



GOD'S MISSIONARY STANDARD

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

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

Volume 19

(Issued Monthly at \$1.00 per year) September, 1967

No. 1

The Invisible Things of God

PRESTON BLACKWELL

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead . . ." (Rom. 1:20).

Let us take some of the visible things of God and compare them with the invisible things of God that are clearly seen to His children only.

Justification, commonly known as the new birth or being "born again," reminds one of the early morn. As the sun rises over the hills, a new day is born. There is a freshness and newness as darkness is transformed into light. Dew drops sparkle on the grass; flowers are opening their petals in the early morning air; rose tinted, the sky brings promises of joys to follow.

There is an expectancy at early dawn of great things to come — an eagerness not experienced at any other part of the day. Birds, amid various forms of activity, fill the air with their singing at this hour. There is a whispering of the leaves and the earth is now clothed more with glory than at any other time.

So is the justified soul at the hour of dawning. It has just passed through the night of darkness and emerged into the glorious light of God's love. To the new born soul, the world never looked so bright for it is surrounded with glory — the glory of God's presence. Spiritual song birds are singing, and the whisper of the leaves tell a story of the Tree of Life, planted in God's garden of salvation. There

are many ever blooming flowers that unfold before the eyes of the new born soul, but none so rare as the unfolding petals of the heart which wait in eagerness to receive His love.

To the new born soul there is a freshness and sparkle of life that is never again experienced so vividly along the journey of life. There are new heights to be soared, fields to be planted, so many things to be done, that surely the day will pass too soon.

Sanctification, or holiness of heart, is to be compared with high noon. It is at this time of day that the sun has not only reached its peak, in point of travel, but is nearing the fulness of its power. There is a quietness in the air, for the birds have settled down to their nesting. The flowers, having finished their work of pushing out their petals, now reach heavenward, basking in the warmth and strength of the bright sun as they are drawn upward by its great power.

Shadows of darkness have completely vanished, for this is the turning point of the day. There is a serenity among the trees, for the little breezes have gone their way, leaving the forest in an attitude of waiting. No longer is the sky a many colored rainbow, but it has reached a oneness of blue, filled only with the light of the sun.

The sanctified soul, having wended its way among the morning shadows, now has reached the high noon of salvation. This soul has now come into the full power of the Son of God — no more the frenzied

labor, for the promise has been won. Eagerness has given way to patient toil and waiting, for He now draws the soul more strongly, ever upward and onward. True there will be work to do, but also there will be times of resting.

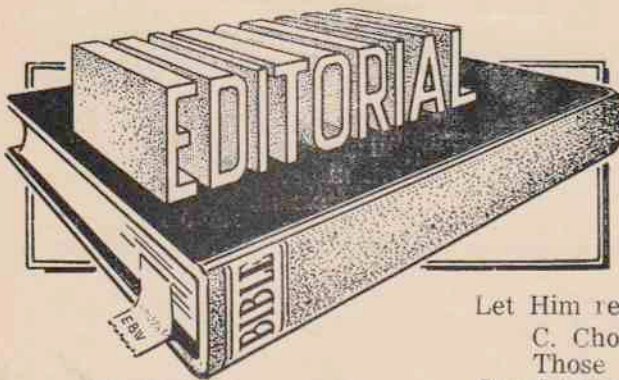
Like the sky in its oneness of blue, so is the sanctified soul at oneness with God. As the sun at high noon floods the sky from east to west, so does the power of God now surge throughout the entire soul. As the sun in fulness of power warms and draws the things of nature, so does the power of God warm and quiet the sanctified soul. This soul has power to attract, for it is in closeness with the source, the omnipotent power of God. This soul, like the sun, having reached its highest peak now has a broader scope and view, hence a brighter outlook.

The parting of the way, or death, we might call the evening time. Here the sun is going down, still clothed in glory and power, but looking far away.

At twilight there is a gathering in and a gathering up. A mother hen chucks to her little ones, and they find shelter beneath her wings; a quail whistles, and the little brood is gathered in; flowers nod, and bright petals are gathered up and folded away. Shadows dark here and there cause illusions, while the sun is busy gathering up the little sunbeams in one hand while painting the sky with the other. There is a flurry among the trees as little birds seek a place of shelter. Eagerness and expectancy have waned, but patience must stand still.

Now is the lonely hour of the day. Voices are still, and a certain coolness fills the air. Far away a

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God's Vineyard

In the book of Isaiah, chapter five and the first seven verses we have a scripture conceived in the spirit of a parable. It is a song, much like our modern folk songs, taken from a very familiar scene of nature, the vineyard. It is even more than a parable but a metaphor picturing the relationship between God and His people. What is here spoken of Israel and Jehovah could well be spoken of Spiritual Israel. This metaphor pictures the real relationship between Christ and His Church. Christ, plants a very choice vineyard, the Church, on a very fruitful hill, the world, with every expectation of finding fruit. Let us use this metaphor to learn:

I. The Gracious Attention v. 2

A. Fenced. Remember Satan said he had considered Job, but that God had a hedge about him that he could not get to him. This truth speaks of at least two things. Separation: A vineyard fenced is separated from its environment. Without are golden rod, briars and weeds of every description but within are choice vines. Protection: Satan could only try Job as God permitted. A few months ago while in Arkansas, I learned of a bramble hedge that was used to protect the gardens. Its thorny spines kept the larger intruders out while the poisonous vapor coming from the vines kept the smaller ones out. God has a hedge about His own and no intruders are permitted or can get in unless they are permitted.

B. Stones Removed

This speaks of a total removal of all hindrances to fruitfulness. Any thing that would prevent our fruitfulness is by our own choice since Christ has made it possible for us to be fruitful. Friend what hinders you from being the fruitful Christian God wants you to be?

Let Him remove those hindrances.

C. Choice Vine

Those whom Christ has pardoned are choice vines planted. The world may look upon us with disdain and consider us to be only the off-scourings and scum but He calls us His choice vines. We are purchased with His blood and belong to Him.

D. Towers

Here are the ministering servants or preachers. God has called them and placed them in the vineyard to watch over the choice vines, to guard against intruders, tongues, Jehovah's Witnesses, Mormons, Seventh Day Adventists, etc., to offer spiritual advice, comfort, etc.

E. Winepress

This is a warning of judgement, remembering that if we are not fruitful then at best only judgement can be expected. In all the blessings noted above we have only one warning of Judgement, but one is all we need.

II. The Reasonable Expectation

When the husbandman (Christ) came, He looked for fruit. Friend our professions of religion, with all their beautiful forms will not suffice when He comes looking for fruit. I may make the highest profession, have what we might call gifts of the Spirit, dress like a Christian, and put on very pious airs, yet, if there is no fruit, I am a tremendous disappointment to Him. The barren fig tree was cursed, withered and died and so will we if we are fruitless. How long has it been since someone has been won to Him by our testimony, sermon or life? Let us examine ourselves — are there any visible fruits of our professions?

