



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.

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The Incarnate Son

Selected

Paul the apostle introduced the glorious gospel of the incarnation to the Galatians "When the fulness of the time was come, God sent forth His Son, made of a woman" (Gal 4: 4). It was an uncommon thing that God the Father should send His Son into the world to redeem it, and that the Son of God should endure suffering for our sakes, and that the Holy Spirit should condescend to dwell in believers' hearts for such gracious purposes.

Thus we understand the overwhelming impact created by such a declaration, for even in this modern technological age men's hearts are made joyful at the very mention of the incarnation whether it be in the text of a Christmas sermon in the sanctuary, or in the singing of carols on the streets of our cities. "Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

George Stuart Hendry in his book, *The Gospel of the Incarnation*, states that "the plain sense of the gospel of grace, as it is presented in the New Testament, is that the object of the incarnation is to bring man into a personal relationship with God. It is to this end that the apostle declares the word of life, which he has heard and seen and looked upon and handled: 'That ye also may have fellowship . . . with . . . Christ' (I John 1:3). This is the heart of the Christian salvation, and the incarnation was es-

sential to its accomplishment."

While proclaiming the rich truths of the gospel through the epistles, the writers sought to present this message with clarity that the Christians might become firmly established in the true faith.

The Johannine Epistles face up to the difficulties being encountered with a group of false teachers who had great influence within the church. These false teachers denied the reality of the incarnation of Jesus Christ contending that God could not take flesh upon Himself. Leo G. Cox in the *Wesleyan Bible Commentary* states that "if the purpose of the writing of the Gospel of John was to fortify the Church against the attack upon the divinity of Christ, then the epistles were written to fortify the Church against the attack upon His humanity."

Some, even in our present day, find it difficult to accept the reality of the incarnation. Henry Ward Beecher, however, reminds us: "A father, for the sake of his children, should undergo toils, and pains, and labors, and sufferings, and put life and name itself in peril, yes, and sacrifice them, is not strange. It raises him into the category of heroes. That God, the Father of all, the great Lover and Teacher of all, should put burdens on Himself, that He should be visible before us both to represent His own love, and to teach us the way of duty, that He should suffer, and bear, and for-

bear, and that He should lay down life itself, is not strange."

We must remember that our unwillingness to confess Christ as having come in the flesh is actually to deny Him and thus place ourselves in the position where we have no hope of salvation. (See I John 4:2, 3; II John 7.)

The final aim of the epistles is realized in the practical application of the power of the gospel to completely change our lives. G. C. Hendry insists "there must be an extension of the incarnation to include us among those to whom He is born, and with whom He entered into relation. So in wondrously involved metaphor, Paul pictures himself to his Galatian readers as being in labor with them until Christ be brought to birth in them (Gal. 4:19)." To the same end the German poet has written these familiar lines:

"Were Christ a thousand times
in Bethlehem born,
And not in thee, thy soul's
eternally forlorn."

John the apostle expresses the truth that whosoever "saith he abideth in him" who became "the propitiation for our sins" should therefore "walk, even as he walked." Arthur C. Zapp in his book, *Holiness In Action*, states that "we do not presume anyone can walk as He walked, even in the relative and limited sense, according to our capacity, we are obligated to do, unless there is first, through the 'exceeding great and precious promises' given us a destruction of the carnal nature and partaking of His divine nature. Through the sanctifying baptism with the Holy Ghost, received subsequently to regeneration, in response to obedience and

(Continued on Page 10)



We the editorial staff of the God's Missionary Standard wish to take this opportunity to say thank you for helping us with another successful year in His work through the printed page. We further trust that your's will be a Christ centered and joyous Christmas and a very spiritual and soul prospering new year.

Christmas, with its wonder and worship, its music and meditation, its festivity and its fantasy is truly a gladsome and heart-warming time. Year after year we look forward to this joyous and sacred season of the year. What a tragedy it would be if there were no Christ to offer us hope, not only at Christmas time but the whole year through.

Perhaps the most rewarding aspect of the entire celebration is the giving of gifts to loved ones and friends. Many Americans and especially Christians have learned it is more blessed to give than to receive. While we are giving this year let us remember that it is Christ's birthday that we are keeping and plan to give gifts to Him this year. But you ask how can we give gifts to Jesus when He is not here in person. There are three ways:

First: We can offer ourselves anew this year. I am not asking that we rededicate our lives, for any who are sanctified are truly dedicated, and need no re-dedication, yet, it might be good if we just take time to renew our vows and promises to Him. True, He already knows that we love Him and mean to do our best in keeping our vows and promises, but, even though I love my wife and she knows it, there are times when she likes to hear it again. Maybe that it thrills the heart of God to hear His own tell Him they love Him and still

mean to keep those vows once made.

Secondly: We may give gifts to God, by praying for souls near by. A neighbor, friend and especially an enemy may be in need of spiritual help at this time. What a great gift it would be to pray for that soul until he sees his need and this Christmas morning gives his heart to the Lord. Truly all heaven would rejoice.

Think of the many missionaries who are far from home and perhaps feeling the loneliness of it or who may be going through a difficult time and would especially feel the effects of your prayers this glad day. Jesus said in as much as you have done it unto the least of these my brethren, ye have done it unto me.

Thirdly: By remembering the various worthy activities of the Church that need help in financing. What about the missionary projects in which your church is involved, or the various conference activities that need financial assistance. I think right now of the many young people who are preparing for a future both here and in eternity at the Penn View Bible Institute. A generous gift to the Bible School at this time of the year would be a great gift. There are many ways that we can actually give gifts of dollars and cents to the Lord at this time.

While the world is engrossed in material things, giving gifts to many who already have too much — let us remember what the day really means and keep it in a way that will give eternal benefits. Many things we purchase will be regretted before too long but the gifts that have eternal values will never be regretted. Let us make His (Christ's) a happy birthday by forgetting ourself and thinking of Him.

THE LORD OF CHRISTMAS

Mist and cloud and darkness
Veil the wintry hour,
But the sun dispels them
With his rising power.

