

GOD'S MISSIONARY STANDARD

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Penns Creek, Pa.

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

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No. 11

ETERNITY —

In The Heart

Sel.

Why are we humans such restless creatures?

Alexander the Great, for example, wanted to conquer the world. He did. Then he wept for more worlds to conquer. Lord Nelson, eminent British Admiral, toiled long and hard amid grave dangers finally gaining wealth, honor, and fame. But having attained he wrote a friend: "I am now a great man. . . Yet from my heart I wish myself a little man again."

Philosopher Herbert Spencer, influential in both science and sociology, came finally to declare: "I wish in my heart I had never heard of the intellectual man with his science, philosophy, and logic. I am sad, unutterably sad." Of the American tycoon journalist, W. R. Hearst, his biographer wrote: "He spent his life trying to gratify his overwhelming passion for wealth, power, and position."

Why, indeed, why are even the "great" of this earth so discontent?

Perhaps a basic answer is given in that interesting verse from Ecclesiastes which states: God "hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end" (3:11).

The term rendered "world" in this passage is not commonly used with reference to this earth and its affairs. The root meaning is "that which is hidden." The word here refers to that hidden future, that eternity, of which men are innately

conscious. Adam Clarke, quite in keeping with most of the present-day translators, clarifies the apparent intent by translating the verse: "That eternity hath he placed in their heart, without which man could not find out the work which God hath made from the commencement to the end."

Eternity in the heart. In this we bear the image of our creator. With this we have power to contemplate the divine nature and purpose — to discern the eternal beyond the transient. While we cannot fully comprehend God's nature and dealings, we have the capacity, because of this precious gift, to know and fellowship with Him. We have the capacity even to partake of His nature.

Eternity in the heart. This implies that our destiny is bound up with the eternity of God. The destiny of our spirits runs parallel with the existence of the Supreme. Like a seed wherein vast forests sleep, the human personality has potentials which eternity alone can unfold.

Tragically, however, by turning from God's law man alienated himself from the Creator, thereby forfeiting His fellowship. He lost God's holy and righteous character. Dead in trespasses and sins, he no longer shared God's eternal life. His consciousness of a hidden future, therefore, troubles him.

That deeply-rooted sense of eternity in every human heart, furthermore, makes it impossible for men to satisfy themselves with mere earthly things and doings. Men yearn instinctively for eternal realities. Mere material good, earthly pleasure, nor even extensive earthly knowledge can provide that

quality of life which gives eternal assurance and brings inner rest and contentment. Man's occupation with lesser matters, when he is made for eternal pursuits frustrates and unsettles him.

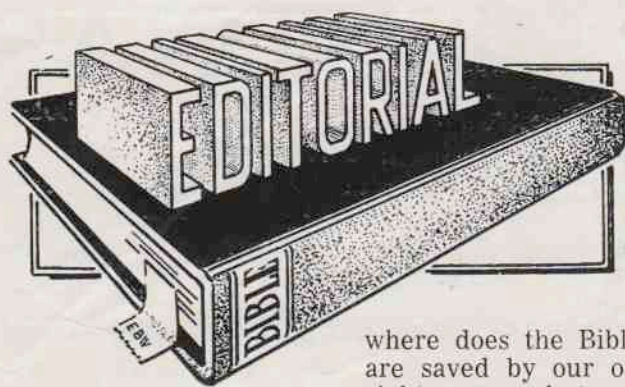
In Christ, however, there is restoration into the divine fellowship. We "who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). In Christ we may partake again of God's divine character, II Peter 1:4. In Christ we may be raised to new life, even to share His eternal life: "God rich in mercy, for the great love he bore us, brought us to life when we were dead in our sins. . . And in union with Christ Jesus he raised us up and enthroned us with him in the heavenly realms, so that he might display in the ages to come how immense are the resources of his grace and how great his kindness to us in Christ Jesus" (Eph. 2:4-7, NEB).

All the potentials with which man was created — all that "eternity in the heart" portends — can in Christ find fulfillment. He himself declared: "I am come that men may have life, and may have it in all of its fulness" (John 10:10, NEB).

"Christ the incarnate Son of God,
Great source of life, Who humbly
trod

Earth's rugged wilds for man.
This very Jesus walks our way,
Meets every human need today
Through God's redemptive plan.