III. The Painful Disappointment

A. Wild Grapes

Several thoughts are here suggested but only two that I want to mention. We are living in the wild grape era of the Church, a time when we boast of high church attendance and yet, few have a real knowledge of God and forgiveness of sins; many good living church

members, but never really saved. In this day of confirmation and reformation, it is easy to join the church, yet our life be out of harmony and sour — not producing the sweet fruit of the Spirit. Let us earnestly contend for the faith once delivered unto the saints, preaching a Salvation that delivers from sin. Note also, we have a gaining church membership with perfect organization but, we have become nothing more than a social organization. A lady some time ago said to me, "The grange is next to church" and in this age it is, but not because Christ intended it to be. God help us.

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Internal Revenue Service Identification Number for GOD'S MISSIONARY CHURCH, a Pennsylvania Non-Profit Corporation, is as follows: 236296855.

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Holiness Teachings

by

Rev. Allen C. Russel

POSITIVE HOLINESS

Text, Matt. 7:12 — All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

The Amplified Version "So then whatever you desire that others would do to and for you, even so do you also to and for them, for this is the Law and the prophets."

The golden rule, rightly interpreted, teaches holiness. Here we have the tenor of the Law, the Prophets, and the Gospel. The two preceding dispensations form into one with the teachings of Jesus and become a unit. The fusion culminates in the golden rule. It is the holiness of the entire Bible concentrated in a single law. The design of the rule is to pull up by the roots selfishness, and to substitute for it the highest type of benevolent action and good will toward our fellows. It is to make the best wishes we entertain for ourselves the rule by which we deal with others. Whatever good, material or spiritual, temporal or eternal, we would have others bestow upon us, this rule binds us to confer upon them. To do this is to reach the acme of moral perfection. Now it is impossible for any man to measure up to this absolutely unselfish standard with sin in his heart. It is generally believed that the essence of sin is selfishness — a disposition to have the most and the best of everything. Selfishness was an element of original transgression. It manifested itself in a desire to be as gods, and to gratify a personal appetite. Ever since the fall there has been a universal ambition and tendency in men to seize the uppermost seats, to supplant one another, in order to elevate and aggrandize self. And it would seem that

the last thing which dies out of a sanctified soul is this unhallowed selfishness. It is a subtle vice that puts on an aspect of innocence. Men persuade themselves that pre-eminence and leadership may be sought at the expense of others for purposes of usefulness. A conceit is cherished, that if they are personally honored in preference to others, they can and would reflect that honor upon God, and use its influence for the advancement of His cause. Even among professors of holiness we do not always find that "charity" that "vaunteth not itself." Nor can this bent of selfish promotion at the expense and disparagement of others be fully overcome until its sinful seed in the heart is exterminated.

Thus we reach the conclusion that perfect holiness is necessary in order to supply the ability to observe the golden rule. There may be an approach to it in a state of partial salvation, and even the semblance of it when it springs from nothing higher than human kindness and generous benevolence. But to bring the conduct up to the rule, so as to make it a habit of life, in the high and hallowed sense of the great Teacher, there must be grace in the heart sufficient to destroy utterly all the counteracting forces of sin.

When this grace is received, and not till then, Christians will be seen instinctively taking the lower seats, "in honor preferring one another," and doing to others as they would have others do to them. The same gifts and benedictions of which they would desire to be the recipients, they would make haste to confer upon their fellows. It is worthy of special note that we have in this rule not so much the doctrine of holiness, as the practice of holiness. Our Lord in this case, and according to His usual custom, leaps forward to the application of His great cardinal principle. The doctrine of holiness is clearly in-

volved in the rule, but it is a doctrine in perceptive form, doctrine enforced, principle applied, theology in life. From this example we may learn a most important lesson, to wit: that our beliefs are but the scaffolding upon which we stand to do our work. It may be safely conceded that doctrine is the foundation of character, but a foundation that supports nothing is worthless. We must build on the foundation in order to make it at all valuable, and according to the art of building and good taste, the superstructure must be more precious and beautiful than the unseen rock upon which it stands.

There is a strong tendency in the human mind to terminate religion in doctrine, and in all ages the Church has been more or less carried away by it. In this respect there has been a great departure from the practical simplicities of Christ's teaching. In a few fragmentary sayings we have the whole of Christ's theology, and all the necessary faith of Christians. How different our ponderous volumes of systematic divinity! In them the truth is elaborated in dry statement, with scarcely a sentence of practical application. The sad result is, the precious lessons of Jesus are buried out of sight, and hid away from the common people. It is a great mistake to suppose that the instructions of our Lord must be formulated into creeds and studied only in the schools and by ministers. The great need of the Church, after being pressed into the experience of full salvation, is to be shown how to do holiness. The truth of our doctrine must be tested by the deeds of our conduct. The life must be the exponent of the faith, and the faith must blossom into beautiful doings.

None but he whose heart is filled with love to God and all mankind can keep this rule of moral conduct, either in its spirit or letter.

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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 Miss Carole Goodyear, R. 1, Mahaffey, Pa. 15757.

God's Missionary Standard

Official organ of God's Missionary Church, Inc.

"A Messenger of Full Salvation"

Entered as second class matter at the Postoffice at Mahaffey, Pennsylvania, 15757.

Published monthly by God's Missionary Church, and mailed at Mahaffey, Pennsylvania, 15757.

All items for publication must be in the editor's office not later than the 20th 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.

CHURCH NEWS

Milesburg Church

The God's Missionary Church at Milesburg was privileged to have in their church on Sunday, August 13, three young brethren who presented to us a very wonderful service. Revs. Tom Weaver, Bradley Halter and Arlan Kratz did minister to us in the Lord and with His Spirit. Brother Halter taught Sunday School and then talked in the Young People's meeting in the evening. Brother Kratz spoke on Sunday morning and Brother Weaver in the evening. The day closed with seekers around the altar and they became finders. Praise the Lord. The attendance was very good and the interest keen. We are thanking God for these young men. If you did not have them in your church, you have missed a Spiritual treat. They sang many, many songs and were just a tremendous blessing to the church. Their playing too, was wonderful and with the church orchestra presented a good musical group. So once again we do thank the Lord for allowing them to come our way.

Church Report SALUNGA, PENNA.

The God's Missionary Church of Salunga, Penna., celebrated the first anniversary of its founding on September 3rd. Special services were conducted in the Landisville camp meeting grounds. The Lebanon Valley Gospel Band provided the music and the pastor did the preaching.

A special service was conducted on Tuesday, August 22nd, with Rev. and Mrs. C. W. Rachau singing and preaching. This marked the completion of the first year of conducting services in the church building. A fine group was present and a wonderful spirit was felt by all present.