Mist and cloud and darkness
Often dim thy day,
But a Christmas glory
Shines upon thy way.

May the Lord of Christmas,
Counsellor and Friend,
Light thy desert pathway
Even to the end.

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Holiness Teachings

Compiled by

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TOPIC — THE PENTECOSTAL REST

Its Elements

There is a soul rest which is peculiar to the personal indwelling of the Spirit. This rest is characterized by the Apostle in Hebrews 4:9, "There remaineth a rest to the people of God." It is distinguished by several particulars.

First, it is a rest **For the People of God**, a rest to which the people of God are heirs. Everyone who has become a child of God has a rest from guilt and condemnation. This is to be followed, by another rest, "The Second Rest", so called by Charles Wesley.

Second, This rest is a **soul rest** as distinguished from bodily rest. There is nowhere promised the believer a rest in this life from sickness, disability, weariness, nor age. Some of God's best saints were burdened with these. But there is a glorious soul rest in the midst of these which is a type and pledge of an eternal rest by and by from these physical burdens.

Third, This is a **present rest** — a rest which may be entered upon now and here. It "remaineth;" it awaiteth the child of God. Whatever is of faith is now. This is a rest of faith, comes of faith; hence it is a present rest. Notice some of the elements of this rest:

1. It is a rest from sin.

Sin is twofold. It is an act and it is a principle. As an act, it incurs guilt and bondage; as a principle,

it incurs defilement. When sin, as an act, is pardoned, there comes to the soul rest from the burden of guilt and bondage of sin. The weight of condemnation and the sense of Divine displeasure are removed, and a blessed rest is realized.

But when the guilt of sin has been cancelled, and its power has been broken, still the burden of sin as a state of heart, as a bias, a tendency toward evil, entailing a sense of defilement and impurity, remains, often extorting from the earnest and progressive believer this painful prayer:

"Break off the yoke of inbred sin,
And set my spirit fully free;
I cannot rest till pure within,
Till I am wholly lost in Thee."

Now, the pentecostal rest is rest from the burden of indwelling sin. The Holy Ghost, coming in His fullness, destroys the body of sin, annihilates it. He crucifies, kills stone dead the old man of the heart, and relieves the soul of this body of death which it wearily has been bearing about with it, and the soul comes in to the blessed rest of "A heart from sin set free."

2. It is a rest from fear.

Not from fear as an instinctive passion, causing us to fear sickness, accident, or death; nor from fear as made of natural timidity. But from servile fear, from living in dread of God's providences. So many of God's children serve Him under the goad of must: they perform their duties, bear their crosses, render their services, under the lash of fear. They are whipped to them by the scourge of conscience. Hence, the duty is a task, the yoke is hard, the burden is heavy, because of this awful spirit of fear with which they

are bound. But when the fullness of the Spirit is come, love casts out fear. There is no fear in love. There may be fear with love, but when love reigns, fear is an exile. The yoke that is lined with love is worn with songs. Then duty is a delight, service is a joy, toil is ease.

3. It is rest from darkness.

Not from darkness of sorrow, disappointment, bereavement, nor even from Satanic darkness; for Satan can sometime spread out the black wing of his presence over us, even when having no darkness of condemnation, may have to walk in its shadow. But it is a rest from the inward darkness of the withdrawal of the Divine presence or its intermittent glory. One may walk in the darkness of sorrow or bereavement or temptation, yet walk in the light of His countenance, illuminating even the earthly midnights of trial and temptation. When the enduring Spirit is come nights we shall have, but no darkness within; cloud-cast days, but no shadows upon the soul. This moon never refuses its light. This sun no more goes down.

4. It is rest from doubt.

When this rest of faith has once entered, doubt has forever fled away. Uncertainties disappear, wonderings cease, questings are hushed. These burdens are dropped from the soul. It mounts upon wings as eagles; runs and is not weary. It takes on the bold, strong opinions of assurance, knowledge, faith in its fullness, and the soul breaks forth in the jubilant pean of victory sung by that searaphic Father:

"I know not what it is to doubt;
My soul is ever gay."

(Continued on Page 10)

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CHURCH NEWS

ANNOUNCEMENTS

I. H. C. STUDENT CONGRESS

December 31, 1968 - Jan. 1, 1969
First Wesleyan Methodist Church
2700 17th St. N.W. — Canton, Ohio
Rev. H. E. Robertson, Pastor

Bible Schools, Choirs, Instrumentals, Messages, Duets, Trios, Quartets, etc.

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Evangelists: H. E. Schmul, Dale Yocum and others.
Archie Coons in charge of music, special singing and choir.
Pray with us for a gracious outpouring of the Holy Ghost.
Bring bedding including pillows.

Write Mrs. Robb French
Hobe Sound, Florida 33455

Salunga, Penna.

October tenth through the twentieth was a time of old fashioned Spirit filled revival services at the God's Missionary Church here at Salunga, Penna. The workers in the meeting were Rev. and Mrs. William Tillis of Beavertown, Penna., faithful ministers of our own conference. If any one ever doubted that God is still living, all doubts were driven far away, as the Lord sent His Spirit night after night with blessings and glory. Five services were so blessed with the presence of God and seekers at the altar that Bro. Tillis didn't get to preach. One evening in the third congregational song folk came to the altar, there was no offering or special song. Night after night the Spirit kept coming and the crowds grew with the increasing of the Spirit. The auditorium was full every night and the last Saturday night of the service it was necessary to line the aisles with chairs to accommodate the people. When Bro. Tillis did get to preach, he did

so under the anointing of the Lord. His truth and sound doctrine will long be remembered. Sister Tillis sang nightly under the anointing of the Lord. From the very first service the Lord anointed and honored the saints. We are happy to report victory, God is still the same. Many ministers and other congregations came to help push the battle. When God comes He meets every need. The Spiritual, physical and financial needs of the people were met again by our faithful Lord. We highly recommend the Tillises as revival workers. Give them a call, they will do you good.
Rev. John F. White, Pastor

No One Asked US To Come

from

The Free Methodist

I was called to a rural church for a revival meeting. As I sat at the window of my room in the parsonage, my attention was continually drawn to a large farmhouse, silo, barn, and many other buildings which go to make up a modern farm of today. The buildings were about one-quarter mile from the church. During the first week of the revival I watched the activities of farm life on this farm and wondered who lived there. One night I saw a middle-aged man and his wife in the service; they seemed very much interested, and I asked them to come back. The following night they were in the service again and, when I asked if there were those who wanted me to pray for them, they both raised their hands. I inquired who these folk were, and was told they lived on the farm which could be seen from my bedroom window. One day after the afternoon service, the pastor and I went to call on them.