"Oh, not in reason's clouded beam
Not in the shadow of a dream
Lies this poor world's release!
But God incarnate, wondrous love;
Truth's revelation from above,
Hath potency and peace."



For centuries great men have stood on one side or the other of the two leading branches of theology, Calvinism and Armenianism. Each have offered, at least in their way of thinking, scriptural proof of his position. Calvinists point out various Scripture references to support their doctrine of election by sovereign Grace or predestination and that once one is saved he is always saved regardless of the life he lives, while on the other hand Armenianists give many references supporting their doctrine of the free moral agency of man and the fact that it is possible for one to fall from the state of regeneration and finally be lost eternally.

A question asked today is: Are Calvinists becoming Armenianists or are Armenianists becoming Calvinists? If this question were asked a Calvinist he would immediately answer definitely not. Suppose we ask one who is a supporter of the Wesleyan persuasion: Are Holiness professors becoming Calvinists? The answer would be a very emphatic NO! Recently while scanning through many publications I have discovered that, at least in doctrine, both still hold to their theological thinking.

A verse of Scripture comes to mind right at this point: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" Jn. 7:17. It would appear that practice is as important as doctrine. Jesus places a lot of emphasis upon doing, not before one is saved or even to become saved, but after one is saved. The test then of my doctrine is my consistent practice of what I believe. Of what good is mere written doctrine unless I put into practice those doctrines in which I profess to believe. No

where does the Bible say that we are saved by our own works of righteousness but we are saved by faith through grace Eph. 2:8. Yet, every where the Scriptures declare that we are to practice good works and DO the will of the Father. Here then, practice of what I profess is actually what determines what I have.

In our doctrine we believe that Grace restores man through sanctification to the spiritual image of God. That the law of the Spirit of life makes us **free** from the law of sin (or principal of sin in man inherited from Adam) and death. According to Paul's letter to the Roman Church, chapter eight and verse two this is correct. Now this sanctified man is free from the fleshly nature and since he is we teach that man thus restored does not commit willful transgressions or does not willfully sin in word, thought or deed. In such case every thing that I speak, think or do is pure.

In doctrine we are still Wesleyan but what about our practice. Are we, the professed holiness people, actually Calvinistic in practice? Do we believe that we can think evil of others, hold grudges, backbite and actually do despise and still retain such a perfect state of Grace? Probably one of the greatest sins of this modern age is evil thinking and speaking. James tells us that a single minded man controls this little member, the tongue. Play the game of "gossip", tell something, just anything and see how quickly it travels and how soon it returns to you and notice how much has been added. Are holiness professors guilty of playing the game of gossip? Where once such persons were the last to tell and then only of necessity, now we are the first to tell. All have become "news commentators". How much trouble could be avoided if we practiced the doctrine

we profess. Remember we are commissioned to tell the "Good News" but not all the news. God never appointed us to tell all the news about all people.

What about our motives? It is true holiness professors are not committing murder, etc., but remember a little sin is the same as a big sin in God's sight. With this in mind, are my motives correct? Do I do what I do for the glory of God or is personal gain involved? Do I give only for reward here or is it for spiritual good. Do I desire pres-

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Holiness Teachings

Compiled by

Rev. Allen C. Russell

Topic — Positive Holiness

(Continued from previous month)

Sub Topic — "Internal Cleansing Underlying External Rectitude"

Text: The Pure In Heart (Matt. 5:8)

Another instance of the teaching of holiness under the figure of washing is found in our Lord's stern rebuke of the Pharisees: "Woe unto you, scribes and Pharisees, hypocrits! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." Matt. 23:25-26.

Luke repeats this conversation substantially, but declares that the reproof was caused by the accusation of the Pharisees, that Christ disregarded a custom of the Jews consisting in a ceremonious washing of hands before dinner. He reports Christ as saying: "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of **ravening and wickedness**." Luke 11:39. It will be observed that our Lord's charge does not lie against external cleanliness, which may represent outward rectitude, against **substituting outside of bodily washing for spiritual purity**.

His doctrine is that internal and external purity stand related to each other, as cause and effect. In other words, that the sanctification

of the heart is essential to a sanctified life. "Cleanse first," he says, "that which is within the cup and platter, that the outside of them may be clean also." Those, therefore, who are constantly talking about holiness as a life, without placing primary and chief emphasis upon holiness of heart as the cause and generator of outward rectitude, reverse the order of Jesus. It is an attempt to gather grapes of thorns and figs of thistles. According to Christ, holiness begins at the seat of sin, which He constantly insists is the heart.

