



GOD'S MIS- 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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No. 8

Our Great Society ?

by

Raymond Pollard

Who has not heard of "The Great Society" — or who has not been told, "You've never had it so good" — meaning fatter paychecks, shinier cars, fancier clothing, longer vacations, and tri-level homes? But do these things make a society great, or a life good?

How great is a society when it is swamped in a sea of sin and sex perversion, pornography and payola — while some of its preachers and psychologists ridicule the idea of sin, and try to smother its vile stench with fancy words? That is like trying to pour perfume over tons and tons of garbage, to try to rid the city of the stench. You know it would be impossible! The thing to do is to clean up the garbage. But history's voice is clear: ANY society that is obsessed with sex is a sick, decaying, degenerate society; and God has never put up for long with the smell of smut and decaying morals in any society — nor will He, from ours!

How great is a society whose cities are aflame with riots and carnage, littered with broken glass and bleeding bodies; with its stores looted and its decent citizens bewildered and humiliated by sit-ins, squat-downs, and march-outs, while the streets fill with shouting, cursing, hating mobs, and policemen are beaten, cursed, and spat upon by a generation that despises all authority?

How great is a society whose music is a raucous medley of "sound and fury, signifying nothing" — except the inner confusion and utter chaos of an "a-go-go" age, trying to make up in volume what it lacks in values?

How great is a society that builds shrines to its entertainers, paying one of its clowns more for one motion picture than it pays its president for seven years of leadership in the highest office in the world?

How great is a society that bows down to singers who can't sing, and yet make the blasphemous claim that they are more popular than Jesus Christ?

How great is a society that bows down to so-called "stars" who live by barnyard morals? May God forgive us for laughing at their jokes, humming their tunes, stuffing their pockets with money, and falling at their feet — while they cynically and leeringly preside over the liquidation of our traditional values?

How great is a society in which church membership rolls keep filling up, while church attendance continues to fall off?

How great is a society that has more church members than ever before, yet at the same time has more crime and criminals than ever before?

How great is a society in which theologians vie with one another in mouthing "God is dead" blasphemies, or in which bishops grab headlines by sanctioning premarital and extramarital sex relations, by ridiculing the virgin birth and deity of Christ, or making fun of the redemptive power of that Blood that was shed on Calvary's Cross?

How great is a society, when it is illegal for little boys and girls to offer prayer in a public classroom, and where it is lawful to speak of the lust and greed and satanic influences that shaped such a man as Hitler, but **unlawful** even to speak of the love and devotion and sacrifice that shaped the Apostle Paul?

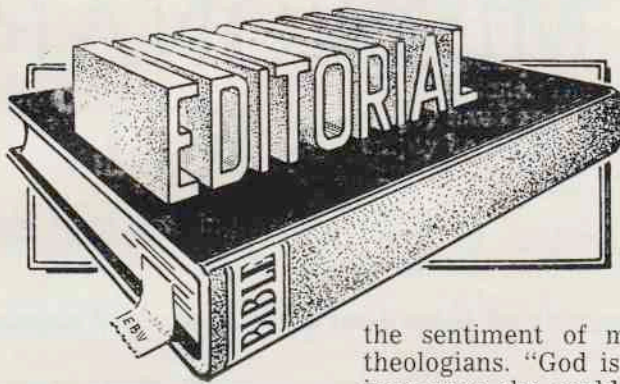
How great is a society in which the largest university in the land can be defied and humiliated by a company of dirty, degenerate, bearded beatniks, along with their sympathizers among the students and on the faculty?

How great is a society that will fight a "no-win" war for years in a distant land, and give the blood of our boys to Mother Earth, fighting against Godless Communism, and then with open arms welcome to her platforms and pulpits a religious emissary from Moscow, whose only objective is not peace, but the pursuit of further brainwashing of all who will subject themselves to his smooth words?

The next time someone says to you, "You've never had it so good," just remind them that God said: "... thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

I deeply appreciate everything that is mine. I appreciate the comforts, conveniences, and blessings that are mine because I live in America; but, at the same time, I am aware of the fact that it is not higher wages, nor shinier cars, nor bigger homes, nor tri-level houses, nor money, nor missiles, nor ma-

(Continued on Page 10)



Why seek ye the living among the dead. He is not here for He is risen! What a question, what a declaration! What strange words, yet what a wonderful message the angels brought to the women that had come to the tomb that first day of the week. Jesus soon showed Himself to Mary as convincing evidence that what had been spoken was the truth.

It is not with criticism that this question was asked, we would probably do, and are doing, the same thing today, but why should they not have expected Him to be risen? He had oft told them that He would rise again the third day. Wouldn't it seem that after three years of teaching and seeing the things that He had done they would have believed that He would rise again?

If I can discern thoughts many are thinking, "not me, I would have believed Him from the very first; after all He is the Christ." Yet, millions are still believing that He is among the dead. Think of the many at this season who believe that "God is Dead." Recently I have read of a group who are honest and sincere and not merely trying to discredit religion, that have claimed proof that Jesus either did not die or that He was carried away and is still dead.

Some teach that Jesus merely swooned away and the cool of the tomb revived Him. Does not the Gospel very simply, yet very certainly say that He gave up the Ghost, a way to say that His spirit left Him. If we believe the Word at all we must believe that He died on the Cross, if not, then is our preaching and faith in error, our hope in vain, for the sacrifice must die and our labors without reward.

Mary's innocent question, "Where have they taken Him?" expresses

the sentiment of many modern theologians. "God is dead." In her innocence she could not grasp the thought that Jesus was risen and modern men do not want to believe that He is risen. If modern educators and theologians can convince the world that God is dead, then, shall atheism in a sense have triumphed and Satan shall rejoice for many shall be lost eternally.

How wonderful to believe the Word and know personally that "He is risen!" Despite the many theories propagated by modern men, the truth still remains, God is not dead, but He is alive forevermore. I join with the song writers in singing, "Hallelujah for the Cross" the sacrificial altar of Christ; "Hallelujah for the Blood" for it guarantees remissions for Sin; "Hallelujah" For He is risen, this assures me of the resurrection of the saints; "Hallelujah, what a Savior" for He is mine personally; and since He is I am living on the Hallelujah side! A-Men.