I shall never forget this visit, for it drove home a truth which seems to be prevalent today in our midst. The lady pastor went to the house to see the lady, and her husband and I went to the barnyard, where the farmer and his hired man were working. He received us very courteously, sending his hired man a-

way. He took us to the barn, showing us some of his purebred Holstein cattle, and eagerly discussed his farming interests.

It was in the barn that he told us the story. He began with, "We have lived here for 'eight long years.' In all this time we could see the church from our house, barn, or any part of our farm, and we often yearned to attend this church, but in these 'eight long years' no one ever asked us to come — ministers or laymen. Once one of the preachers came while I was gone, but he only wanted to ask permission to hunt on my land, but never invited us to visit his church." We both hung our heads in shame to hear this from one who was so hungry for God. Several times he mentioned the fact that they had lived here for "eight long years" and no one ever came to see them and ask them to attend church.

The man and his wife came to services each night after our visit to their home. One night, as God led me, I asked them to kneel at the altar and they both came. The wife had been raised a Catholic and had considered entering a nunnery prior to her marriage. Because of this background she had a hard struggle getting victory. Never have I seen a more wonderful case of conversion than this couple. When they got up and testified to the saving power of God's grace and told how they wanted to come to this church for "eight long years," but no one ever asked them to come, the people wept, and some hung their heads.

Two days after their conversion the wife began coming to the church early in the morning to pray, then going out to call on others who did not know the Christ, inviting them to the meeting. The husband stood up on Sunday morning and said, "In the thirty-seven years we have been married, this is the first time we have ever been in church together on Sunday morning." Before the revival was over, they both sought sanctification and, with a large number of others, were baptized and joined the church. This church now has an organized personal visitation program. But as I write this article, I wonder how many will point their finger at us in the Judgment and say, "You never asked us to come to your church."

Recommendation

It is my privilege to recommend to the Standard family a fine young minister, Rev. Marlin Stahl, who is available for weekend meetings. He is a fine preacher and his companion is a talented singer and musician. Call them for a meeting in your church and you will not regret it. He has had experience as a pastor and has had some meetings.

— Editor.

The Christmas Star

Bv

E. W. Roy

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Numbers 24:17.

Since the time of man's shameful and disgraceful fall in the Garden of Eden, the human race was plunged into spiritual darkness — the lights went out because of sin. Apparently man's sun had set, never to rise again; but God in infinite mercy and great compassion gave man a Star of Hope whose rays have beckoned the wise men of every succeeding generation to turn to God for reconciliation.

God's first promise of a Redeemer was given to Adam and Eve in the Garden of Eden, and has been repeated from time to time by prophets. Each expression was as the rays of light from the guiding star for man on his long voyage from time to eternity. God, in pronouncing sentence upon the "guilty pair" in the Garden, did not leave them utterly helpless and hopeless in despair. Although the curse fell upon the earth, God provided coverings for the transgressors by the shedding of blood in order to obtain the skins of animals to cover the nakedness of Adam and Eve. The innocent, dying animal gave its blood, symbolic of the bleeding sacrifice which Christ should make in due time. The promise was then given that "the seed of the woman" should bruise the head of the serpent.

Jacob, with prophetic vision, penetrated the veil of the future as he neared the crossing of the river and

declared that he saw a ray from the guiding Star, as expressed in the words, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49: 10).

As we travel down through the centuries, the light of the promise becomes brighter and stronger. Isaiah, who saw the Lord high and lifted up, seems to be the first to get a vision of the immaculate conception: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," (Isa. 7:14). Just a little farther

fits into the account remarkably well, though peculiarly given. Nebuchadnezzar, a heathen king, had a dream and forgot the details thereof. In the interpretation of the king's dream, the prophecy broke forth as another of the many rays of the Star. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44).

The last of the Old Testament prophets, Malachi, seemed to see a very bright gleam, which came not from a star, but the brightness of it caused him to write: "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings," (Mal. 2:4). — Then silence for 400 years!

At last the silence was broken! God had not forgotten His people nor His many, many promises. An angel announced to Mary that the Messiah would be born, "And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end," (St. Luke 1:33). The midnight darkness had at last given way to the rosy glow of the breaking of the Day when the Sun of Righteousness arose with healing in His wings, to go forth to heal the race and deliver it from the blight of sin.

Yes, under divine appointment, Joseph and Mary made their way to Bethlehem, where, in a stable amidst the animals, the Star of Hope, and the Sun of Righteousness, made His first advent into this poor, sin-stricken world of darkness, sorrow, and suffering. Thank God, He arrived in the fullness of time! Can you say with Philip, "We have found him, of whom Moses . . . and the prophets did write, Jesus of Nazareth?"

THESE PAINS

Martin Luther on his sick bed, between groans, said, "These pains and troubles here are like the type which printers set; as they look now, we have to read them backwards and they seem to have no meaning or sense to them. But up yonder, when the Lord prints us off in the life to come, we shall find they make brave reading." — Sel.

CHRISTMAS —

But Where Is the Saviour?

By

Frances Ure

Christmas! But where is our Saviour
dear?

Where is His touch Divine?
Where is the love of our fellow men,
Warming your soul and mine?

Christmas! But where is the worship
true?

Where is the blessing sweet?
Where the communion with our God,
Low at His mercy seat?

Christmas! But what of our Lord's Return?

Where is this truth declared?
Where is the longing for that great
day?

Should we not be prepared?