Such, also, is the meaning of the second woe pronounced against the Pharisees: "Ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Here, again, is no complaint of external beauty, but a denunciation of that hypocrisy which puts glare for godliness, and uses a whited exterior to mask a foul heart.

By all these figures the duty and privilege of maintaining a clean heart are clearly set forth, and to assert that Christ means less than perfect purity or salvation from all sin, is gratuitous and unauthorized. It is a principle of Christ's religion to give no quarter to Satan and no truce to sin.

The prayer of Charles Wesley is in accord with this principle:

"The seed of sin's disease,
Spirit of health remove,
Spirit of finished holiness,
Spirit of perfect love."

The most comprehensive statement of holiness found in the Gospel is contained in these words: "Thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself." Mark 12:30-31. Luke is more terse: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Luke 10:27. Matthew is still more emphatic: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40. The recital of this Commandment, with so much particularity by three of the evangelists, shows its importance, while that which Christ has to say of it, establishes the fact that it contains the sum of all religion.

In the estimation of all competent expositors, perfect love is understood to be the equivalent of perfect holiness. John Wesley affirms, over and over, that a compliance with this law is inclusive of all he means by "Christian perfection." Perfect love going out in two directions — toward God, and toward our neighbor, and in both ways according to our utmost capacity, is the acme of spiritual attainment when in its reaction upon the soul, as distinctly stated by Wesley, it involves the expulsion of all sin.

According to Christ, whatever was instilled by the Decalogue, the Levitical code, or the perceptive writings of the prophets, is com-

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GREETINGS

As General Superintendent of the God's Missionary Church and speaking in behalf of this organization and the General and Home Missionary Boards of the Church, we wish to take this opportunity to welcome into our conference two newly organized churches, Seffner, Fla. and Sarasota, Fla.

Welcomed to our conference Rev. and Mrs. William Lutz and Rev. and Mrs. Frank Collier. Bro. and Sister Lutz just recently were united with the church while Bro. and Sister Collier have been pastoring at Seffner for a year now. Both churches were newly organized while on our visit to Florida.

We shall pledge to stand with you and pray that God will richly bless and prosper these two churches.

We also send greetings to those fine folk at Atlantic, N. C. who have requested a minister from our denomination, praying that he as well as our conference can be a blessing to you and that God will prosper you and us in His service.

Correction

It was erroneously reported that Rev. Raymond Hoffman was speaker in the Pillow Foreign Missionary meeting. Bro. Hoffman was the speaker at the Shamokin Foreign Missionary meeting. Please accept my humble apology for this mistake.

Announcement

Muncie, Indiana

Delaware County Camp Meeting
Six miles southeast on Rte. 35

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F. E. Mansell

Song Evangelist —

The Keith Sheridan Family
Three services daily

Dorms, Trailer space and Dining Hall on the grounds.
Meals, free will offering plan.

Write: Rev. Roy Lewis
R. D. 1
Albany, Ind. 47320

If Jesus Came To Your House

Sel.

If Jesus came to your house to spend a day or two —
If He came unexpectedly, I wonder what you'd do.

Oh, I know you'd give your nicest room to such an honored Guest,
And all the food you'd serve to Him would be the very best,
And you would keep assuring Him you're glad to have Him there—
That serving Him in your own home is joy beyond compare.

But — when you saw Him coming, would you meet Him at the door
With arms outstretched in welcome to your heavenly Visitor?
Or would you have to change your clothes before you let Him in?
Or hide some magazines and put the Bible where they'd been?
Would you turn off the radio and hope He hadn't heard?
And wish you hadn't uttered that last loud, hasty word?

Would you hide your worldly music and put some hymn books out?
Could you let Jesus walk right in, or would you rush about?
And I wonder — if the Saviour spent a day or two with you,
Would you go right on doing the things you always do?
Would you go right on saying the things you always say?
Would life for you continue as it does from day to day?

Would your family conversation keep up its usual pace?
And would you find it hard each meal to say a table grace?
Would you sing the songs you always sing, and read the books you read,
And let Him know the things on which your mind and spirit feed?
Would you take Jesus with you everywhere you'd planned to go?
Or would you, maybe, change your plans for just a day or so?