In closing sing this wonderful song with me, for it expresses the sentiments of my own soul at this time.

I've learned to know a name I highly treasure,
Oh how it thrills my spirit through and through.
Oh, precious name, beyond degree or measure,
Oh wondrous name of Him so kind and true.

That name brings gladness to a soul in sorrow,
It makes life's shadows and its clouds depart,
Brings strength in weakness for today, tomorrow,
That name brings healing to an aching heart.

That name still lives and will live on forever,
While kings and kingdoms will forgotten be;
Thro' mist or rain, 'twill be beclouded

never,
That name shall shine and shine eternally.

My heart is stirred when'er I think of Jesus,

That blessed name which sets the captive free.

The only name through which I find salvation,

No name on earth has meant so much to me.

If this song is not real to you and does not express your feeling at this Easter season, why not let Him become your Savior now. You can and He will.

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Holiness Teachings

Compiled by

Rev. Allen C. Russell

TOPIC — POSITIVE HOLINESS

Text — "Blessed are the pure in heart" Matt. 5: 8.

Christian holiness, or holiness in men, as a product of redeeming grace, is a pure state of heart and mind, joined with and causing a pure life and character. Measured by the Gospel law, it is a sinless condition. Perfect love being the sum of Gospel requirements, it comes to pass that he who loves God with all the soul, mind, heart, and strength, fulfills that law and therefore becomes sinless. Not merely unsinning in overt action, a point which a regenerate person is supposed and required to reach, but un sinful in his being. The depravities and saturation of hereditary and contracted sinfulness are expunged. Love, being the opposite and antagonism of all sin, expels every thing contrary to itself, and thus produces a realm of unmixed holiness. The affections, tastes, and tendencies are purified. There remains no love of sin, no hankering for sinful indulgences, no bent or proneness in the direction of forbidden ways; nay, more: sin becomes loathsome and an object of abhorrence. The soul is full of repugnance toward it. It recoils from its presence. There is the whiteness of snow in all its faculties and motions. The appetites of the body, the ambitions and exhilarations of the mind, the affinities and affections of the soul, and all the instincts and impulses arising out of the laws of our being are sinless. The holiness of the Gospel develops

a healthy manhood, and never touches but to enoble.

Holiness According to Christ

If present and perfect holiness is taught in the Scriptures at all, it must be found clearly asserted in the sayings of Jesus. The Jewish ceremonial and the prophetic oracles were prospective. They pointed steadfastly, like the pinnacle of the Temple to heaven, to the great Teacher, saying, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Deut. 18:15. On the other hand, the writings of the apostles were retrospective, and had continual reference to Him, who said: "The words that I speak unto you, they are spirit, and they are life." The epistles must be regarded in the light of deductions from the Gospel. They are an inspired commentary upon the words of Christ, and furnish in a degree a formulated statement of His doctrine. But the primary source of truth is the Gospel as spoken by the Saviour Himself. That Christ was pre-eminently promulgator of thorough holiness none can doubt, except those who have a prejudiced mind, or a creed-bound faith. The angel who heralded our Lord's divine conception indicated clearly what would be the character of the Saviour's teaching. He dictated prior to His birth that His name should be called Jesus, giving as a reason that "He shall save His people from their sins." Matt. 1:21. In the absence of any limiting word the natural and just inference is that He proposed to save His people from all their sins in this life. To say that He designed to save His people in part while living, reserv-

ing a final cleansing for death, is not only unauthorized, but irrational.

Again, John the Baptist represented Him prospectively as inaugurating a complete salvation. He says: "Now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptise you with water unto repentance: but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptise you with the Holy Ghost, and with fire: Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matt. 3:10-12.

In this passage there are three figures, all representing the work of grace, and each conveying the idea of the destruction of evil.

The first is the axe laid at the root of the trees, indicating eradication. It is not used to prune or cut down the tree, but to cut it up by the roots. A bad tree only cut down may, from living roots left in the ground, reproduce itself, but when cut up by the roots it has no vitality left. It is so with sin when destroyed by grace. If it re-appears, it is from a seed of evil projected into the heart — not from a germ of sin left therein.

The second figure is that of fire, a consuming element, indicating purgation and refinement. It is by fire that the precious metals are melted and separated from all crudities and alloy. So the heart is purged from all sin by the baptism of the Holy Spirit, whose sin-destroying operations are represented un-

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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.

CHURCH NEWS

Announcement

Plan now to attend the fourth annual Home Missionary Convention, Penn View Bible Institute Auditorium, Monday May 12th at 2:30; 6:30 and 7:30 p.m.

Let us have every church represented and every pastor present.

EVANGELISTS' SLATE

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May 15-25, 1969, Locks Banks, Pa.
E.M.C.

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True Gospel Chapel

Rev. Fred Watson

Hartleton, Penna.

May 2-11, 1969, Nicksburg, Mich.
Christian Pilgrim Church

May 16-25, 1969, Oakland Mills, Pa.
E. M.

Correction

The article entitled "Remove not the Ancient Landmarks" on page five (5) of the March issue did not have an author signed to it. Please accept my apology for this error. The writer was Rev. Larry Slavens and it was the message delivered at a recent youth rally in the Shamokin God's Missionary Church.