Christmas! Ah yes, but, O Father God

Christmas! Ah yes, but, O Father God,
Have we a right to know
Blessings on earth through Thy precious Son,
* When we ignore Him so?

on, the vision enlarged, apparently for Isaiah declared: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end," (9:6, 7).

There is another prophecy that

A PAGE FOR YOUTH

LIVING VICTORIOUSLY

Many young people have been defeated in their efforts to live a Christian life. Often they blame circumstances, such as poor parental guidance, loose morals in the school or on the job, pressures from unsaved family or friends, the trends and fashions of the day, or the lack of time for spiritual things in a busy schedule for the defeat they have met. Such circumstances will cause defeat only as we allow them. Scores of thousands of young people are wasting their potential on passing fancies, unclean habits, revolt, and rebellion, causing authorities, parents, and other young people to look upon them with despondence and disgust.

Let us consider the question asked by Paul in the eighth chapter of Romans. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us!" It is a great thing to be a conqueror in all the conflicts of holy war, but it is vastly greater to be MORE than conqueror in "all these things." Too many professing Christianity are being conquered rather than being conquerors. Allowing worldliness to creep in brings sure defeat. The day of separation is here, but it is not a separating from the world as it ought to be. The opposite is true — men are being separated from Christ and being joined to earthly frills and thrills. In many places, spirituality no longer matters so long as there is a talent that can be used. The playing of instruments and singing of hymns are highly sacred parts of our worship to the Holy God, and should not be taken so lightly as to allow those who are unqualified spiritually to fill these important places.

Let us return to God and renew our vows to Him; in doing so, we shall see conviction fall upon others who ought to do the same. "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 will forgive their sin, and will heal their land." II Chron. 7:14. Preachers, teachers, classleaders, Sunday School superintendents, and laity, are we humble before God? Humility will exalt us, but a proud look, which God hates, will bring us low.

The apostle Paul knew what life victorious was about. Tribulations did not hinder him, in shipwreck an angel stood by him, prison bars did not discourage him, but rather brought about the conversion of a new family. Certainly this is what it means to be more than conqueror over our circumstances. In Paul's last testimony, II Tim. 4:6-8, he was more than conqueror over death.

Peter became victorious over the thing which caused him to deny Christ. In the book of Acts we find him showing the people plainly the wickedness in their lives, and at last being willing to be crucified upside down for his Lord. We can experience the same change of heart, Praise the Lord!

Daniel came out from the lion's den more than conqueror. The three Hebrew children came out from the flames of a furnace more than conquerors. When the heat of tribulation, tests and trials seems many times worse than usual, victory can be ours if our lives are wholly and entirely submitted to Christ. Young people, Satan will cause us to drift if we become lax or negligent. Many, including some ministers of the gospel, have yielded to temptations rather than suffer the fire of spiritual furnaces. We cannot be overcomers by taking the easy way. We cannot become conquerors, much less "more than conquerors", while watching television programs, no matter how educational or inspiring they may be, by attending fairs, ball games, hay rides, etc. Being popular does not necessarily indicate that one is a conqueror. Many who become conquerors have never had their names mentioned in public or published in any paper. Popularity is on the surface, victory is deep within. We cannot cross the rolling billows of the raging seas and come

safely into the harbor until we have cut the shore lines of sin in conversion, launch out into the deep of sanctification, and face the storms which are sure to beat upon us.

Watch the great eagle as she sits high on her perch, enjoying the sun, for it is called the sun bird. As storm clouds rise and the sky grows dark, she turns her breast toward the storm, spreads her powerful wings, and begins to climb upward until she has out-riden the storm and sees the sun once again. Storms of "tribulation, distress, persecution, famine, nakedness, peril, or sword" may cloud your day; but spread your spiritual wings and climb until you see the sun again. Do not wait for the storm to pass, but spread your wings and soar above it.

Do you want to live victoriously? Come to Jesus and let Him impart to you the power that will make you MORE THAN CONQUEROR!

Rev. Marlin Stahl,
Youth Crusade Treasurer

THE NEW YEAR FOR JESUS

The old year fades as hues of sunset die,
A new one dawning breaks across life's sky;
Where'er its paths may lead, Lord, let them be
With Thee.

Visions of mirage o'er its deserts lie,
Oft in the night false beacons fill its sky;
But may the way be, Lord, whate'er I see,
With Thee.

And as time takes its course, and hours fly,
May every moment store a gem on high —
Treasures of love and service that shall be
With Thee.

And thou, O reader, may God help to give
All that thou hast and art, and so to live
That in this new year, and always He shall be
With Thee.

— Branford Clarke

Christmas Pondering

Selected

"But Mary kept all these things, and pondered them in her heart" (Luke 2:19).

The angels had returned to heaven after announcing to the shepherds: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The shepherds had found the babe "lying in a manger" and had "made known abroad the saying which was told them concerning this child." Strange and wonderful things had taken place in Mary's life. She "kept all these things, and pondered them in her heart."

"Ponder" is an old-fashioned word. It means "to weigh in the mind; to view with deliberation; to examine carefully; to consider attentively; to meditate; to muse; to consider." We do not spend enough time pondering. We are prone to let others do our thinking and make our decisions. In this day with its speed and noise, its haste and wrangling, its confusion and frustration we need to develop the gentle art of pondering and evaluating life more fully and wisely.

As Christmas comes again let us take time to ponder its meaning, time to weigh our own actions and attitudes in the light of Christmas.

As Mary spent hours in pondering "these things" she must have reviewed the memories of the past, considered her present duty, and looked ahead in hope to a bright future. In our Christmas pondering let us think of Christmas past, Christmas present, and what Christmas means to the future.

Christmas past. There are many glories in Christmas past that we need to ponder on. Take time to read the Bible accounts of the Saviour's birth. It is an old story but it is ever new. Philip Brooks, in his Christmas Carol, "O Little Town of Bethlehem" wrote "The hopes and fears of all the years are met in Thee tonight." The fears of man can be turned to hope in Him who was born that night.

We will do well to ponder on some of the wonderful Christmas-es in our own lifetime. I recall many wonderful Christmas experiences. They are now in my album of memories but I recall them as

I ponder and the recollection brings joy and blessing. These memories are mine and I will always cherish them.