God has blessed the first year of the Salunga church in many ways. The spiritual tide has been high. Many shouts of the saints echo in our ears. Several definite victories at an altar of prayer have been made. An old fashion Camp Meeting was enjoyed on the Landisville camp grounds in June. The last service will never be forgotten as the saints shouted and souls prayed through. Rev. George I. Straub,

our general supt. never preached any better. The Rine-Brininger trio never sang any sweeter. This first camp meeting will go down in the church records as a time of "Pentecost." Several good youth conventions were held with the Singing Youngs as the workers. God came in many services until there was no preaching. Many times after the service was dismissed the saints, as they shook hands, shouted the victory and a second service began.

The church had a wonderful financial year. The group gave exceptionally to the pastor support, and the missionary work. Many improvements were made to the church building including wall to wall carpeting. A fine ranch type parsonage has been purchased in Salunga. Street meetings and cottage prayer meetings have been conducted. Bible studies and special week end meetings have blessed the group. A spirit of love and unity prevails in the church among the people. The blood and Holiness has been exalted. God is still the same. He has not changed.

The people have been wonderful in their giving to their pastor. Gifts at Christmas, harvest home, and a good old fashion house warming when we moved into the new parsonage. We gave fruit baskets at Christmas to the poor and offerings to the needy. This has been our first year at God's Missionary Church, Salunga, Pa. We ask your prayers for continued blessing of God on the church. Come visit us, we will do thee good.

Special Fall Revival with Rev. and Mrs. William Tillis will be conducted Oct. 5 - 15, nightly at 7:30 p.m. J. F. White, pastor.

Change in Deadline

All material for the Standard will have to be in the hands of the editor by the 20th of each month for the next publication. Material received too late will be published in the next issue.

SPRING GARDEN REVIVAL

October 12 - 22, 1967. Evangelist Rev. O. L. Fay, Wells, N. Y.

Revivals of religion are supernatural, but connected with human agency. They come in answer to prayer, and frequently come C.O.D.

Announcements

General Youth Rally, Friday, Sept. 22, 1967. Time 7:30. Place: Salunga, Penna. Speaker: Rev. Charles Haffling, Pastor Nisbet, Pa. Music by the Shamokin Church.

General Youth Rally, Friday, Oct. 27th, 1967. Time 7:30. Place: Wolf's Store God's Missionary Church. Speaker: Rev. Truman Motter, Pastor Roaring Springs. Music by Mahaffey Church.

Attention

The special project for the youth this year is an automatic dish washer for the Penns Creek Camp. Please do your best in these monthly youth offerings.

Milesburg Church

Local Youth Rallies — Oct. 28, 1967. Time 7:30. The Pilgrim Echoes.

November 17, 1967. The Shamokin Church, Music and Preaching.

Evangelists' Slate

Rev. William Tillis
Box 2,
Beavertown, Penna. 17813

Sept. 10 - 17, Mifflintown, Pa.
Brethren in Christ

Sept. 21 - Oct. 1, Roaring Springs, Pa., God's Missionary Church

Oct. 5 - 15, Mt. Joy, Pa.
God's Missionary Church

Oct. 19 - 22, Coopersburg, Penna.
God's Missionary Church.

Oct. 25 - Nov. 5, Richfield, Penna.
Evangelical Methodist.

Rev. & Mrs. Marlin E. Moore
R. D.
Woodbury, Penna. 16695

Sept. 20, Van, Penna.
West Home Free Methodist Ch.

Oct. 18 - 29, Van, Penna.
Free Methodist

Nov. 5 - 19, Aitch, Penna.
Bible Missionary Church.

If anyone is interested in a good evangelist, the Moores will do your church good. Please contact them for open dates.

A PAGE FOR YOUTH

Great Work

Nehemiah 6 gives us a picture of a group of people that had a mind to work, and worked hard until their task was completed. Nehemiah relates the story of how the enemy tried to halt them from restoring the wall around Jerusalem. They tried to get him to compromise. Four times he said, "I am doing a great work."

Satan is doing his best to convince young people that working for the Lord is not important; but we need to realize that God's work is the greatest work we can do. It may not be the most fashionable, but it is the most satisfying. You may not reach the heights of popularity and public opinion, but you will be able to reach the throne of God, which is higher. We need to lift our timid heads and be as bold about serving God as are the youth who are causing racial strife in America; as confident in our Lord as the college students who have been demonstrating in the U.S.A. for their Communistic ideas.

Nehemiah was building a wall that was valuable, and would stand when the test was severe. It wasn't something that would pass with the fashion, or leave when the purse was empty, nor haunt him when death was bidding for his life — but it was a great work.

We are living among young people who are seeking satisfaction, but are blinded by the bright lights of the world, and feel that there is nothing that truly satisfies. We must show them Christ through our consecrated lives, our consistent worship, our love for them, and by our continued testimony to the greatness of God and the great work we are doing for Him.

According to Nehemiah's record, he accomplished his work in record time and caused the enemy to be "much cast down in their own eyes, for they perceived that this work was wrought of our God." Our God is just as able to make you, as youth, victorious as He is willing to save your souls. We can be victorious if we equip ourselves to fight the enemy, and have "a mind to work." Let's arouse, young people — I see before us a great work to be done!

True Friends

You are familiar with the beautiful friendship that existed between David and Jonathan and how Jonathan loved David "as his own soul." But have you heard the story of the two devoted friends who lived long ago, in Greece? Their names were Damon and Phintias. (The latter is often called Phythias).

These two lads were about the same age. They were inseparable. And they loved each other greatly.

It happened that Phintias did something that displeased the king; and the king gave orders that he should be put to death. So Phintias was thrown into prison to wait the time he should die.

Phintias begged to be released for a short time that he might arrange his affairs. But the king refused, saying, "If I permit you to leave prison, you will not return."

Then Damon said to the king, "If you will release Phintias for these few days, I will stay in prison in his place until he returns."

"But if he does not return?" replied the king.

"Then I will die in his place," promised Damon.

The king said he could not believe that one man would die for another; but he let Phintias go, and sent Damon to prison.

Damon and Phintias embraced each other before they parted. Then Phintias said, "Do not fear, good friend, I shall return long before the appointed day."

Days passed. Damon remained in prison. Phintias did not return. At last the appointed day came, and Damon was led forth to die.

Just then Phintias came running to the prison. He told them the ship on which he was returning had been wrecked, but he had been able to reach shore, and had made the rest of the journey on foot.

Then the king called, "Phintias, why have you come back to die, when you could have lived, had you stayed away?"

"Did I not tell you I would surely come back? I came as quickly as I could, for I feared Damon would be put to death in my place," replied Phintias.

"Phintias shall live," declared the king, "and Damon shall be set free. And I beg that you two count me as

CHRIST, MY PILOT

Upon life's heaving sea so wide,
My frail, small boat unfurls its sail

To follow where the vision leads,
Not heeding threat of howling gale.