Milesburg Report

February brought to Milesburg one of the better months of worshipping the Lord together in Spirit and in Truth. The Lord met with His people time and again in the regular services and how wonderful it is to be where the Blessings of the Lord can be felt and enjoyed. One of the outstanding highlights and one of the more impacting services ever held at Milesburg the past few years was the appearance of Rev. Bruce Hawthorne and family. A large number of the readers of the STANDARD know of, or have heard of this fine Brother in the Lord. He presented the hard fact of the results of sin and presented some great and timely truths

for those that were present to hear him. The Youth department of our church would recommend him for their youth activity. The Lord certainly did anoint his ministry here and the altar services saw some new souls bowing at an altar of prayer. Many victories were found and joy expressed at finding peace in their hearts. The last Sunday evening's message proved to be almost a masterpiece on Waiting Too Long to Seek the Lord. The message to a full church Saturday evening on Demon Possession was a Masterpiece. We shall remember this series of meetings for some time to come and we are already making plans for his return to us in the fall, the Lord willing. Folks from five God's Missionary Churches as well as people from four other denominations attended. We appreciated the interest shown in this meeting. As stated above the interest stayed until the last service. So our heart does rejoice in the work of the Lord. Visitors were here from Lancaster County, folks that we had not seen for some time. You who read this make your plans to be with us when Bro. Hawthorne returns in the Fall, Divine willing. This month brings to the pulpit Rev. Paul Thomas to speak in the absence of the pastor who had to be gone to a Missionary Convention. More reports will be coming later. Rev. Hawthorne is preaching since he was 13 years old and has operated the mission every since he was 19. Let us pray together for his protection that as he goes thro his routine, no danger or ill may befall him and that he will be kept by his grace.

One of our Sunday School attendants, Marion Watson, daughter of Mr. and Mrs. Orvis Watson of R. D. 3, Bellefonte and a niece of Rev. Fred Watson, has been elected to the National Honor Society at our Local School. We extend sincere congratulations to Marion on this measure of success.

Folly would do but little mischief were it confined to fools.

The man who knows the most ought to do the most.

Garment of Praise

Sel.

"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely" (Ps. 147:1).

Could there be anything more becoming to a child of God than praise? The Apostle Paul tells us, "In every thing give thanks." When he and Silas lay in prison with their feet in stocks, and backs bruised and bleeding, they sang praises to God at midnight. "Put on the garments of praise"! The prophet of old said, "The garment of praise for the spirit of heaviness" (Is. 61:3). One has said, "The garment of complaint is too often worn by God's children. Their many blessings are forgotten while looking at one little trial. Their complaints are louder than their praises. This somber robe will never induce sinners to put on the garment of praise, but if every mercy called forth a song and every favor a note of thanksgiving and every touch of the Holy Ghost a jubilant solo, what a shaking of dry bones! How the sinners would flock to see the cause of the commotion and as joy and praise is infectious, what a sweeping in of the sorrowful there would be!"

"My circumstances," is the complaint of so many. His grace is sufficient to complete all that He has promised and begun in you. When you believe all His promises are unchangeable and amen in Christ Jesus, signed and sealed by His Blood, your very soul will be full of singing.

As the dewdrops glisten in the light of the sun, and a thrush sings out his glad note of joy, so may our hearts put on their beautiful robe of praise. As we look up to the Giver of all good and perfect gifts, may we never cease to praise until the pearly gates unfold and we join the great multitude, saying, "Alleluia; for the Lord omnipotent reigneth." This is enough to be a wellspring of joy forever and ever to all true believers. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

"I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work" (John 9:4).

HOLINESS IS CLEANNESS

Sel.

The proverb says, "Cleanliness is next to godliness." This may be true regarding our persons and our houses; but when it comes to our spiritual condition, it falls short. "Next to" is not enough. Godliness IS cleanness — cleanness of heart and mind; purity of motive.

Speaking of those who expect to see the Lord, the Apostle John wrote: "Every man that hath this hope in him purifieth himself, even as he is pure," (I John 3:3).

"Like as he who called you is holy," the Apostle Peter exhorts us. "Be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy," (I Peter 1:15, 16, ASV).

We clean up our persons and our houses with soap, hot water, and deliberate scrubbing; but when it comes to cleaning up our inner life, we find our own efforts ineffective. "A man may," as Doremus Hayes once wrote, "scourge his back and starve his body and live in solitude, and yet not be pure in thought and in heart."

Why, then, are we expected to purify ourselves? Does the Bible demand more than we can accomplish? No! There is outside help available to us — help from heaven. With every command, God has enabling grace. What we cannot do for ourselves, we can appropriate through Christ, by obedience and a self-surrendering faith.

The Apostle Paul, writing to the Thessalonian believers, said: "God called us not for uncleanness, but in sanctification," (I Thess. 4:7, ASV). Peter, at the Jerusalem Council, reported the sanctifying work of the Holy Spirit among the Gentiles by saying, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith," (Acts 15:8, 9).

This work is begun when in penitence we turn from our sins, find forgiveness with God, and are born anew. But God would deal not only with our transgressions — He would also deliver us from the self-life, the carnal nature, the innate principle of sin which prompted us in the first place to transgress God's righteous law. Jesus suffered on the Cross that we might be thus sanctified (Heb. 13:12). So it is that if, recognizing our need, we earnestly cry out, "Create in me a clean heart, O God," the Creator will, with the purifying fires of Pentecost, do just that. We can, then, live to His glory in the very thick of the world's traffic in sin.

Until we thus reckon ourselves dead indeed unto sin through Jesus Christ whom we enthrone as Lord of our lives, we shall, however, remain in bondage to roots of bitterness within. We shall struggle unsuccessfully against quickness of temper, stirrings of pride, too great a sensitiveness to praise or blame, the shame of the Cross, the love of ease, worldly-mindedness, and such like.

But when Christ is crowned as Lord, the carnal nature is put to death by the work of the Holy Spirit — we are clean, and we are free. This is holiness.

Then, but only then, can we love God and man with all our hearts. Then, and only then, can we know the deep contentment and full assurance which is our heritage in the Lord.

Having a heart made perfect in love toward God by a definite work of grace does not, however, guarantee instantaneously a perfect, mature Christian character, which is the result of walking with God. But when we are sanctified, we can expect to grow into mature believers, "unto the measure of the stature of the fullness of Christ," (Eph. 4:13).

Colonel Brengle used to illustrate this by referring to a South American pitcher plant. Below each leaf is a cup-like formation full of water. When the plant is small, the tiny cup is full. As it grows, the larger cup is full; and when the plant reaches maturity, the cup is still full.

In likening this to our spiritual

experience, Brengle concludes: "All that God asks is that the heart be cleansed from sin and full of love, whether it be the heart of a little child with feeble powers of loving, or of the full-grown man. This is holiness, and this only. It is nothing more than this, and it can be nothing more."