Would you be glad to have Him meet your closest friends?
Or would you hope they'd stay away until His visit ends?
Would you be glad to have Him stay forever on and on?

Or would you sigh with great relief when He at last was gone?
It might be interesting to know the things that you would do
If Jesus Christ in person came to spend some time with you.

Preachers' Coronary Club

Sel.

With more and more preachers becoming victims of heart attacks, Coronary Club is extending membership to those who only a few years ago were considered much too young to be admitted. No doubt many preachers, young and old, are seeking membership but have lacked information on how to become members. The following rules, if followed, will assure speedy action toward membership:

1. Never say "No".
2. Insist on being liked by and try to please everyone.
3. Never delegate responsibility. If you must appoint a committee, do all the work yourself.
4. Never plan a day off, but if you are forced to take one, visit a preacher-friend and spend the day talking about church problems — yours and his.
5. Never plan for a night home, but if it happens that you have no meetings or calls, be sure to accept an outside speaking engagement.
6. Take all the revivals your church will tolerate, then book more for your vacations. (Place all honorariums in a separate account earmarked "Heart Fund." This will help pay medical expenses when your coronary comes.)
7. Never allow enough time to drive comfortably to an appointment. (This will do two things: It will show people how busy you are, and will protect the reputation preachers have as fast drivers.)
8. When your doctor advises you to slow down, ignore him and brag about the fact that you would rather wear out than rust out.
9. Take the burdens of your people to the Lord, but don't leave them there. Play God and feel that the kingdom depends on you.

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GATES AJAR

from Free Methodist

A country doctor, writing of some of his experiences at the deathbeds of patients, said: "Over many deathbeds nature draws a kindly veil some hours or days before the end. The struggle ceases, the hold on life gradually relaxes. But every doctor has seen men and women who kept a tight grip on consciousness straight up to the very end. I have seen scores of men and women walk right up to the Throne of the Almighty in a spirit of fearlessness and joyous anticipation."

A great battle had been fought and the hospital tents were crowded — moans and cries rose from the sufferers. Suddenly, from a cot where lay a young man, came a clear call: "Here." "What do you want?" the surgeon asked. "Nothing," he answered; "they were calling the roll in heaven, and I just answered to my name." Then in an instant he was gone.

Two young sailors were the only believers on a vessel. They held together, and had many hours of happy Christian fellowship. One still moonlight night the steersman was at the wheel, the other on watch, pacing back and forth. He could see the steersman, whose whole face seemed lighted up, his hands folded on the wheel as if in prayer. Suddenly he broke away and went toward the railing. He stretched out his arms and cried, "O Jesus, hast Thou come for me?" Then he moved a few steps backward, arms still outstretched and face shining, and sank on the deck, and was with the Lord who had come for him.

"A little five-year-old was dying. His head sank back, the eyes appeared glazed. Then suddenly he raised his head and opened wide his eyes. In quiet wonder he gazed upward about ten minutes, his eyes alight and his face shining. We stood about the bed in astonishment. We had been at hundreds of deathbeds but had never seen anything like this. It was the light of eternity which had passed before us."

For some months Meili had been

ill. One day she called her husband to come and help her dress, for she said, "I am soon going to heaven, and I must be ready." After lying quietly for a time she suddenly called out, "Help me to sit up." Her face was radiant, for her eyes were seeing heavenly things. Out went both her arms with the cry, "The Lord Jesus has come for me." Her spirit fled, leaving a radiant glow on her face which called forth wonder and amazement. "She actually died smiling." "How keen she was to go." "Someone must have come for her," were the remarks of the beholders who returned to their heathen homes to relate these wonders.

A daughter sat quietly by her mother's bedside awaiting the last breath. At this moment the room was filled with glorious, supernal music, such as she had never heard before. At the same time, her husband was hurrying home to say farewell to the dying one. He was passing through a large field, with no houses in sight, when suddenly he, too, heard this most beautiful music, and just at the moment the mother died.

Again, "When my husband passed away, my brother and sister heard quite clearly the sound of church bells. We went to the window to hear if it came from the nearest church, but that was impossible. Gradually it passed over into music ever more and more beautiful. It was as if my husband had been greeted by angelic choirs as he passed into the Kingdom."