Beyond the breakers' pounding surf

The way lies trackless o'er the foam.

I do not know what foes may rise
To keep me from my distant Home.

I do not know the hidden reef,
I do not know what lies ahead;
I do not know what storms may break

And shriek their fury o'er my head.

I do not know how long the voyage
That I must make to reach my goal;

But this I know: One holds the helm,

And He is Captain of my soul.

I also know He laid the keel
Of my life's craft upon the Word,
And bulwarked strong in every part
With faith and courage in the Lord.

I know He placed the compass true,
Unerring in the darkest night;
He charts the course, He's always there,

Protecting with His power and might.

I know He knows the way I take;
I will not fear whate'er betide,
For He goes with me as I go —
My Savior, Captain, Friend and Guide.

At journey's end I'll anchor fast
In haven safe on heaven's shore,
To live, to serve, to love, to praise
My Christ, my Lord, forevermore.

— I. C. Holland

a friend. For such friendship is worth more than all the world!" —

Florida Baptist Witness.

"Greater love hath no man than this, that a man lay down his life for his friends" John 15:13.

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" Rom. 5:8.

DEATH OF MRS. PRAYER

MEETING

Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of a great revival, she was a strong, healthy child, fed largely on testimony and spiritual holiness, and soon grew into world wide prominence as one of the most influential members of the famous Church family.

For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by the stiffness of knees and the coldness of heart, inactivity and weakness of purpose and will power. At last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning markets of trade and places of worldly amusements. Her older brother, Class Meeting, has been dead for several years.

Experts, including Dr. Work and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests, drives and religious education, but to no avail. A post mortem showed a deficiency of spiritual food coupled with lack of fasting, faith, heartfelt religion, shameless desertion, and non-support as contributing causes for her death. Only a few were present at her last rites, sobbing over memories of her past beauty and power. Carefully selected pallbearers were urged to bear her remains tenderly away, but failed to appear. There were no flowers. Her favorite hymns, "Amazing Grace" and "Rock of Ages" were not sung. Miss Ima Modern rendered "Beautiful Isle of Somewhere," but none had any idea where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories, awaiting the summons from above.

In honor of her going, the church doors will be closed Wednesday night, save on the third Wednesday night of each month, when the Ladies' Pink Lemonade Society serves refreshments to the members of the Men's Handball Team. — Author Unknown.

An FBI agent speaks out on Juvenile Criminality

A chapel message given at Asbury College by Palmer M. Baken Jr.

Editor's Note: I recently read this article in a magazine and feel that it is well worth reprinting. Please read it carefully and make any application necessary. Note also, that this is not a holiness preacher but an agent in the F.B.I. in the department of Juvenile Crime, but he is interested in far more than mere punishment for the delinquent.

The juvenile delinquent in our minds is the youngster who is involved in letting some air out of tires on the street, getting spanked for it, and then doing it again — not learning his lesson the first time he is caught. Our involvement in the FBI is with those youngsters who grow into the adult criminal of tomorrow.

We in FBI do not present ourselves as experts in the field of juvenile delinquency or youthful criminality. We have no crime prevention authority whatsoever. The FBI is the investigative arm of the Department of Justice — a fact-gathering and fact-reporting agency. It does not evaluate the results of its investigations or recommend prosecutive action. Information regarding investigation is submitted to the Attorney General or his representatives for prosecutive opinion.

Beginnings of Crime

We find in our work that crime often rears its ugly head at a very tender age in the lives of our young people. We have what we call the infant criminal — the child who has had an unhappy home, a poor environment. He grew up rebellious at society and rebellious at his parents — if he had parents taking care of him at all. Many of these youngsters are arrested on interstate crimes — primarily in the theft of an automobile being driven from one state into another. We talk to them about what happened and why they did it. Once in a while they will talk to us.

From the infant criminal we go to the young criminal. This is the type that has kept on with the business of youthful crime because as an infant criminal he wasn't stopped, he wasn't taught a lesson. So he decided that if he could get away with it once, he could continue to

get away with it. These become the young misfits in society.

The third aspect of youthful criminality is the youth who has turned into an adult criminal. The hardened adult criminal comes from only one place — and this is the young criminal.

In the Book of Proverbs a man is cautioned to train up a child in the way that he should go and when he is old he will not depart from it. That is a hint on how the FBI feels about it, basically. Through moral deterioration, apathy, and neglect we are paving the way for an increase in adult criminals. Pornography — lewd and filthy books available today — the use of sex in advertising, TV shows that are enough to make your hair stand up and which are followed by a rash of that type of crime — all these in our opinion are responsible to some extent for the growing rate of criminality among our young people. I think there is too much stress on the material things in our world today at the expense of the spiritual and moral aspects of character building. And I am worried, as we all are in the FBI, from Mr. Hoover on down, as to what these portend for our future generations.

We might say that American parents are guilty parties to major crimes. We might call it parental delinquency. Let me run down a few of these items.

Number one we call NEGLECT. There are the parents who spend less time at home than they should. They allow selfish interests to take them away and never have time to take the boys out hunting, fishing, or even to play catch with them in the backyard. Often the children are virtually deserted because both parents work.

Number two is BROKEN HOMES. This has a devastating effect on the emotional life of the child.

Number three, we call UNHAPPY HOMES. It would make your heart ache to listen to some of these children talk and realize what they have to grow up with. Some of them stay away from home rather than stay around and listen to their mother and dad fight.

Number four, BAD EXAMPLES. Think of the time when you have driven up to a stop light with sonny beside you and there weren't any cars coming, so you peeled right out — it is safe, no one saw you. Soon you are going to teach your son the rules of the road and get

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IS KILLING IN BATTLE MURDER?

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sar the things that are Caesar's; and unto God the things that are God's."

But what are the things which belong to Caesar? Caesar is representative of all rightful rulers, and Paul tells us what belongs to them. He writes: "Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. He is the minister of God to thee for good, but if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:1-4).

This is plain: I am no longer to avenge myself, but leave vengeance to God, and God delegates this matter of vengeance, or the punishment of evil doers in this world, to His minister of Justice, the ruler. He is God's hand that bears the sword and he executes the decree of God when he punishes with death the man worthy of death.

Society, by the ordinance of God, has its rulers and they delegate their power to policemen, sheriffs and soldiers. "They are ordained of God," they bear the sword of justice and it is their right and duty to protect society. Rulers who fail of this duty should be deposed and punished and faithful men put in their place; and if in the lawful performance of their duty they can only protect society by taking the life of insistent wrong doers, they do not commit murder, they are God's ministers of justice and must not be condemned. So a soldier fighting not with any thought of personal vengeance, but only in the interests of humanity and the sacred, inalienable rights of men, does not commit murder when he kills, but is God's minister and is doing an awful but righteous service.

