of the home.
3. It aids our boys and girls in becoming Christians and helps them to develop ideals that guide them in vital Christian living.
4. It yields spiritual resources for daily tasks and assists us in cultivating dependence upon God.
5. It strengthens us in the face of adversities and disappointments and enables us to trust Christ implicitly in all of life's circumstances.
6. It makes us conscious during the day of the abiding presence of our Saviour and Friend.
7. It bears a Christian witness to the guests in our home.
8. It undergirds the Christian teaching of the Sunday School and the ministry of the church.
9. It affords opportunity for the Christian family to pray for and to sharpen its concern for non-Christian families.
10. It helps us to give a right place to spiritual values and saves us from an undue concern for the temporal things of life.
11. It encourages us to put Christianity into practice in our homes.
12. It honors God and provides an excellent outlet for the expression of our gratitude for the abundance of daily mercies and blessings which come from Him.



## It Happened in Switzerland

By James Stewart

I was speaking in a Bible conference three years ago in Switzerland. God's people were gathered from all parts of Europe and I was speaking about the fullness of The Spirit and along came a dear man from Alsace-Lorraine. He was a millionaire and God met him and saved him in a concentration camp. This man came to me crying and praying, "My wife and I want to be filled with the Spirit."

I said, "Brother, are you willing to pay the price of being filled with the Spirit? It is quite easy to weep, but are you willing? Is your heart pure? Are you waiting to be filled with the Spirit, because, if you are, when the Holy Spirit takes control of your life, you must obey Him. No matter what the consequences! If it revolutionizes your life, or means death to you, you have to obey Him. Are you prepared for the consequences when you are filled with the Spirit?"

That quieted him down a lot and I didn't hear him pray that week anymore, "O, God fill me with Thy Spirit." He wasn't seeking the Holy Ghost; he wasn't seeking the fullness anymore.

### Tried, As Gold Is Tried

And then one day I heard that he had come gloriously through. They came to me with shining faces and said, "O, Brother Stewart we came into the blessed experience yesterday."

And then I said, "Brother, are you prepared for what the Holy Ghost is going to tell you to do? You have a lot of money; you have millions of dollars, and I am sure the Holy Spirit is going to tell you something about that."

The next day he said to me,

"Brother Stewart, the Holy Spirit has told me to set up a Gospel Testimony in Marseille. The Holy Spirit has told me to buy an orphanage. The Holy Spirit has told me to do this and to do that." And then he said, "If you hadn't warned me, I wouldn't have been prepared for this."

And friend, I had to travel with my car 800 miles to the funeral of his wife. She had suddenly died. He was left with seven children, the oldest boy was fifteen years of age. And oh, friend, that boy would put almost every Christian young person up to twenty-five years of age in America to shame. That boy came into the fullness of the Holy Ghost!

Oh, what a radiant testimony for Christ! He talks of the deep things of God in the Bible. He knows all about Daniel, Ephesians, Isaiah the Prophet, and the Levitical offerings, —only fifteen years of age; a witness for Christ. He preaches the gospel in a quiet, quiet way. A quiet boy, taught of the Holy Spirit. When I drove up in the car, he ran out to the gate to meet me and put his arms around me and kissed me and said, "Oh, Uncle Jimmy, I am so glad you came. I want to tell you that I have a song in my heart."

And I said, "Have you?" "Yes," he said, "Mommy's gone home to heaven, but there is a song in my heart." And then I had the joy of preaching the gospel to thousands gathered. This brother was a famous man in Moulhouse of Alsace-Lorraine, and do you know what he said? "Don't talk so much about my wife, talk about her Saviour."



## The Second Coming of Christ

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

—I Thess. 4:16.

Christ is coming in His glory,

Coming back to earth again,

He is coming back in splendor,

As imperial King to reign.

At the voice of the archangel,

And the mighty trump of God,

He will come to rule the nations

With His mighty iron rod.

Yes, the kingdom and dominion

Of the whole world shall be given

Unto Him, the King immortal,

Who has power in earth and Heaven,

He is worthy of all honor,

Power and glory to receive;

For He'll put down sin and evil,

Only righteousness shall live!

When He comes He will awaken

All the righteous dead again;

He'll translate the righteous living,

And together they shall reign;

He will feed them and will lead them

Where the living waters flow;

And He'll wipe away all tears, then

Pain and death they'll never know.

O my soul, shout thou for rapture

At the coming of the King!