Amy Wilson Carmichael, of India, tells of dying scenes of two Indian girls. "One, Lulla, a darling little five-year-old who held out her arms to be taken by someone whom we could not see, and clapped her hands, turned to hug and kiss us, and then held out her arms again and was gone."

"Vimala became suddenly ill. The nurses who were with her have written about the days when she lay conscious only heavenwards. She saw many of our family who are there — some who had gone three years ago she named and described and told what they were doing, including Lulla, the little five-year-old; but among all this it was

Kohila with whom she was seriously conversing. Without doubt one could really see that she was conversing with one who was visible to her but invisible to us. The way they talked together amazed us who stood around her bed. She told the news of this world, and Kohila told her the news of heaven. We knew what was talked of because of what Vimala said in answer to her. Lovely little Form-of-Jewel, who died of cancer in May, was there, and Vimala said, 'She looked so well and was running about.' We think there was singing up there, too — she joined the choir and sang a verse of 'Around the Throne of God in Heaven' in a loud voice."

Baudicon Ognier was burned at the stake with his father, mother and brother in 1556. He said, "Be of good cheer, father, the worst will soon be past. Behold, I see the heavens opened, and millions of bright angels ready to receive us and rejoicing to see us thus witnessing to the truth in view of the world. The joys of heaven are opened to us."

"The holy die well!" "Precious in the sight of the Lord is the death of His saints."

THE HIGHEST MARK

By Walter E. Isenhour

The highest mark one can attain
Is in the realm of love and grace,
And not the wealth that he may gain
By filling well some business place.

He may not own a foot of land,
Nor even have a bank account;
Of other values in his hand
He may claim but a small amount.

The world may never laud him high,
Nor place on him a laurel crown;
The multitudes may pass him by,
Or meet him with a scoff and frown.

But he who has God's wondrous seal
Upon his heart and life and soul
Has reached the height that is ideal,
To be climaxed at heaven's goal.

Trying to get something for nothing keeps many people poor.

A PAGE FOR YOUTH

Youth Crusade Report

by

Myrna Jean Stahl

The April Crusade Rally was held at the Mahaffey Church April 25th. There were approximately 85 in attendance, including these ministers: Rev. Herman Noll, our good president, Reverends Paul Miller, Arthur Thomas, Paul Kline, Dewey Evans, Marlin Stahl, Allen Russell, Bradley Halter, and Eugene Miller.

Rev. Paul Miller, our General Superintendent, led the group in two good hymns of the church, "He Keeps Me Singing" and "He's Coming Again." The sweet presence of the Spirit could be sensed from the very beginning of the service to the closing prayer.

"Who Am I?" was sung by the Fritz family from the Millmont Church. These fine people moved to our area from Michigan to enroll their children in the Penn View School and to enjoy the good spiritual atmosphere that prevails. They love the Lord and sing for His glory.

"Banner of the Cross" was presented by the Mahaffey Brass Trio, and was finished too soon for all of us, and especially Rev. Noll. Rev. Dewey Evans led in prayer, while each of us felt a special closeness of the Spirit. Mr. and Mrs. Fritz rendered an inspiring duet, "Won't We Be Happy in Heaven," and while the offering plates were passed the Brass Trio brought us another selection, "My Anchor Holds." Miss Sunderlin of the Mahaffey Church sang "Overshadowed", accompanied on the piano by a member of the Brass Trio. Mr. and Mrs. Fritz sang "I Choose Jesus" as the final special number.

The offering, which will be used toward a worthy project for the Penn View School, was the best since the Crusade began its project last July.

Rev. Arthur Thomas, pastor of the Millmont Church, presented a message of truth from the second chapter of Ecclesiastes, using "Real Happiness" as a topic. Following

are some high points from this good message: There is no profit or satisfaction in sin. Earthly substance cannot satisfy. No real satisfaction can be found in entertainment. Fear God and keep His commandment, this is the whole duty of man. Paul was a man who was content in whatsoever state he was found. Solomon had done **great** things, but Paul said, "I can do **ALL** things through Christ." He had an experience that worked even when his time of departure came.

Rev. Bradley Halter, pastor of the Church at Seven Stars, brought the service to a close by asking God's blessings and protection on each one, and thanking Him for His presence in our midst.

Mean Mother

Sel.