Christ Is All in All

Mrs. Clarence Hamilton

Sister Hamilton is the mother of the song evangelists: Max, Paul, Mildred, and Violet Mae.

"Our Christ is all," my soul cries out in joyful praise
Far greater than my human tongue can e'er express.
Our Christ is all! His wondrous love unending
Completely fills my heart with joy and happiness.

I will not weep though trials be my portion.
For He bends low, as on His name I humbly call;
And whispers, "Fear thou not, for I am with you."
With joyful praise and love my heart cries, "Christ is all."

Though I may gain great wealth and worldly favor,
If I lose Christ — my King; my joy; my all in all —
How dark life's path! And I besides miss heaven!
If I lose Christ — I lose the Best of all — my All!

I do not choose a life of fame or fortune,
Weighed in His balances these things seem very small.
Oh, may I cry when crossing death's dark river
"The glory holds! My Christ is still my all in all."

In the celestial city safely sheltered, we,
With countless saints at His dear pierced feet will fall.
And sing His praises through the endless ages —
Our glorious theme forever, Our Christ is all in all!

A PAGE FOR YOUTH

THE DIVINE WILL

Rev. Paul Thomas, a senior in Penn View Bible Institute and a local minister in the Spring Garden God's Missionary Church.

"For this is the will of God your sanctification" (I Thess. 4:1-8).

As sincere young people our highest desire ought to be to know the divine will of God and try to fulfill it. There is nothing more comforting in this world of sin, which has given us chaos and turmoil, than to know that we are in the divine will of God. We often wonder what God's will for our life is. We ask ourselves, is it the ministry, the teaching profession, or the missionary field that God is calling me to. These are good and vital questions. But there is another vital question that we too many times by-pass, and that is, Am I sanctified? We must possess holiness in order to properly fulfill any of the various fields God may have for us. "For this is the will of God, your sanctification."

Here in these verses of scripture we see that sanctification is a matter of our Heavenly Father's will. Since this is the divine will of God, all we have to do is to claim heirship to regeneration and then we can and must seek sanctification. In the sanctified experience we have no lovers but Jesus. The love of the world is taken out of our heart and lives; such things as style, fashion, money, honor, emolument or advantage, and exaggeration are all gone. We strive only to please God. Our thought-life and desires are clean and pure.

We are prone many times to get the idea that these standards of sanctification are too high and we would like to lower them. But Paul was no low-standard preacher and the standards of sanctification are high. Paul said that we must be blameless, free of blame or fault, in holiness to meet our coming Lord. We cannot expect to be blameless before God and play fast and loose with the world. If we are

going to be found blameless before God, we are going to have to do our best for Him, and that is all He requires of us. Sanctification makes the individual transparent, no one has to question his integrity. He takes the self-denial side to every doubtful cause, he is certain, and knows how to govern himself. An unsanctified man is not a man of self-government, and is not in perfect harmony with the law of God and neither indeed can be. It takes an individual whose heart has been cleansed and purged of the carnal nature to have self-government and to be in perfect harmony with the law of God.

"For God has not called us into uncleanness, but in sanctification." There is no such thing as spiritual purity without sanctification, or a setting ourselves apart from the world. We see the command God gave to Abraham, Gen. 12:1-2 "Get Thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee." When Abraham left all behind, God could use him as He wanted to. We will notice that Abraham not only left the world behind, but his kindred also. Our kindred too will have to take second place in our lives and Christ must have preeminence. We are going to have to put the world behind us at any cost, for if we are going to make it to Heaven we are going to have to be spiritually pure. We are going to have to be Holy to stand before a Holy God and go to a Holy Heaven.

In order to fulfill the divine will of God in any aspect, we must be Holy. If we reject holiness, we commit spiritual suicide, for the rejector of sanctification actually rejects God. The result is hardness, darkness, the remaining of carnality, crossing the deadline, and waking up in Hell. Many people do not realize this. It is our duty to awaken ourselves and warn people of this danger, no matter what our calling may be. For sad to say, many are hugging the vain delusion that they are on their way to Heaven, and all the time on their way to Hell.

As young people we have a duty to perform, and that is to live a Holy life and to warn others of their error.

Testimonies

The following are some testimonies from several students in the Penn View Bible Institute. The first two students are from New York and Massachusetts. We welcome them into our school and appreciate their lives.

"David said, 'I have been young and now am old, yet, have I not seen the righteous forsaken and their seed begging bread.' My parents found the way of Holiness to be satisfying. They proved to me that it can work at home as well as in church and prayed for me until I prayed for myself. A friend told me that in secret prayer one can find a closer walk with the Master. There He meets me and keeps my soul blessed. Finally, I died to all my own desires, thoughts, and ambitions. By the Grace of God I must make Heaven the place of eternal rest for my soul. Praise the Lord.

— Charles Marshall
Lake Placid, N. Y.

I praise the Lord for what He means to me and for saving and sanctifying me. He is my personal Savior. I love Him with all my heart. He is always by my side when I need Him. I have failed Him many times but He was always by my side. Praise the Lord. I love Him today because He first loved me and does not fail me. Praise His name!

— Dean Straight
Pittsfield, Mass.

I thank the Lord for all He has done for me. He has helped me very much recently. I do not know how to thank Him enough. By His grace I mean to make it through. I am determined, I have made up my mind.

— Andrew Cooley
Bellefonte, Penna.

I thank the Lord for He is still on

(Continued on Page 10)

Who Will It Be?

Sel.

Trudging up through the shallow valley that lay between the Acropolis and Mars' Hill a lone Christian made his way to the Areopagus, to defend his faith in Jesus Christ.

Obscured from view by the massive columns of the temple of Theus, philosophers stood listening to this stranger as he spoke in the market place. "Another wandering teacher — a setter forth of strange gods," they thought, "one who gathers bits of information here and there and dispenses it at will." Since among the Athenians it was unlawful to teach or worship unauthorized gods this stranger was in grave danger of arrest.

On his way, to make his defense, he noticed altars and idols erected to the pagan dieties of the Athenians. The chanting chatter of priests and the smoke and odors of incense from a thousand altars filled the air.