Christmas Present. As Mary pondered I am sure she thought of her present duty to the Child that had been entrusted to her care. She and Joseph were poor. Perhaps she felt inadequate but she gave Him all the love and care of a mother's heart. This is proven by her concern when they lost Him in the temple at age twelve and by her presence at the Cross.

We need to ponder on our duty today. Our avenues of service may seem limited when compared to our small talent and humble circumstances, but we must remember that God can take those who are humble and dedicated and use them to confound the mighty. It is not enough to sing the carols of peace on earth and good will to men. We must go out to practice them daily. We need to do some deep Christmas pondering about our duty today.

What Christmas Means to the Future. The angel had said to Mary, "Behold, thou shalt . . . bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33). The angel had said to Joseph, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1: 21).

What a message of hope — a Saviour to save from sin and a kingdom that shall never end. The Father gave this kingdom to the Son, and the Son shares this kingdom with those whom He redeems. He said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). Yes, Christmas has filled our future with hope.

May you take time for Christmas pondering. May your Christmas pondering bring you precious and blessed memories. May you determine to face your duties today in faith and confidence. May you face your future in hope. This is my Christmas wish and prayer for all my readers.

FOR THE NEW YEAR

by

Frances Ridley Havergal

What shall I wish thee?
Treasures of earth?
Songs in the springtime?
Pleasure and mirth?
Flow'rs on thy pathway?
Skies ever clear?
Would these insure thee
A Happy New Year?

What shall I wish thee?
What can be found
Bringing thee sunshine
All the year round?
Where is the treasure,
Lasting and dear,
That shall insure thee
A Happy New Year?

Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear —
These shall insure thee
A Happy New Year.

Peace in the Saviour,
Rest at His feet,
Smiles in His countenance,
Radiant and sweet,
Joy in His presence,
Christ ever near —
This will insure thee
A Happy New Year!

DANIEL WEBSTER'S SAVIOUR

Daniel Webster was dining with some literary men in Boston when the conversation in time turned upon Christianity. Mr. Webster, having frankly stated his belief in Christ's divinity, was asked, "Mr. Webster, can you comprehend how Christ could be both God and man?" "No, sir, I cannot comprehend it. If I could, Christ would be no greater than myself. I feel I need a superhuman Saviour."

— Selected.



Missionary Message

Letter from the Shueys

721 S. W. 2nd St.
Miami, Fla. 33130
Nov. 14, 1968

Dear Standard Family:

Greetings to all of you in the Name of Jesus from Miami! We feel it is time to give a report to you people. We do covet your prayers as we labor here among the Cuban refugees. Most of them have a Catholic background and many be-

lieve in and practice Spiritism here. The missionary work here is hard. It's not easy, but the spiritual side of the work will endure far beyond the things of time. We are praising God for His guidance and help.

them bedding. We know that many of them were cold these past several nights. Won't you help? The Bible says "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



The Sunday School attendance has increased. We've been having in the 50's up to 69 on a Sunday morning. The Saturday and Sunday evening evangelistic services are fairly well attended too. We are having five services a week. This

is rather strenuous. We covet your prayers in behalf of souls here.

Several days ago one of our Cuban friends came here and told us that an elderly Cuban couple arrived from Cuba via Mexico and asked if we could go to their apartment to visit them and that the lady is of the same "religion" that we are. We went and what a time we had conversing with this dear saint. Her husband is not a Christian. This morning Bro. Shuey took the husband down to the Social Security office to secure a S. S. number for the man while the wife gave her testimony to Sister Shuey. I shall try to condense it for many were the experiences she related.

"My name is Mikaela Meireles. I was born in Havana, Cuba. I gave my heart to the Lord in Cuba 17 years ago. I knelt down at His feet in a sad and sick condition. It was in a tent meeting that the Word of the Lord touched my heart when the Evangelist said that one may be religious yet not know the Lord. I went to the altar and was "saved". Before this I believed in Spiritism. After I was converted the time came when I had to make a decision, that was whether I wanted to put the Lord first or my unsaved

(Continued on Page 10)



The freedom plane flights from Cuba continue. The refugees arrive here empty handed, sometimes a suitcase or their possessions in a pillow case. We have been making quite a few new contacts among these people. We are desperately in need of bedding to give them such as sheets, pillow cases, sheet blankets, etc. The temperature was 49 degrees here this morning and since the refugees are in desperate need when they arrive here, we are feeling sad that we cannot give

FEAR NOT

By

Mary D. Kimbrough

As the incense from the altar rose
to heaven like a prayer,
Then the priest, in awe and wonder
saw an angel standing there.

"Fear thou not, O Zacharias, for to
you is given a son —
One who shall prepare the pathway
of the Savior, Who will come."

To a Galilean city, where there
lived a virgin fair,
Winged the messenger from hea-
ven, and with joy he hailed her
there:

"Fear thou not, O blessed Mary, for
thy God hath favored thee,
And to you a Son is given — Savior
of the world to be."

Swiftly to the house of Joseph, next
the angel took his flight,
Thus appearing in a vision in the
dark and troubled night:

"Fear thou not, O son of David, for
the promise is to thee;
Mary's Son shall be called JESUS
— Savior of the world is He!"

To the shepherds on the hillsides,
watching o'er their flocks by
night,

Shone a radiance from heaven;
sang the angels, robed in
white:

"Fear thou not; I bring good tidings
of great joy and peace to men:
Unto you is born a Savior, who will
save the world from sin."

Still today the angel-message wings
across the weary years,
And we hear the same sweet prom-
ise, stilling all our doubts and
fears:

"Fear thou not, O faithful Chris-
tian; just a little while, and
then,

Christ will come in all His glory,
over all the world to reign!"

EMMANUEL —

God Has Come To Us

Selected

In Christ, God himself has come
to us.

This is a mystery. Even the Apost-
le Paul confessed, "Without con-
troversy great is the mystery of
godliness: God was manifest in the
flesh" (I Tim. 3:16). It is a secret
opened only by the Holy Spirit to
the obedient and trustful. And with
every new insight He provides, the

wonder of it all increases.