I had the meanest mother in the whole world. While other children ate candy for breakfast, I had to have cereal, eggs or toast. When others had cokes and candy for lunch, I had to eat a sandwich. As you guess, my supper was different from other children's also.

But at least I wasn't alone in my suffering. My sister and two brothers had the same **mean mother as I did**.

My mother insisted upon knowing where we were at all times — you'd think we were on a **chain gang**. She had to know who our friends were and what we were doing. She insisted if we said we'd be gone an hour that we be gone one hour or less — not one hour and a minute. I am nearly ashamed to admit it, but she actually struck us. Not once, but each time we did as we pleased. Can you imagine someone actually hitting a child just because he disobeyed?

Now you can begin to see how mean she really was.

While the other girls were wearing miniskirts and smoking cigarettes we had to be little grandmas and were called **old fashioned**. Mother would not even let us go to the drive-in movies. How could she

be so **MEAN!**

My mother was a complete failure as a mother. None of us has ever been arrested, divorced or beaten his mate. Each of my brothers served his time in the service of this country. And whom do we have to blame for the terrible way we turned out? You're right — **OUR MEAN MOTHER.**

The worst is yet to come. We had to be in bed by nine each night and up early the next morning. We couldn't sleep till noon like our friends. So while they slept, my mother actually had the nerve to break the child labor law. She made us work. We had to wash dishes, make beds, learn to cook and all sorts of cruel things. I believe she lay awake at night thinking up mean things to do to us.

She always insisted upon our telling the truth, the whole truth and nothing but the truth, even if it killed us, and it nearly did.

By the time we were teen-agers, she was wiser — and our life became even more unbearable. None of this tooting of the car horn by the boys for us to come running.

She embarrassed us no end by making our dates and friends come to the door to get us. I forgot to mention, while my friends were dating at the mature age of 12 and 13, my old, mean mother refused to let me date until the age of 15 and 18. Fifteen, that is, if you dated only to a school function. And that was maybe twice a year.

Look what all we missed. We never got to march in a protest parade, nor to take part in a riot, burn draft cards, and a million and one things that other children did.

She forced us to grow up into **God-Fearing, Educated, Honest Adults.**

Using this as a background, I am trying to raise my three children. I stand a little taller and I am filled with pride when my children call me **MEAN.**

Up-to-date style is attractive in sidewalk parades, but it requires garments of righteousness to walk the streets of heaven.

Feed your faith and starve your doubts.

Jesus Words to Shams

by

Rev. Donald Hughes

"Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness." St. Luke 11: 39. Background scripture: St. Luke 11:37-54.

We find an incident before us which Jesus used to show the difference between outward holiness and inward holiness. In this scripture we read where Jesus was invited to dine at the house of a Pharisee, and as he looked at the scrupulously clean dishes on the table, He saw an opportunity to illustrate a spiritual truth. He told them how they lived outwardly clean, as their cups and plates on the table, but they lacked the inner life. They were what we call "legalists" today — much concerned about the outward holiness marks, but lacking when it comes to a heart full of love. Their religion was all in "doing". The fact of it is, while true holiness is clearly seen on the outside, it is like an iceberg, the biggest part is not seen by the eye.

Since shams receive nothing from God, they have to get their reward from men. Pharisees in all ages have been unable to appreciate or comprehend inward holiness, so they are always after the outside. We have an example before us. They looked with scorn on the Son of Man because he was eating without dipping His hands in water. Now this was not the washing of the hands before a meal, but the ceremonial dipping they condemned Jesus for. This points out the importance they put on the outward and minute acts of the body. What little things religious people can see! They are so busy looking at hands, feet and water pots, they fail to see the importance of a pure heart, neither could they see their inward condition which was full of ravening and wickedness. They, like many today, were too busy looking

after the outward activities such as, going to church, saying prayers, fasting, tithing and attending to everything except the most important thing — the heart, which if right toward God, would make all the fore-named a pleasure, and would never be done for show. A profession of holiness, no matter how exempting we may be, is nothing more than the washing of the Pharisees if we are void of inward sanctifying grace.

Let us notice the marks of a sham — self-exaltation, hypocrisy; one who elevates self in rank, station or dignity to glorify self. Note the contrast between these and David, who was willing to be a doorkeeper in the house of the Lord. The truly holy man seeks nothing for his own glory.