But let him beware not to harbor hate in his heart, lest at heart he become a murderer. This is a danger to which young soldiers are subject, a danger more deadly than the invisible gas of visible foes. It is a breath from hell that withers

the spirit. It is more terrible than shrieking shrapnel and bursting bombs. They mutilate the body, but it blasts the soul.

But it is a danger before which men on the firing line do not more often fall than those who stay behind. Soldiers are often more magnanimous to their foes than are those who stay at home.

When General Grant, who had fought more grimly and had seen more blood flow than any other man in the Civil War, finally forced his enemy to surrender and Lee handed him his sword, Grant returned it to Lee; and when the Confederate soldiers gave up their horses, Grant said: "Keep your horses, you will need them to plow your fields. Let us have peace!" The great General was generous to his fallen foe. It was the people back at home who cried out for vengeance.

The natural tendency of war is to inflame the passions, to darken the mind and cloud the reason, to harden the heart, to destroy the finer graces of gentleness, tenderness and compassion; but supernatural help will be granted the man who, seeing and fearing the danger, seeks God in prayer for help. And in this we can and should help one another. Oh, let us pray!

HOW WAS IT DONE . . .

Dr. Conant tells of a pastor who, in passing a big department store, felt a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said:

"Mr. T—, I've talked beds, carpets, and bookcases with you, but I've never talked my business with you. Would you give me a few minutes to do so?"

Being led to the private office, the minister took out his New Testament and showed passage after passage which brought before that businessman his duty to get right with God. Finally, the tears began to roll down his cheeks, and he said to the minister:

"I am seventy years of age. I was born in this city, and more than a hundred ministers, and more than five hundred church officers have known me as you have to do business with, but in all those years you are the only man who ever spoke to me about my soul." — Selected

No Compromise

"I want the world to know there can be no compromise." So ran one of the last messages scribbled by Premier Imre Nagy in the bloody days of the Hungarian revolt (Time, June 30). Premier Nagy has since been executed by his cruel captors — but he being dead yet speaketh.

"I want the world to know there can be no compromise." Oh, that God's people in these days of crisis would take such a stand — and, if need be, seal it with their lifeblood. For too long the Church has been coexisting with worldly standards, systems, and schemes. As a result, in the words of Dr. A. T. Pierson, "the world has become a little churchy, and the church immensely worldly." It is time to take a determined stand.

"I want the world to know there can be no compromise" — for "the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." "I want the world to know there can be no compromise" — for her lips "drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a twoedged sword." "I want the world to know there can be no compromise" — for "her house is the way to hell, going down to the chambers of death." Compromise with such a world? —

Nay, world! I turn away, though
Thou seemest fair and good;
That friendly outstretched hand
of thine
Is stained with Jesus' blood.

— Selected

How To Be Wretched

1. Take offense easily.
2. Do not forgive readily.
3. Think and plan mostly for self.
4. Carry a chip on your shoulder.
5. Imagine that others intended to slight you.
6. Never apologize; but always insist that you are right.
7. Do not rejoice in the success of your rival.
8. Do not practice self denial, but always yield to the flesh.
9. Give only enough to ease your conscience; but not your full share.
10. Take inward satisfaction in hearing of the misfortune of your opposer.

— E. E. Shelhamer



Missionary Message

HOME MISSIONARY DAY

AT PENNS CREEK CAMP

Rev. John F. White, Home Missions Secretary

Saturday morning, July 30th was Home Missionary Day at the Penns Creek camp grounds. Service started at 10:30 a.m. with a fine attendance in the tabernacle. Bro. Keith Sheridan, the camp song leader, led the congregation in singing several stirring hymns on personal dedication to the Lord's cause. The Sheridan family also sang several special numbers which were enjoyed by all present. Rev. Earl Deetz Jr., Supt. of Home Missions, at this time took charge of the service. A good spirit of prayer was enjoyed by all. The first speaker was the Secretary of Home Missions, Rev. John F. White. The secretary spoke on the History of Home Missions in God's Missionary Church. A brief history of the church was given, and the secretary then urged the saints to build the future of God's Missionary conference on the Great victories of the past. Victory begets victory. A foundation that is laid in victory will support a church in times of testing and troubles. Several personal testimonies were given after this by ministers working on the field. Rev. Kenneth Walter from Florida, Rev. Edgar Moore from Seven Stars, Rev. Jeraid Moore from Indiana, all gave encouraging reports of victory in the Spirit of God. Rev. R. J. Hevalow, a board member, at this time spoke on the Spiritual outlook of Home Missions. He brought a fine message on the Harvest fields. Rev. Hevalow stated the need of the Harvest, the need of labours, and the need of urgency in gathering in the lost.

Rev. Earl Deetz Jr., Supt. of Home Missions then gave a report of the present victories on the field of Home Missions and the project for the coming year. These included a new work in Salisbury, Md., one in Ohio, one at Bloomsburg, Pa. and several others under consideration. (At the time of this writing the Salisbury church has been started and a full report will be given

in a later issue.) Rev. Deetz spoke on the financial need, each church to stand by the Home Missionary department with a monthly offering. Pledge cards were also given out at this time and the offering was received.

Rev. LaDette Cooley, Treas. of Home Missions, gave a call for dedication at the close of the service. The Spirit fell and God blessed his fine efforts. A keen spiritual atmosphere was felt by everyone at this time. As some seventy-five young people came walking down the aisles of the Tabernacle to present themselves to God's service, weeping was heard throughout the entire tabernacle. Young men and women wept in dedication about the altar. One felt as if they were sitting at the feet of Jesus. The congregation gathered from every direction for prayer with the young who gave all to Christ. Heaven came down and Glory filled our souls. We then sang "A Charge To Keep I Have." Even though the dinner bell sounded, the group remained about the altar more interested in souls than eating. The Home Missionary Day of Penns Creek camp 1967 will never be forgotten. It will never die, for in the hearts of many it will live forever.

HOME MISSION FIELDS

By Rev. John F. White

Home Mission Fields, around us
glow
With hungry hearts, burdened low.
The truth they seek, they long to
see
Revival fire burn as it used to be.
Eyes are looking from almost every-
where
Ears are open, Holiness they wish
to hear,
Hands are extended, they urge us
to come:
Help is their cry, lest life's day is
done.

All can not go, to lands that are
afar,
But all can seek the soul next door.
Pray and give, and mind the Lord,
Help us spread His Holy living
Word.

Home Mission fields, are heavy
with grain,
Labours are needed, to help gather
in.
Give of your youth, His work must
go on,
He has commanded, "Occupy until
I come".