Although we may never be able
to fathom the great truth of the in-
carnation, for "God conceals Him-
self even as He reveals," Turnbull
remarks. "He veils His secret ways
even as He sets forth His grace."

However, by accepting whole-
heartedly the gospel's declaration
that Mary's Bethlehem Babe was in-
deed Emmanuel — very God come
to us — brings hope to an other-
wise grim, despairing existence. In
this belief life takes on meaning,
purpose, eternal significance. Here
we find satisfaction for our deep-
est longings. Here we find unspeak-
able assurance and confidence.

Why is there so much hope in the
incarnation? Because of who He is
that has come to us.

The God who is with us is the
mighty, the majestic One; He who
created and maintains the universe.
His greatness becomes increasingly
more amazing, for His creation con-
stantly expands before our eyes as
men of science discover its laws
and explore its every part.

The God with us is the eternal
One set forth in the Bible: holy,
just, righteous; involved personally
and purposefully in the affairs of
men who are also the creatures of
His hands. He sustains them. He di-
rects their activities. He judges
their motives and their actions.

The God with us in Christ is a
personal Father, looking upon each
of us with infinite concern and
longing.

It was, in fact, the Heavenly Fa-
ther's immeasurable love that
prompted the sending of His Son in
human flesh to live among us that
we might see and understand the
mind, the heart, and the action of
God. It was that love which sent
the Incarnate One to die for us that
we might be freed from our sin,
that we might come to enjoy His in-
dwelling, and ultimately go to Him
in His eternal dwelling place. "The
incarnation" Oswald Chambers
points out, "was for the purpose of
putting away sin. The cross is the
center of time and eternity, the an-
swer to the enigmas of both."

So it is that in the mystery of the
incarnation there shines forth de-
lightful rays of the divine mercy.
Zacharias spoke of this. He declar-

ed that it was "through the tender
mercy of our God; whereby the
dayspring from on high hath visited
us" (Luke 1:78).

It is only because Jesus was by
nature Emmanuel, God with us,
that He could effectively do His of-
fice work as Saviour. But because
of who He was, He, by His Cross,
successfully bridged the gulf be-
tween earth and heaven; He, by His
Cross, closed the chasm long separ-
ating men from God.

It is at the Cross, then, that we
glimpse the full meaning of the
Christmas message. There God
pours forth His love and mercy, His
abundant Christmas Gift for all the
sons of men.

"I cannot tell why He whom angels
worship,

Should set His love upon the sons
of men.

Or why as Shepherd He should seek
the wanderers

And bring them back, I know not
how or when.

"I cannot tell how patiently He suf-
fered

When with His peace He graced
this place of tears,

Or how upon the Cross His heart
was broken,

The crown of pain to three and
thirty years.

But this I know, He heals the brok-
enhearted,

And stays their sins and calms
their luring fears,

And lifts the burden from the
heavy-laden,

And so the Saviour, Saviour of
the world is here."

ABOLISH SUNDAY

The Measuring Stick

All you have to do is abolish Sun-
day," said Voltaire, the French a-
theist, when asked how he would
get rid of the Christian religion.
Have you been helping, by attitude
or action to carry out this sugges-
tion?

Voltaire recognized what many
professing Christians forgot, that
Sunday is the measuring stick of
the week. — Selected.

The Incarnate Son

(Continued from Page 1)

faith, the Christ-nature is incarnated in the soul making walking in His steps natural."

At this season of the year we rejoice because of the appearance of the Messiah amidst the shouts and praises of the angelic hosts nearly two thousand years ago in Bethlehem. Following that first appearance of Christ, He was rejected by the masses and eventually crucified. Though He died and was buried, He arose from the dead and ascended to His Father. Throughout the epistles born-again Christians are exhorted to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

Christmas is certainly a magnificent, evangelistic opportunity. Millions around us have not been introduced to Christ personally. Let us use the season to demonstrate our Christian joy and "preach . . . Christ Jesus the Lord" (II Cor. 4:5).

Getting the Best of Criticism

(Continued from Page 12)

self even before another has the occasion to criticize him constructively. Such self-criticism first tends to take some of the sting out of justifiable criticism by another, and greatly accelerates the removal of all those causes of one's being criticized.

But if the criticism hurled against you is not true — then drop it at once, forget it immediately — for God knows the truth! The Apostle John clearly tells us this in one of his epistles: "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God" (I John 3:20, 21). And in the forgetting of the untrue criticism, we must let our life also belie it. Another apostle exhorts us to such a refutation of an untrue criticism by our lives: ". . . that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Peter 2:12).

A final suggestion in this regard

is to maintain a truly Christian attitude toward those who are critical of you. Remember, if you belong to Christ, you will react to criticisms, through His Spirit, just as He reacted. We are not to retaliate. We are to pray for our critics, even if they must be reckoned as enemies. We must be willing to perform deeds of kindness toward the critical person. We must make it a life discipline — to give out love to everybody, to both friend and foe. Let us so grow in grace that anything derogatory said about us will belong to the one who said it, and not to us about whom it is said. We must deal with the individual critic with a patience and wisdom born of Christian love and grace. At the same time we must deal with organized opposition intelligently, courageously, uncompromisingly, aggressively.

Learning to get the best of criticism, through the grace of Jesus Christ and the counsel of the Holy Spirit, is healing indeed. And when such healing takes place, criticism will no longer make us sick.

Holiness Teachings

(Continued from Page 3)

The Pentecostal rest is a rest from sin, from fear, from darkness, from doubt. Who would miss such a rest? The Apostle had grave anxieties lest his brethren should come short of it. To come short of it is to incur the failure of unbelief. To attain it is to reach the complete victory of faith. The Holy Ghost is the only Guide into this Canaan of soul rest, as Jesus is the only way to it. He who will follow the Spirit shall reach it quickly, surely. Twenty-five years since, confused and bewildered by ignorance and misconception, the writer set out for this land of rest, with no pilot on hand to lead the way except the Holy Ghost, but he reached the land, and stands today on one of its most delectable mountains, singing:

"I can see far down this mountain,
Where I wandered weary years,
Often hindered in my journey
By the ghost of doubts and fears.
Broken vows and disappointments
Thickly sprinkled all the way,
But the Spirit led unerring
To the land I hold today."