Farmers, soldiers, and lovers of wine jostled with each other in their worship at the altar of Jupiter. To them Jupiter was the god who controls all weather, the giver of wine, the decider of battles and giver of victory.

The young maidens that surrounded the altar of Artemis (Diana) looked upon the goddess as a protectress of youth and a guardian of their maiden years. They offered to her their beautiful dark locks of hair and their maiden garments.

Wealthy traders and businessmen swore by the name of their god, Mercury, for they regarded him as the god of commerce and protector of the grain trade.

The swaying, singing throngs gathered around the altar of Hermes, for he was the god of music and of oratory.

Another altar, though conspicuous for its lack of worshipers, caught the eye of the stranger. Walking over closer to it, the astonished Paul, for such was his name, read the inscription, "TO THE UNKNOWN GOD."

Paul had been trying to discern the mind of the Athenians. The inscription on the last altar stirred his spirit for he perceived that in all things they were too superstitious. Their "Unknown God" whose worship was fully authorized and thus made legal in Athens, Paul declared to be the subject of his defense — "him declare I unto you" (Act 17:23).

How astonishingly similar is the worship of our day with that of Paul's day. False gods still vie for worshipers and their altars are lined.

The god of rationalism casts his shadow across our land. He contends that reason is the sole source of knowledge. He rejects revelation and the supernatural. The "Old Book," he says contains a bunch of fairy tales — contradictions — scientifically unreliable. His altars are lined with youthful worshipers who seem to disregard the fact that the "fear of the Lord is the beginning of wisdom."

The god of greed has permeated young lives. Time, energy, and strength are spent in finding new ways and means of getting more of this world's stuff. Yet the simple admonition of the Master, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33), seems to be so unrealistic — too elementary for thinking minds.

The god of pleasure and popularity has captivated youthful minds. "Have your fling — this is the go-go generation — come alive! Cast off the 'restraints' — the taboos. You can't be popular and hold to those old-foggie ideas," so says the world.

Yet, God holds out to youth a

pleasure that the world cannot give or match; "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11).

The god of physical attraction seems to be a way out front today. "Use this product," he says, "and suddenly you look untense, untired, untwined, terrific — it's instant health! On and on he goes and so we rub — we smear — we dab — we dab — we smear — we rub. We have to, so we think, for who wants to be a dejected wallflower or a lanky Joe? Have we forgotten that, "the Lord taketh pleasure in his people: he will beautify the meek with salvation"?"

Enviably indeed is the wisdom grounded in the fear of the Lord — the "all things" which are the result of seeking first His kingdom — pleasures forevermore and beauty, the reflection of God.

As you walk along life's pathway, at which altar will you bow — which god will you serve — who will you turn to for guidance? Jupiter? Artemis? Mercury? Hermes? or the God of the "altar" of the Unknown God? Who will it be?

THE EASTER VICTORY SONG

By Robert James Leeser

a faithful subscriber to the Standard

Join in the sacred Easter chorus.
Loud the joyful carols sing.
From the grave, He rose victorious:
Took from death its dreaded sting.

We shall enter the opened portal
Where the heavenly angels dwell.
He has paid the debt of mortals:
Saved them from the pit of hell.

Sing — Oh sing the Easter story.
Let all sad hearts come to know
That from the highest throne of glory:
Christ will come for us below.

It is to be noted that the "higher critics" never come from the ranks of those who are eagerly awaiting the personal return of the Lord!

Error in the pulpit is like fire in a hayloft!



Missionary Message

Letter from the Shueys

Dear friends:

Greetings in the Precious Name of Jesus from Miami! He is not here: for He is risen, as He said. Our Saviour is alive today. May we come into your home once again with bits of news from in and around the mission and in general, the missionary work here?

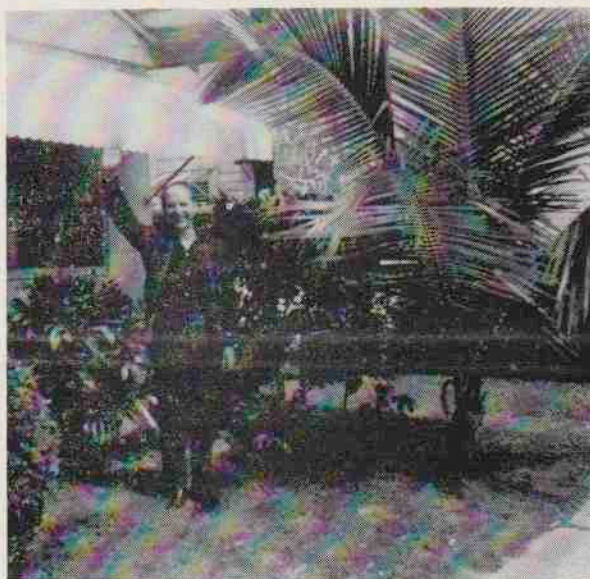
The Convention held in our church Feb. 20-23 is now history. We enjoyed the spirit filled preaching of Rev. Paul Miller from Pennsylvania. He preached thru our interpreters and the Cubans enjoyed him as well as we. Immediately following this our son-in-law, Herman Noll from Pennsylvania preached the revival messages to our Cubans also thru interpreters. We also enjoyed the testimonies of the Brethren from the North and the fine piano playing of Sister Lillian Dry from Pennsylvania. All this was a boost to the missionary work here for which we praise the Lord and we are encouraged. Last Wednesday eve a converted Jew from Ohio gave his testimony to our Cubans. A Cuban man who came out of Cuba last September was deeply moved by his testimony and gave his

heart to the Lord. This Cuban man had promised his wife when still in Cuba that if and when he got to the States he would give his heart to the Lord but we noticed he had been resisting the call of the Lord, but on hearing the Jewish man's testimony, he yielded. Praise the Lord!

Another interesting incident, an

elderly couple arrived here from Cuba about two months ago. The man is 90 years of age. He also gave his heart to the Lord and expressed his desire to be married in our church. They did have a civil wedding in Cuba but he was not satisfied with this. Last Sunday eve we had a short but precious ceremony

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Roberto, who sings although his wife is in Cuban prison



Sunday School group at Convention



Altar Scene at Convention

TWO STEPS

Sel.