New Church in Maryland

At the request of good sincere people who are hungry for old time Holiness meetings in the Salisbury, Maryland, area, the Church Extension Department of God's Missionary Church has opened the first God's Missionary Church in the state of Maryland. It was a great day for the Home Missionary Board Wednesday, August 9th, when we found 61 people gathered together in the former Bethlehem Christian Church, south of Salisbury, Maryland. Rev. Earl L. Deetz Jr., Supt. of Home Missions, opened the service with prayer and warm greetings to the happy congregation. Rev. Larry Slavens led the congregation in singing and Rev. John White and Rev. LaDette Cooley played the piano and organ. Rev. John F. White delivered the first message which was well accepted by the new people. We were thrilled to discover road signs along the way to the church that night directing us to GOD'S MISSIONARY CHURCH. There was also a sign in front of the church, telling the people that God's Missionary Church has come to Salisbury area.

Considering the good attendance and good spirit that first night, we decided that a revival should begin that following Sunday. Brother Deetz conducted the services on the first Sunday and reports that 39 attended Sunday School and morning worship. The congregation testified that they were so happy to have a

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PENN VIEWS

By Rev. George Stepp, Pres.,

Penn View Bible Institute

In the 12th chapter of the Book addressed to the Hebrews we find the sacred Penman, whomsoever he may have been, giving some earnest exhortations that were not only fitting for the readers of that day but they have been universally appropriate for every generation, and they are surely fitting for our careful consideration in this age of trouble and tumult. Having exhorted the Hebrew Christians to run with patience the "agona" (race) placed before them, the Author inserted the phrase "looking unto Jesus, the author and perfecter of our faith." In the short phrase "looking unto Jesus" the author used a word that is found nowhere else in the Greek Testament. The word is a participial form of the verb *aphorao*. This round-only-once word has a very important significance. The author could have used any one of several other good Greek words for looking, but Inspiration chose this one. The word incorporates two specific ideas. In the first place, since the word is actually a compound of a Greek preposition *apo* meaning away and a very commonly used Greek verb *horao*, the word basically means to look away. There is, however, more to it than that. The verb *horao* gives prominence to the discerning mind and to the particular mood or point. Even when the physical side recedes this verb still suggests a lingering perception. So to paraphrase this segmental exhortation we have the author exhorting the Hebrew Christians to first look away from other things and then to fix their eyes upon Jesus. This is exactly the pattern. No man can see Jesus in all His radiant beauty and in all His efficacious saving grace while he is trying to look at everything else in this old world. If we ever see Jesus aright, it will be when we get our eyes off temporal and transitory things and then fix, in persistent gaze, our eyes upon Him. Perhaps this was in our Lord's mind when He cautioned His hearers about the "single eye."

Oh how we need to take heed lest in trying to encompass everything within the sphere of our spiritual vision, we see Christ only very faintly and distortedly or perhaps not at all. The tragedy of this hour

is that so many, and some even professing holiness, see Him only as a great teacher, a great example, and or a great benefactor to society, comparable to Socrates, Confucius or some other great personage. It's about time that we apply for some eye salve from the heavenly Apothecary and apply it to our failing eyes. We are rapidly going blind Christ as God's Son is fading from our vision. Again this passage suggests a continued and fixed gaze and not a quick glance nor even a periodic gaze. The participial construction suggests that our looking to Him must be a persistent, contemplative and continuing gaze as of a man following with sight the flight of a waterfowl. We must never take our eyes off Him. We must gaze continually, completely and intently upon our King if we are to know His movements and are to observe His attributes. We must look to Him not only for Salvation but for sustenance, subsistence and succor. In times of need, in fair weather or foul, in season and out we must keep looking.

This must ever be the motto of Penn View Bible Institute. Looking unto Jesus must be written over her doors. It must be emblazoned upon her banners. It must permeate her thinking. It must, in short, possess the souls of her entire constituency if she is to realize her greatest success and to accomplish the greatest good for her Lord in this important field, Christian Education. Will you, our supporters, out there in the harvest field, join with us, the administration of this Bible School, in this exhilarating and soul satisfying upward gaze? One in another day said, "Since I fixed my eyes on Jesus, I've lost sight of all beside. So enchained my spirit's vision looking at the crucified."

Let us all join in this positive affirmation! If we do less than this, the vision will be lost, and if the vision be lost the School will be lost.

THE INVISIBLE THINGS OF GOD

Continued from Page 1

mourning dove closes out the day with a plaintive note — then all is still.

The parting of the way, or death, is in the similitude of evening time. Though still clothed in power and glory, the next step seems vague and far away. It is now that

God is gathering in His children that they might be gathered up. Beneath His mighty wings there is shelter for the little ones.

Like the closing of the petals, so does the soul its garments fold. There is a longing, yet a loneliness; for the heart would stay where loved ones are, but the soul fain would be with God. The lingering shadows would deceive the soul, strange illusions dart here and there, but the Son knoweth His own sunbeams and will gather them in.

Like unto the sun which busied itself in painting the sky, so is the Son busy preparing the way for the soul. There is a flurry in heaven as angels make final preparations. As the cool fingers of evening drew to a close the curtain of day, now does the chilly hand of death draw its fingers o'er the soul.

As twilight blends the night and day, so does death blend the mortal with immortality. As the mourning dove gave out its call at eventide, so does the Holy Spirit call out a name. The day is past — then all is still! — Eolia, Missouri.

WHEN THE DEVIL DOES HIS WORST

Oh, it takes a lot of patience,
And a lot of earnest prayer
As we travel on life's journey
And we're tempted here and there
To depart from faith and duty
Or for worldly things to thirst,
And to stay where God would have
us

When the devil does his worst.

There are times when blows are
heavy

As they come from Satan's ranks;
And when we resist him strongly
He will call us fools and cranks
But in all that comes upon us,
If we put our Saviour first,
We can claim and shout the vict'ry
When the devil does his worst.

Do not think it strange, dear pilgrim,

When you try to do your best,
And you're weary, soul and body,
And you seek a little rest,
If a bolt of hatred flashes
And the thunders round you burst,
For it's then the Lord will bless you
When the devil does his worst.

W. E. Isenhour

GOD'S VINEYARD

Continued from Page 2

B. Note His plea, What more could I have done. Friends Christ has done His best, can we do any less? Think it over.

IV. The Divine Judgement

A. Hedge removed:

Why have the enemies of the cross been able to invade the Church? Communism, socialism and many other "isms" have invaded the church. Is it because we have failed and He has removed the protecting hedge? While a church remains spiritual the very gates of Hell shall not prevail against it. Yes the hedge is removed and these isms have eaten us up.

B. Walls taken down:

No longer separated the world has invaded the church wholesale. The world has become a little churchy but the Church has become tremendously worldly until there is no apparent separation. We have been trodden down, until we are lifeless and dry.

C. Not pruned and digged:

Have you ever wondered why the truth has not as much effect upon you as once it did? It could be that the pruning has been stopped. He has turned us over to allow wild grapes and vines to take the place of the true ones. When we are no longer affected by the truth, we should beg God to help us. It might be there is yet time to repent.