(Pentecostal Sanctification — S. A. Keen).

Letter from the Shueys

(Continued from Page 8)

husband. I remained true to the Lord. Our son arrived here several years ago. He signed an application here to get us out of Cuba. We left Cuba several months ago via Mexico. We spent three and one half months in Mexico and there I had the opportunity to testify to the Mexicans. Most of them worship their Patron Saint Guadalupe. We entered the U. S. by plane on November 10th. People told us that it would be impossible to find a house in Miami but with the Lord nothing is impossible. He performed a miracle. My son found an apartment for us several days ago. I am happy to be here in Miami and glad I met the Shueys. Pray for my husband and son. They are not converted. Here I have liberty to testify for my Lord. Over in Cuba there is no liberty to testify. We suffered very much. The church is closely watched and controlled by the government. Services, not even children's meetings may be held in homes. The Communist Defense Committee comes and says "this can't be." We thank the Lord that He sent the Shueys to our home. May the Lord bless you." (I tried to translate her Spanish to the best of my ability).

Pray for this family. We wonder how many American Christians would remain true to the Lord if they had to live under such circumstances like Christians are experiencing over in Cuba?

Jean and her husband who is a Senior at Hobe Sound Bible College come here some weekends to assist in the work here. Pray for the material and spiritual needs of the work here. All gifts and contributions validly receipted for income tax deduction upon request.

Your missionaries to the Cubans,
Carl and Ernestine Shuey

HIGH HAT, LOW BROW

Selected

A minister in the pulpit saw a man in a back pew with his hat on. He beckoned to a deacon, who went to the man and asked him if he was aware his hat was on.

"Thank God!" said the man. "I thought that would do it. I have attended this church for six months, and you are the first person who has spoken to me."

ARE WE GUILTY?

By

Rev. Don Hughes

“For with that judgment — ye shall be judged.” God’s standard is lofty and He allows no compromise, yet He deals gently and is kind, and exhorts His followers to be likewise. He came not to judge the world, but to save it. Therefore, He forbids us to judge one another. The Bible is plain on what type of judging He upholds.

“Judge not.” Not merely, ‘do not condemn,’ for this would leave too much latitude: nor on the other hand, ‘do not ever judge’ for it is sometimes our duty to judge matters. Yet it does mean, ‘Do not always be judging.’ Our Lord opposes the censorious spirit. So let us be lowly minded, laying aside all arrogance, and anger, and remember the Lord’s word on forbearance and long-suffering; for God said, “As ye judge, so shall ye be judged.” The principle of your own judgment will be applied in turn to yourself. Judge every man in the scale of merit. Let the scale incline toward the side of merit or acquittal.

We certainly cannot keep from forming an opinion of the acts of those around us. It would be impossible to be intelligent and fail to notice things that are not right. Jesus does condemn that person who cuts off and confines all to the pit that disagree with their own ideas.

Let us be late in a matter rather than be first and sorry. One writer said, "Slowness is a mark of godliness, when another's influence is at stake." We are all affected by this jet age of doing everything in a hurry, until we are not only acting fast in the material but also in spiritual matters. We find ourselves making hasty remarks, coming to fast conclusions and 'on the spot' decisions.

Let us look at some of the ways we can be unfair, even right down dishonest with one another. (1) Hasty judgment. We see or hear of a brother who has committed a wrong. Could we consider it fair and doing to others, as we want them to do to us, if we come to an unfavorable conclusion when we have had only one side of the mat-

ter, or just a bit of evidence? It's easier to condemn without ever giving the accused a chance to explain, but is it being honest with him? Can we "fulfill the royal law according to the Scripture" and act in such a manner? Can we condemn one on what we hear and bits of evidence, then turn around and let someone else go free and untouched by our comments? Perhaps our respect of persons is showing up. Or could it be that the accused one is the one who's crossed you and your ideas here and there? Perhaps the uncondemned is the one who jumps when you say, 'frog.' When we are treated this way we say, 'It's not fair. It's dishonest, they need to repent.' What about when we treat others this way? Hasty judgment will cause us to condemn and lose confidence in each other. Weigh the matter, listen to both sides if you want to be fair and come to an honest conclusion. Hasty judgment

HIS PROMISE

Matthew 28:20

Charlotte A. Stere

"This is the way, walk ye therein,"
My Lord and Master said.
"Oh, Father, not that way for me";
In tears I bowed my head.

"But, see, child, I will go before,
Behind thee and beside,
Within, around, above, beneath
To cheer thee and to guide.

For, lo, I will be with thee, child,
Until the very end,
To lead, to comfort, and to bless,
Thy never-failing Friend."

leads to uncharitable judgment. Nothing can grieve the Spirit out of our hearts more quickly than for us to show an uncharitable spirit toward one of our brethren. It's not how the other fellow acts that grieves the Spirit in my heart, but it's how I act that hurts me. It's not what others say that hurts me and brings a cloud over my soul, and puts handcuffs (so to speak) on my freedom, but it is what I say that fetters my soul. God alone can see and knows the hearts of His followers. Yet how many times have you and I been guilty of saying that someone's motive is mean or their desires are not pure? We based our thoughts or words on the way it

looked to us. I'm afraid that the true source of the trouble is we just can't stand the fellow in the first place. This makes it easy to be hasty and uncharitable toward their actions. The spirit of uncharitableness in our hearts gives evil thought a foothold. It's the giving in to evil thoughts that lands us on the judgment seat! There is nothing which hinders a person from growing in grace, nothing which hardens the heart and fills with self-complacent pride, as the habit of judging the acts and words of others. The one doing the judging many times is the greater sinner than those that are being judged. The very act of judging blinds us to our own wickedness.