In Justification there is life; in Sanctification there is life more abundant.

In Justification there is love; in Sanctification there is perfect love which casteth out fear.

In Justification the old man is repressed; in Sanctification the old man is destroyed.

Justification destroys the shoots of sin; Sanctification destroys the roots of sin.

Justification gives the right to heaven; Sanctification gives the fitness for heaven.

In Justification we put on the new man; in Sanctification we put off the old man with his deeds.

In Justification there is joy — intermittent joy; in Sanctification there is fullness of joy — abiding joy.

Justification includes pardon, a judicial act; Sanctification includes cleansing, which is a priestly function.

Justification is obtained by surrender, repentance and faith; Sanctification is obtained by obedience, consecration and faith.

Justification delivers from guilt and condemnation; Sanctification delivers from unholy tempers, impulses to sin, and abnormal appetites.

Justification comprehends adoption, making us children of God; Sanctification comprehends anointing, making us kings and priests unto God.

Justification is illustrated by the rescue of the sinking man from the water; Sanctification is getting the water out of the lungs of the drowning man.

Justification is conditioned on confession of sin; Sanctification is conditioned on walking in the light, as He is in the light.

Justification has to do with sin as an act — sins committed; Sanctification has to do with sin as a principle — the sin nature which we inherited.

Justification comes by the birth of the Spirit — when the repentant sinner is born again; Sanctification comes by the baptism with the Spirit

it — when the believer has a personal Pentecost.

Justification restores to us the favor of God which we lost through our own disobedience; Sanctification restores to us holiness, or the moral likeness of God, which we lost through Adams disobedience.

Justification is the impartation of a spiritual nature, bringing us into the possessing of eternal life; Sanctification is the crucifixion and destruction of our carnal nature, making us dead indeed unto sin.

Justification separates us from the world, so that we are no longer of the world; Sanctification takes the world out of us — worldly desires and ambitions.

In Justification the experience is "a well of water" — a well for personal use; in Sanctification there is a fullness of blessing, so that out of our inward parts "shall flow rivers of living water." A river cannot be confined to personal use, but will bless and make fruitful wherever it flows.

There is no neutral ground. To stop short of Entire Sanctification is fatal! There is no fullness of the blessing without the cleansing and purifying of the heart. Regeneration is a complete work in itself, but it is only the beginning, and the "new creature" in Christ enters upon a life of righteousness, which is the beginning of holiness.

THE VALUE OF A SMILE

It costs nothing, but creates much.

It enriches those who receive, without impoverishing those who give.

It happens in a flash and the memory of it lasts forever.

None are so rich they can get along without it, and none so poor but are richer for its benefits.

It creates happiness in the home, fosters good will in business, and is the countersign of friends.

It is rest to the weary, daylight to the discouraged, sunshine to the sad and nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed, or stolen, for it is no good to anybody until it is given away.

For nobody needs a smile so much as those who have none left to give.

The Word Only

Sel.

The Roman Centurion who came to Jesus beseeching Him to heal his servant had full confidence in the words of Christ. He counted His Word as final authority. He placed more faith in His Word than in the bodily presence of Christ.

In answer to his prayer Jesus said, "I will come and heal him." The centurion replied, "Speak the word only, and my servant shall be healed" (Matt. 8:7, 8). Jesus declared that this man had great faith. He told him, "Go thy way; and as thou hast believed, so be it done unto thee." His servant was healed that very hour.

When we believe God's Word without doubting and obey it without questioning we are never disappointed for His Word cannot fail. "Heaven and earth shall pass away; but my words shall not pass away" (Mark 13:31 and Luke 21:33).

We were praying with a lady who had come to the altar seeking to be sanctified. She prayed earnestly and according to her own testimony had made a full consecration but she was hesitant to believe God's promise. A fellow minister took the Bible and opened it to a specific promise and asked her to read it, inserting the personal pronoun "I" where the Bible text said "we". She read it and reread it and then looked up at us and asked, "But what if it doesn't work?" She was trusting her feelings and emotions more than His Word. Our feelings and emotions are so uncertain and changing, but His Word cannot fail.

Those who put their faith in His Word have the same advantage as the centurion even though he enjoyed the bodily presence of Jesus in the flesh. He did not place his faith in the Master's touch but in His Word. We have His Word, the inspired Word, the Bible. There we find the promises that cover all our need. They are there for us to claim and use.

This life at best is just a twinkle of the light of time in the vast blaze of eternity.

OUR GREAT SOCIETY?

(Continued from Page 1)

chines; it is neither legislation nor government handouts that really make a society great. The Bible tells us that **righteousness** is what makes a society great. God said in His Word: "Righteousness exalteth a nation; but sin is a reproach to any people."

When will we come to realize that Calvary is more important than Cape Kennedy; that the quality of our lives is more important than the quantity of our things; that conquering outer space is not nearly so important as the mastery of the inner space of our souls? We will either give up our trinkets, tinsel and trivia, and fall on our knees before God and repent of our sins, our lawlessness, our lust, or God will again (as He has done throughout history) bring His judgments upon a people that defies His authority, repudiates His claims, and rejects His love.

Arnold Toynbee, the historian, has reminded us that since the birth of Christ there have been 21 civilizations, and 16 of them died, not from external pressures, but because of collapse and decay within. I ask you the question which I have often asked myself: "Is our 'great society' a dyisg society?"

The hour is late, and darkness gathers! The onl light that breaks over this darkened world is the light of the Gospel — the Gospel that is still "the power of God unto salvation to every one that believeth." It is time that we sought that salvation, and started singing about how GREAT our GOD is, instead of how great our society is.

Holiness Teachings

(Continued from Page 3)

der the similitude of fire.

The third figure is that of a fan, a winnowing implement, by which chaff is separated from wheat. As the fan is in the strong hand of the Saviour, with set purpose to separate, not some, but all chaff from the wheat, we may infer that salvation from all sin is hereby prefigured. Indeed, as giving boldness to the

Divine intention, as we may suppose, to destroy all sin, it is significantly added: "He will burn up the chaff with **unquenchable** fire."