D. No Rain:

If we have not been blessed lately like we once were it may be because He has withheld the spiritual rain. It doesn't just happen that we are not as blessed as we were at one time, there is a reason. Could He be withholding the rain?

In conclusion then, read the verses following the scripture lesson here. There are a number of woes or judgements pronounced against Israel. Can we expect less than they received? Friend it is revival or judgement. The choice is ours — which shall it be? "If my people which are called by My name, shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from Heaven and forgive your sins and heal your land." II Chron. 7:14.

Holiness Teachings

Continued from Page 3

Self-love will feel itself sadly cramped when brought within the limits of this rule; but God hath spoken it: it is the spirit and design of the law and the prophets; the sum of all that is laid down in the Sacred Writings, relative to men's conduct toward each other. Christ came to teach us, not only what we are to know and believe, but what we are to do; what we are to do, not only toward God, but toward men. By this rule the law of Christ is commended, but the lives of Christians are condemned by comparing them with it.

JUVENILE CRIMINALITY

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him a driver's license, and tell him that he is to obey every traffic sign and stop at every light. But dad didn't do it.

Number five, LACK OF DISCIPLINE. The child soon finds out that if a command is not enforced it really doesn't mean anything. Youngsters would rather the parents would care enough to say "no" and mean it; it gives them a sense of security.

Number six, THE DOTING PARENT. This is the parent who gives the child everything he wants — perhaps to keep up with Jimmy next door.

Number seven, LACK OF RELIGION. A family can be held together by the stabilizing influence of religion. A respect for law and order certainly comes from a good religious background.

History shows that every society which became lawless soon succumbed, and that the first evidence of decay appeared in the toleration of disobedience of its laws and the judgments of its courts.

In a speech dedicating the new Missouri Bar Center in Jefferson City, Missouri, Mr. Lewis F. Powell, president of the American Bar Association at that time, said: "Many centuries of human miseries show that once a society departs from a rule of law and everyone becomes the judge of what laws he will obey, only the strongest remain free."

I think that we must all agree with that statement and with his conclusion that America needs a

genuine revival of respect for law and orderly processes, a reawakening of individual responsibility, a new impatience with those who violate and circumvent our laws, and a determined insistence that laws be enforced and courts respected and due processes followed.

NEW CHURCH IN MARYLAND

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good spiritual church in the area. Forty-five attended the first Sunday night service. Brother Deetz and his son, Earl III presented several special vocal and instrumental numbers on the organ, piano, saxophone and clarinet. The organ and piano were placed into the church by a local music dealer. One young man came to the altar the first Sunday night and claimed to get victory. On the second day of the revival, Brother Slavens and Brother White came to help push the battle. Both preached under the anointing of the Spirit and each night there were those seeking God at the altar of prayer.

On Wednesday night, we were amazed to find the church almost full. Ninety-one people were present at this service. Some of the neighboring ministers were present including Rev. Harvey Dixon, pastor of Faith Community Chapel of Salisbury.

At the conclusion of the Wednesday night service, the church was organized as a God's Missionary Church with 12 members received during the service.

In behalf of the board, may we express our heartfelt thanks to the Stigall family for the accommodations they made for us in their home. We especially say a big Thank You to Sister Stigall for all the good food she prepared for these four hungry preachers.

By Rev. Earl Deetz Jr.
Home Missions Supt.

THE ROOT OF BITTERNESS

Continued from Page 11

faith, and the myrtle tree is a type of love. So that the thorn of evil desire is to be eradicated, and the fir tree of faith planted in the same soil; and the briar of a bad temper is not to be merely trimmed and cut back, but a tree of pure love put in its place.

THE ROOT OF BITTERNESS

By George D. Watson

Both Moses and Saint Paul warn the people of God against the root of bitterness, which is apt to spring up and cause great trouble both in the individual life and in families. Moses says, "Lest there should be among you man or woman, or family, or tribe, whose heart turneth away this day from the Lord our God . . . lest there should be among you a root that beareth gall and wormwood." The margin reads "a poisonous herb" (Deut. 29:19). And St. Paul says we are to "look diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:15). Moses speaks as if the bitter root might be some man or family or tribe that would corrupt the nation, but Paul speaks as if the root of bitterness might be some evil passion or unholy temper rising up in the hearts of a professed Christian, which would ruin his character and communicate the evil to other souls. From these Scriptures we learn that character has roots in it, the same as trees. Human character, both good and bad, is not a mere piece of mechanism, but a living thing with a living history to it, like a tree or a living creature. There is a marvelous mystery in the makeup of a character. The thoughts and suggestions of the mind are like little seeds that are dropped in the soil; and then the preferences and the choices take on more strength and firmness, like roots; and then the decisions, the actions, the habits, become still more forceful and manifest, like the trunk of the tree or the limbs; and then the outflowing words and expressions, manner of living and influence upon others, are like the leaves of the tree and the blossoms and the fruit; so that a character is in every respect like a tree. But all trees come from roots, and the character of the root makes the character of the tree. Whether the fruit be sweet or bitter, hard or soft, healthful or poisonous, is decided by the nature of those little roots, fine and almost invisible fibers that are hid away down deep in the soul; and so the manifestations of every human character depend on the unseen roots that lie out of sight away back in the inner depths of the heart; and there is no

law more infallible than the fact that these inner roots in the thoughts of the heart and the desires and dispositions of the inner soul will give most positive character to the outward life and the effects of that life.

In the next place, the roots of a tree will always spring into action when the favorable conditions of heat and soil and moisture are produced. In like manner there are germ roots in every heart which will sprout into action when the soul is brought in contact with surroundings and circumstances that give the opportunity for the inner spirit to act.

In the next place, the roots of the tree will turn everything it takes hold of into its own nature and character. The roots of a peach tree will take hold of the moisture and the gases, and the acids, and the sugar; substances of water, and soil, and heat, and turn them into peach. In like manner, a bitter tree, though you may feed it with sugar, and the best of fertilizer, and the finest of soil, and the purest of water, and the sweetest of sunshine, will most positively convert everything into bitterness. That is exactly so with the inner character of a human soul. There are people who profess the faith of Christ, and in some respects seem to be Christians, yet who have a bitter root in their hearts, or pride, or self-ambition; and in spite of all the best surroundings that God's providence can give them, they seem to turn everything that their souls feed upon into bitterness, or mourning, or fear, or selfishness; and they have no power to live an amiable or a kind and Christian life. In spite of all their will-power, their expressions, their words, their tones of voice, their correspondence and their business transactions will be tinged with some evil expression, some touch of gall or wormwood, which shows that at the root of their inner lives there is the secret of their unhappiness; for if the root of the spirit-life be bitter, it will infallibly convert all the juices which it absorbs into bitterness. On the other hand there are people who have had the very bottom of their moral nature purified and sweetened by the power of a living Christ, by the indwelling Holy Spirit, and the secret roots of their soul are turned into humility, and love, and

obedience; and so whatever may be their surroundings, everything that they take into their lives is turned into goodness. It is only by the power of the Holy Ghost in the secret depths of the heart that anyone can take hold of trouble and sorrow and suffering and all sorts of discomfort and disagreeable things, and turn them into grace, and goodness, and usefulness. The secret of a great deal of backsliding is this root of bitterness in the secret heart. How a bitter spirit will spoil a human life! It works like a deathly malaria in the community and in the church.