Let the mighty hallelujahs

Make both earth and Heaven ring;

For the saints He'll raise in glory,

They'll be like Himself that day;

They will see Him in His glory,

And forever with Him stay!

—Selected

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

—I Cor. 15:58

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



# EDITORIAL

## The Sunshine Inn

We have here a beautiful story related by our Savior, which is rich in spiritual narrative and Gospel comparisons. It seems the abundance of character comparisons always includes:—

(a) **The unfortunate victim**—He is a type of the sinner who is also headed "down" from Jerusalem to wicked Jericho.

(b) **The Thieves**—The devil and his henchmen. Satan has stripped the human race of every virtue, robbed it of every good desire, and left us like this man, "half-dead."

(c) **The priest & Levite**—The religionists of that day, unconcerned and apparently powerless to assist the dying man, despite his pitiful pleas, and sorrowful groans. Society today is groaning for the solution to its illnesses of spirit, but the religionists of this day can offer little more than a social gospel and freedom marches.

(d) **The Good Samaritan**—A picture of Jesus, who travels the "Jericho Highway" today looking for souls he may rescue.

### A RESCUE

The Good Samaritan saw a needy man, who was absolutely helpless, and close to the jaws of death itself, and had compassion on this poor victim, coming "where he was" and pouring in the healing balm for his wounds. Then, he shouldered him to his own beast, walking beside it to steady the man from falling to the ground, and headed into the direction of the Sunshine Inn. Here the unfortunate man would be away from the scene of trouble on the highway, free from additional danger, and out of harm's way. The inn would be a place of Serenity, Safety, and Satisfaction.

To you who read these lines, note that this rescue is so typical of the way the Good Samaritan of Heaven rescued our souls, is it not? He saw us in that dying condition, spiritually, and heard our groans and cries for mercy, and came to our sides to help. He administered "first aid" right on the highway, and then took us tenderly

to the Sunshine Inn. This place of Serenity, Safety, and Satisfaction would keep us contented in the days to come. The Sunshine Inn is the Church of Jesus Christ!

### A RELATIONSHIP

The Good Samaritan and the "Host" of the Sunshine Inn were on the best of terms. The poor victim had been "taken care of" by the Good Samaritan during the night, but he needed more "care", and he requested the host to provide it, which the innkeeper willingly took upon himself, even the nursing of the injured man back to perfect health. The Good Samaritan gave funds into the hands of the host to be expended for the recovery of the nameless man from the highway, and he cared not what it would cost, just so this sick man could be well again. The travelling Samaritan's credit card was valid, and the host willingly agreed to put it on the charge account; "Whatsoever thou spendest more," was the Samaritan's words concerning the extent of his obligation to the injured man. Now, pray tell, to whom could Jesus safely give the care of wounded souls of men, but to the Innkeeper of the Sunshine Inn, who is the overseer and manager of the Church? With Whom could He be on such good terms as to have endless credit for such loving care and kindness? Who shares His compassion for the needy, the sick, the dying, the lost? Who manages an inn that never turns away a needy soul? Who runs a place of serenity, of safety, of satisfaction? Who keeps a light in the window on dark nights for men to find their way to shelter and safety from the ills that beset on the "Jericho Road"? There could be only One Who could do this: **THE BLESSED HOLY GHOST!** Yes, the Holy Spirit is the "Host" at the Sunshine Inn!

### A RETURN

It must have been a sad parting for the injured man to see his benefactor of the night before, leave the next day, but being in the hands of such a tender host, and seeing other "customers" in this fine place, he, doubtless, allowed his new-found friend to go with many a word of gratitude and blessing.

The price of his "care" was high, and isn't it for all of us? God has an endless supply of Grace and

Blessing, or one soul would bankrupt heaven to provide the needed assistance and help to make it through to the skies! The Good Samaritan had paid for it all! If Calvary didn't cover it all, He was willing to pay more when He returned!

What a different scene would greet the Good Samaritan when he returned! No sick, weary victim, but a healthy, joyful victor!

With such a fine inn as a resting place, in such good company, with such good fare, and such kindly care, why would he not be on the tiptoe of expectancy to meet the Good Samaritan upon His return? Methinks this injured man dedicated his life to helping to rescue others from that same highway, and brought them back to the host to care for, just as he had been rescued and cared for! This is our task today!

—Thomas E. Frantz

This title has been suggested by the song of the late Charles C. Mourer, "I'm Stopping At The Sunshine INN!"

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