According to Christ, holiness is a pure heart, a sanctified condition of the affections, and this must include the whole being, as heart in the Gospel represents character: "Blessed are the pure in heart: for they shall see God." Matt. 5:8. To see God implies three things: — 1. That the darkness of sin is dispelled. 2. The film which sin has put upon the spiritual sight is taken away. 3. The mist of error and perversions of evil which obstruct and weaken the moral perception are dissipated. This passage is one of our Lord's seed-thoughts, being filled with unexpressed meaning. Nothing but the absolute absence of all sin could open to its possessor the fullorbed vision of God. To see God is to enjoy Him, and to enjoy Him is to be like Him, to be free from sin and opposed to it as God is. "Because as He is, so are we in this world." I John 4:17. "Every man that hath this hope in Him purifieth himself, even as He is pure." I John 3:3. No true critical analysis of these texts can mean less. It is perfect holiness — a healthy, mature, and purified state of the entire cluster of Christian qualities.

This view is supported by the highest authorities. "Purity of heart," as defined by Bishop Hamline: "is a simple unmixed state of the affections. It is repentance without hardness, not a fusion. It is faith without unbelief; love without malice; meekness without anger; humility without pride; charity without selfishness; spiritual mindedness without worldliness or sensuality." Hamline's Works, vol. 2 p. 147.

Blessed are the pure in heart.

From Possibilities of Grace.
To be continued

Letter from the Shueys

(Continued from Page 8)

solemnizing their wedding at the altar in our church.

Rev. Raymond Shreve from Key West has arrived to preach 3 consecutive eves in our church to our Cubans, in Spanish of course. His messages touched their hearts. We

have been having wonderful morning prayer meetings in the church on Tuesday and Friday mornings at 9 a.m., maybe you would like to join us? Miss Howe, an American missionary who returned to the States from Cuba only last September has been assisting in the work here, teaching a S. S. class and interpreting at times. We do appreciate her. She spent 17 years there.

Pray for the many needs here. The operating expenses and insurance for our two church buses are very costly here in Miami due to the high accident rate. Pray that these expenses and others may be met. We feel that we should give our efficient interpreters love offerings. Christian interpreters are scarce here. Pray that this need may be met also. God bless you, write us when you can. Pray too for our revival with Bro. Hawthorn.

Your missionaries

Carl and Ernestine Shuey

Testimonies

(Continued from Page 6)

the throne. Praise His name He still hears and answers prayer. I truly thank Him for ever seeing fit to lift me out of the miry pit and set my feet on the Solid Rock where I plan to keep them. Praise the Lord for He saved and sanctified me even though I am a Mennonite. My church does not believe in a second work of grace but I am glad it is for the Mennonites for it worked in me. Praise the Lord I want to do His will and only His will. Pray for me that that is all I will do.

— Samuel Groff, Pa.

DOUBT AND FAITH

DOUBT sees the obstacles —
FAITH sees the way!
DOUBT sees the darkest night —
FAITH sees the day!
DOUBT dreads to take a step —
FAITH soars on high!
DOUBT questions, "Who believes?"
FAITH answers, "I".

— Gospel Banner

I wish the churches were as afraid of imperfection as they are of perfection. — Billy Sunday.

HE EVER LIVETH

Sel.

Christianity, organized under the flaming influence of the Holy Spirit into the Church of Jesus Christ, stands alone and above all other organizations.

The Church is unique in that her Founder is still in active leadership after more than two thousand year's service. All other world religions and organizations have been founded by some one styled as prophet, priest, or philosopher who is long since dead. It is true that men worship at their tombs; but this worship is desecrated with the dust of despair. It offers no living hope.

The cults were founded and led to prominence by men and women long deceased. Their memory is revered, but their spirit offers no "present help in trouble."

The church denominations, fundamental and otherwise, have had their men of importance; but these founders are dead. Luther, Wesley, Knox, Booth, were all mighty men of holy character; but they have departed the field.

Great as some men have been, they disappeared from the scene to be replaced by others who, in some cases, renounced all that their predecessors stood for.

Communism and other powerful ideological movements have had their founders. These men have now faced the reality of eternity. They were forced to hand the mantle down and admit they were also mortal. And the present world leaders of all shades of opinion will soon pass from the stage to be replaced by another generation just as mortal as their fathers.

Christianity alone has a Founder Who is still in active command of the organization He founded centuries ago. He alone is the central figure of the ages. He is the peer of princes before whom all other leaders must give a final report of their stewardship.

Yes, He died, but only to prove He had power over the last and greatest of all man's enemies, even death. He died that all those who believe in Him might live!

God has spared us again to rejoice in another Easter occasion when we may triumphantly remember that He arose a Victor over sin,

death, and the grave! "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).
Hallelujah! He arose! He lives!

"AND HE WENT A LITTLE FARTHER"

Midnight, and an old, gnarled olive bough
Bends above the Man alone, for now
The others sleep, and one goes to betray;
And He went on in agony of soul,
A little farther, then — to pray.
Had he but chosen comfort, rest, and ease
Instead of love, no cure for earth's disease
Could there have been; no healing, only loss;
No ointment for our wounds had He not gone
A little farther — to the Cross.
To reach below the stain of sin's despair
And conquer hell in death's dark, narrow lair,
He who loved the birds, the wild white lily bloom,
The mountains, and the windy sea, went down
A little farther — to the tomb.
And then, His Father's will and mission done,
With intercession now to be begun,
He broke the binding earth, the hindering stone,
And, Easter trumpets shouting, He arose
A little farther — to the throne.
— Olive G. Tracy

If Christ Be Not Risen

Sel.

One of the great outstanding passages of Scripture is found in Paul's first letter to the Corinthian Church, chapter 15:14-17: "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; . . . for if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins."

Paul considers himself a herald of a great truth — commissioned to carry to the world imperial an-

nouncements. He is here defending, not only his commission, but also his announcements. For if Christ be not raised up, his and our announcement is a miserable falsehood.