The Apostle says that by this root of bitterness many will be defiled. It flows out from the heart like a stream of acid in the looks, the tones of voice, and all the manner of life. It arouses the latent evil in other people, and discourages the goodness of those who are feeble in grace. The root of bitterness will always manage to lay the blame on the Lord or on His people. It seeks for flaws in the Bible; it discounts the dealings of an overruling Providence. It discourages believing prayer. It has an instinct for seeing the faults of other people, and not their graces. It nurses its own woes and magnifies all its trials, and looks with suspicion on the conduct of those who are humble and without guile.

The root of bitterness can never be cured by simply cutting off the branches of the tree, or even cutting the tree down even with the ground. The teaching of Isaiah is that this root must be thoroughly eradicated; not covered over, not repressed, not dealt with merely by our will-power, but that the Lord Himself must deal with it and remove it, and plant in its place the very mind of the Lord Jesus. "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isa. 55:13). This is pain enough for any undertaking, that the thorn is not to be merely trimmed and cut back but that it must be utterly removed, and in its place the fir tree; and that the briar must not be pruned or covered over, but that in the very spot where the briar has been growing there is to be planted the myrtle tree. The thorn represents evil desires, and the briar represents bad temper. The fir tree is a type of

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Is Killing in battle MURDER?

A QUESTION OF ETHICS AND OF CONSCIENCE

By Col. S. L. Brengle

This article is not written in defense of war; it is written in the interests of a good conscience. It is written with a heart aching with tender yearning desire to help young men, who possibly against their own scruples of conscience, are drafted into the service of their country, and of fathers and mothers who may be pursued by an awful fear that their boy should, in battle, take the life of a fellowman.

I recently heard of a mother who dedicated her boy in babyhood to what she considered the highest possible service of God and his fellowmen, and who would gladly have seen him go to a martyr's death in what she believed to be the line of duty, but when he responded to his country's call and went forth to fight its battles she refused to kiss him good-bye and turned away from him with a bitter cry, saying that she would rather never have borne him than to have him go forth to kill his fellowmen.

It would be worse than useless — it would be heartless — to sneer at that woman as one who did not train her boy to be a soldier. She was no sickly sentimentalist, nor selfish society butterfly. She was a strong, devoted, unselfish woman. And she was a suffering woman in agony as real as any soldier mutilated in battle. She needed help! And there are many such people about us, troubled people, uncertain people, who cannot put forth their full strength with whole heart until their conscience is at rest.

Most people have a rugged, elemental sense of justice, with a conscience not at all overdeveloped, and to them the above question is not in the least troublesome. But many others with a highly sensitive conscience and a belief in the supreme authority of the Bible in all matters of conscience are troubled by it to the point of torture.

So long as the question is an academic one, applicable only to people on the other side of the world, it may be evaded, but when it invades our homes and knocks loudly and persistently at our hearts it must be answered, else something within us, precious above all price, will perish: "The spirit of a man will sustain his infirmity but a wounded spirit who can bear?"

This is not a problem upon which I have given only recent and hasty thought; it was not raised in my mind by the insistent demands of this great war. It is a problem with which I have wrestled and concerning which I have prayed and ransacked the Scriptures for a quarter of a century. I come of soldier stock. My father and uncles laid down their lives for their country, and for years I carried my father's sword with pride and hoped in my little soul some day to be a soldier. I had no scruples of conscience at the thought of killing men in battle.

But one day Jesus loomed large before my soul. He enchained my spiritual vision. He won my heart. I fell before Him in wonder and worship and utter self-surrender. I opened to Him my heart and He came in and cleansed away my sin and filled me with such unutterably tender love for Himself and for the souls for whom He died that I felt I could gladly lay down my life for the lowest and vilest child of man. His word became the law of my life — the guide of my conscience.

Then one day twenty-eight years ago, a brutal tough, standing not more than ten feet away, hurled a brick with his full strength at my head. I was prostrated, and for 18 months was laid aside from my work. The authorities wanted to arrest him, but remembering the words of Jesus — "Resist not evil; if they smite you on one cheek, turn the other." — I refused to appear against him. I did, however, ask them to arrest him for making a filthy nuisance inside the doorway approaching our hall. That I considered was an evil against society and I felt it a duty to protect society. The police did not see it so and he went free.

I made a difference between an assault upon the well-being of society and an assault upon myself, not recognizing the fact that society's welfare included me and that an assault upon me was really an assault upon the community and a breach of the kindly laws that protect all men.

However, I had peace of mind, and I never regretted my action and am glad that I did not have him arrested. But some years later Joseph Cook, one of the clearest and most profound thinkers this coun-

try has produced, said to me, "You were wrong. You should have had that man arrested and punished, not for personal vengeance but in the interest of society. The Bible says: 'The ruler is the minister of God and he beareth not the sword in vain;' and in democratic America every man is a ruler and responsible for the enforcement of the law." That threw me into mental unrest, and in the study of the problem it grew until I saw that it involved far more than any attitude toward a man who gave me mere personal affront and injury. It ranged all the way from the discipline of a naughty child to the punishment of an unrighteous nation by war. It included all the sacred rights of society, of our homes, of our wives and mothers and little children. The whole fabric of society was involved.

And now let me answer the question: Is killing in battle murder, when a nation fights in defense of the sacred rights of man?

It may throw light upon the question by asking and answering others:

1. Is physical life the most precious thing entrusted to men in this world? That question we can answer with an unqualified No. Truth, right, justice are more precious than life. Jesus and the martyrs died for the sake of truth. If life were more precious than truth, then they should have denied the truth and saved their lives. But instead they denied their lives and saved the truth. There are some things for which it is not only a man's right, but his duty to die, if need be.

2. But is it ever right for men to take the life of a fellow man? Did not God command, "Thou shalt not kill"? True, that command with all its august authority is in the Bible, and unless there are other authoritative Scriptures which modify it, then the Bible without qualification condemns always and everywhere the intentional destruction of human life. It is upon the theory that there are no such qualifying Scriptures that many Christian people insist that the capital punishment of a criminal and killing in battle is murder and should be wholly condemned and opposed.

Where civil government exists, society undertakes to protect its members and suitably punish wrong doers. This is implied in the words of Jesus: "Render unto Cae-

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