If we judge without knowing all the circumstances we are like salesman that uses false weights. The roots of such must be fed by hatred of the brother, if not hatred, then a need of inward righteousness (holiness of heart.) Where this is the case, the very foundation of godly character is yet to be laid in this one's heart and life.

When we judge another, we will be rewarded. Our Lord says, "Ye shall be judged." Who? We who judge our brother. The reward (penalty) is found in the Word. "With what measure ye mete, it shall be measured to you again." Some may ask, "Where are we to draw the line, must we never judge even as a matter of duty?" Let us remember that our Lord here, and other places, gives principles rather than rules, and includes the principles in a rule. This rule cannot be kept in the letter so we are forced back upon the spirit. What is forbidden is the censorious judging — eager to find faults and delight to condemn them.

The following rules would keep us within the Word. (1) Judge no man unless it be your duty to do so. (2) When you must judge, judge the offence, not the offender. (3) Confine your judgment to the earthly side of faults, and leave their relation to God, to Him Who sees the heart. (1) Never judge at all without remembering your own position, your ups and downs, your ins and outs, all the trouble you've caused the Lord and your brethren. Remember, the one who is truly grieved at the sin of a brother has no heart to expose it unless it is for the benefit of all concerned.

Getting the Best of Criticism

Selected

"... if our heart condemn us not, then have we confidence toward God" (1 John 3:21).

"Judge not, that ye be not judged" (Matthew 7:1).

As I was leaving a class at the Seminary the other day, a student said to me: "I need help in this matter of criticism. When I am criticized, it actually makes me sick. I must learn how to overcome it."

My conversation with this student caused me to see the necessary relationship between healing and criticism. Most of us need to be healed at the place of our reactions to criticisms. If we are to live wholesome lives and be truly healthy in every part of our personalities, we must learn to get the best of criticism.

If Christians are to learn to get the best of criticism we must have an understanding of what it is. The term "criticism" has at least two meanings. On the one hand, there is the scientific definition: the expression of a reasoned opinion concerning a person or a thing which involves a judgment of its value, truth, beauty, and rightness. On the other hand, there is the more popular use of the term "criticism" to mean a harsh judgment or a censure. In our discussion we shall center our attention mainly upon this latter meaning — the idea of criticism as harsh judgment, as fault-finding, as censoriousness.

Why do people criticize in this negative manner? Why is it seemingly so easy for so many people to be so destructively critical so much of the time? There are several aspects to an attempted answer to this inquiry. Some people are "perfectionists," and they just cannot seem to desist from expressing a critical judgment or opinion when any other individual fails to reach their own "perfectionist" standards.

Some folks are of a jealous nature. They have the mistaken notion, yet one which is psychological nourishment to their appetite of jealousy, that by criticizing the ones they hope to surpass they will actually achieve their desired posi-

tion of superiority in the minds of those who hear their critical judgment.

Other folks are insecure, victimized by attitudes of inferiority. Such insecurity often is manifested in an irritability of disposition which makes it quite easy to be critical in attitude, and word and deed.

Still others have developed an extremely negative attitude toward life. Too many people are like the speaker in the famous Hyde Park of London who was against everything. He kept haranguing — "Down with this — down with that — and down with that also!" Finally a heckler called out from the audience, "Friend, you ought not to be looking 'down' all the time — you ought to 'look up'!" In reply, the speaker lashed out — "You tell me to 'look up' — I say, DOWN WITH UP!"

And then there is another group of persons, and I scarcely know how to describe them, who give the impression of having been "called" by Some Power (and you and I have the right to decide whether the "call" comes from a Higher or a Lower Power) to sit in spiritual judgment upon everybody else and to criticize others at their own will and whim. I have tried to think of such folks when they stand at the bar of Divine Judgment. The Great Judge asks: "What did you accomplish for the Kingdom of God during your lifetime?" Then they answer: "We criticized everybody who did not think and speak and act exactly as we thought and spoke and acted. We tried to convince others that all such persons really were not 'spiritual' after all, that we were the truly 'spiritual' ones. We were willing even for our criticisms to divide and separate those who professed to be Christian believers." Reader friend, pause just a moment and try to imagine what will be the response of the Great Judge, of the One Who as a Teacher centuries before had said: — "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matthew 7:1, 2).

We must learn to get the best of criticism. At the outset let us remember that criticism is inevitable, as long as human nature is what it

is, and as long as a person is active. Someone has suggested that the only way to escape criticism is to say nothing, think nothing, do nothing, and be nothing. Another has remarked that there are only three persons who have never been criticized: the person who has not yet been born, the person who is dead, the person who does nothing.

Good people are particularly criticized when they become crusaders. Personal criticism and opposition to a crusader results from ignorance, prejudice, custom, and deep-seated opinions. Oftentimes the criticism and opposition to crusaders becomes socially organized. Many agencies for evil, backed by almost unlimited finances, have grown up with the deliberate purpose of discrediting Christian teachers and making Christian personal and social standards impossible. Think of Jesus Christ and the tremendous opposition organized against Him by the Pharisees. From a merely worldly viewpoint, it marked the way to the Cross.

We must remember that criticism is to be expected. Therefore, we ought to discipline ourselves in the direction of a certain impartiality to both blame and praise. Certainly we ought to "thicken our skins" so that we will not be touchy in relation to every bit of criticism that comes our way.

Here is a second practical suggestion: When the criticism comes to you, immediately ask: "Is this criticism true?" If it is true, then thank God for it. The New Testament reminds us of the spiritual opportunity of constructive criticism. "As many as I love, I rebuke and chasten" (Rev. 3:19). "For whom the Lord loveth He chasteneth" (Heb. 12:6). "Confess your faults one to another" (James 5:16). "Take heed to yourselves: if thy brother trespass against thee, rebuke him" (Luke 17:3). "Reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

If the criticism is true, immediately begin to remove the cause which justified it. "A wise son heareth his father's instruction" (Prov. 13:1). "Rebuke a wise man, and he will love thee" (Prov. 9:8). It has been suggested that a Christian should develop the art of self-criticism. Then one criticizes him-

(Continued on Page 10)