He is writing to a small band of Christians in Corinth — "that boiling cauldron of manifold iniquity." These people had listened to the herald and had placed their faith in the Lord. "They rested their faith in Christ and they lived their life in quiet peace and rejoicing under the banner of the Saviour's love." They were undergoing the Christian's trials in that great pagan city in the unshaken confidence in their risen Lord, and if "Christ had not been raised," their confidence and security was an empty dream. "Their faith was rooted in delusion and the foundation of their house was laid in fiction and had nothing about it of eternal reality and truth."

Paul was responsible for their faith by his positive proclamation, and he stands by it, defending it in a mighty and manly way.

You and I today, as believers in the risen Lord, no less than Paul of yesterday, are called upon not only to proclaim the risen Lord, but also to protect and defend our faith in Him in the presence of an ignorant, sneering and pagan world, for if this fundamental truth cannot be maintained, then your faith and mine is foolishness and vain. "We have fondly thought we were building the house of our beliefs and hopes upon the living Christ, but we have been building upon a grave. All the martyrs of the Christian centuries who rolled their psalms to wintry skies were inspired by a faith which really had its ultimate springs in the grave. Our churches, too, are founded upon vanity. The goodly fellowship of the Christian hymns from St. Bernard's 'Jesus, Thou Joy of Living Hearts,' to Matherson's 'O Love, That Wilt Not Let Me Go,' are really vapory sentiment, flashes of deceptive fires blowing over gloomy regions of death." "If Christ hath not been raised, your faith is vain."

But our proclamation is not, in vain. It is vital with the very life of the risen Lord. Our faith is not vain for it gives us vital connection with the living Lord. Our horizon shines with the light of eternal hope. The glory of the Resurrection is yours and it is mine.

THE CROWNING CALL

The Herald

One night I was motoring with a friend who had taken me to fill a speaking engagement. All that day a hurricane, bearing, ironically enough, the harmless name of "Edna," had been moving closer and closer to the New England coast. Millions of people were on edge.

As we drove along, our car radio brought in the voice of a well known news commentator. He caught our attention by telling us that earlier that day, in a specially equipped plane, he and others had deliberately flown through the hurricane for the purpose of making observations and tests. They were particularly concerned about reaching the center, or "eye" of the storm, around which the rotating wind was raging at speeds of 125 miles an hour or more. My friend and I sat spellbound as the reporter described how the plane bored into the dark tempest gale and rain that formed the angry perimeter of the hurricane.

Finally came the moment when the plane emerged, quite suddenly, from that wild barrier of blindness; and there they were in an area of excellent visibility and amazing quiet, with the shuddering of the aircraft ended and the storm all round them ceased. I recall that one thing struck me, even as it struck the members of the crew: as they came down from 10,000 feet toward the three-thousand foot level, they discovered a small freighter riding smoothly on the unruffled surface of the sea!

Rest in the midst of restlessness! "I've got it for you," says Jesus. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).

Here, it seems to me, is the invitation supreme, the crowning call to the overburdened, overborne sons of men.

I. Consider the **charm** in such an invitation as this.

For one thing, it carries the charm of the impartial. "Come unto

me, all ye that labor and are heavy laden." Christ's appeal is race-wide and soul-deep, without distinctions or exclusions. The pauper with his empty hand and the prince with his empty heart are alike included.

But His call carries with it also the charm of the **essential**. What He offers—this rest amid restlessness—is no frilly luxury; it is utter necessity. To be sure, inner poise and stability have always been necessary to healthy living, but our times, with their appalling emotional, moral, and physical breakdowns, are underscoring this necessity in a new and sobering way.

Christ lays His finger on the deep central sin of our time—and of all time—and He calls us to experience the priceless rest that comes to those who are living not in conflict with God but in harmony. In this sense, then, we may speak of His invitation as holding for us the charm of the essential. What He offers is not some frothy meringue; it is the very bread of God without which we starve.

II. But now, if we may strike a firmer note, let's acknowledge that Christ's call holds more than charm; it carries **challenge**.

It's a challenge, first of all, to those who are **distractedly busy**. "Come unto me, all ye that labor."

Secondly, the Master's winsome invitation challenges those who are **desperately burdened**. "Come unto me, all ye that labor and are heavy laden." Think of all the burdens beneath which men and women, without Christ, are today staggering to the point of collapse.

There's the burden of **fear**. Fear and its twin brother, worry, are killers. They crush the life out of us. Education helps to meet fear, but by itself is not enough.

Or there's the burden of **guilt**. In a short article on headaches I came on these words: "Many migraine attacks come as a result of not wanting to go to work on Monday morning, of having a disturbed conscience from Saturday night excesses, from general reluctance to face life." Headaches, however, are not the only result of having picked up a guilty conscience, from the burden of which we are trying, consciously or unconsciously, to get away. There's the sleep-

lessness that mars our nights. There's the irritableness that robs our families of peace.

Alike to the distractedly busy and the desperately burdened, our Lord calls in this sublime offer of His: "Come unto me, all ye that labor and are heavy laden."

III. And now, clearly, we must say of this crowning call of the Master that it speaks not only charm and challenge, but also **choice**.

It's a double choice, in fact, as indicated by the two verbs "Come" and "Take." "Come . . . I will give you rest." "Take my yoke . . . ye shall find rest."

The first choice, in response to the "Come," gives us the peace of something **taken from us**. The second choice, in response to the "Take," gives us the rest of something **given to us**.

Take the first choice. "Come!" This response is not so much an expression of emotion as it is an act of will. **Will** you face Jesus Christ openly, honestly, unevasively? **Will** you take your wrongly set will and hand it over to Him for Him to shape it to the pattern of His will? **Will** you make a pact with Him now?

And then there is, for those who have come, the choice of the yoke. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

It should be clear to all of us that in this matter of Christian salvation and Christian living the choice is not between Christ's yoke and no yoke at all. If you and I will not have Christ's yoke—that is, if we will not commit ourselves to His lordship and authority and to the service of His kingdom—then we must continue to be bound by the yoke of our self-centeredness, the yoke of our fears, the yoke of our frustration, and "what have you" that binds and fetters our lives.

Christ's summons to Christians is a deeper, finer thing than a summons to be happy. It is a call to be holy and to be helpful. That's vastly greater. Especially when we discover, as we will, that in the holiness and in the helpfulness the happiness comes as a by-product!