Jesus preached to this crowd in such a way that they knew what He meant. One acknowledged that the sermon hit him. He said, "Master, thus saying thou reproachest us also." St. Luke 11:45. Truth should be put forth in such a way that the hearers may feel that the truth applies to them if guilt is in their heart. How can we consider ourselves teachers of truth if we do not make men see their condition or probe their conscience?

Another mark of a sham is that they put unbearable burdens on the people. There is a great deal of burdensome religion today. Any religion that doesn't give soul rest is burdensome. Jesus said, "My yoke is easy and my burden is light." Loading up the people with things God never commanded is always the case when a preacher has lost the Spirit of Christ. Too many people today are substituting religious notions for holiness. This will not bring rest to the soul. Our prayers should be, "Lord, save us from a driving religion."

What can be worse than a church leading souls down to perdition? Who can define it? Can you comprehend a professor of religion causing souls to be lost? It has always been true that the worst and greatest enemy to spiritual life has been a dead, formal church. This has caused more harm and closed the door to more would-be believers than the outward attacks of in-

fidelity. It's the denying of the scriptures and the putting in of our own opinions that has closed the door to the kingdom to a host of souls. We find men in holiness pulpits today who cover up scriptural truth with philosophy and speculations and neglect to reach the simple truth. Such would be wise to step aside and never preach again. There is a "woe" pronounced upon the one who would hinder the free flow of truth.

Announcement

Richland Holiness Camp Meeting

Richland, N. Y.

August 7 - 17, 1969

EVANGELISTS:

D. P. Denton, Knoxville, Tenn.

J. L. Archer, Zanesville, Ohio

SINGERS:

Rev. & Mrs. Eugene Gray,
Bloomington, Ill.

YOUTH:

Rev. Ethel MacFadgen, Haverhill,
Mass.

CHILDREN:

Rev. Thelma Bloomfield,
Portsmouth, Ohio.

PLATFORM MANAGER:

Rev. Russell R. Buchanan
Endicott, N. Y.

WRITE:

Mr. Warren Blowers

R. D. 1

Geneva, N. Y. -- 14456

EVANGELISTS' SLATE

Rev. Fred Watson

Hartleton, Penna.

Aug. 6 - 17, 1969, Washington C.H.,
Ohio, God's Interdenominational
Camp

Aug. 18 - 31, 1969, New Bloomfield,
Pa., B. in Christ.

The desire area of your life will determine the direction you are travelling.

Some church members live a cat and dog life — they purr at the prayer meeting and growl at home.

There's one little drink shop that everyone can close, that's the little drink shop right under your nose.



Missionary Message

SUPERSTITION KILLS

by

Rev. Bonnie Cleaver, Liberia, Africa

Written across a half-filled card in our mission clinic file is this statement, "On April 14th she died from unknown reasons. The village people say that she was a witch and could never recover from her sickness because she had killed two people, a baby and a young man." The name written at the top of the card was Feba. I remember her well. She came to the clinic periodically but never with any serious trouble. There was a mischievous light in her large round eyes but when she smiled she lowered her head in shyness and spoke in quiet tones as she answered my inquiries. Once in a great while she attended our mission services but had never come to pray. She was wife number five of a Mohammedan man in town, a "big man" as the village people say because he could buy as many wives as he wished. Feba was one of the young ones and was childless.

Death in the interior of Africa is not looked upon with medical disorders in mind or is it associated with natural reasons or as the outcome of some physical sickness. If a member of a tribe dies it is because of some supernatural power or workings and this is often attributed to "witches" or the belief that one of the local gods had been displeased and had punished the offenders.

Some weeks ago a young man was very ill in the village and we took him to the coast to the government hospital. We left him there for the usual x-rays and lab work and went on to do some of our weekly business. Upon our return he was nowhere to be found! With the nurses we searched through the hospital, but to no avail. The young man had been diagnosed as having acute hepatitis and was to be admitted. On reaching the interior we

found that he had run away from the hospital and was back in the village. He died the next day. He was a member of Feba's household.

Two weeks ago another wife of the same Mohammedan man came with her baby girl asking for medicine. The child had amoebic dysentery and was in a critical condition. Although treatment was given the child died. Also a week before this a newborn infant of another one of the man's wives died suddenly without being ill. This made a total of three deaths in the one household in the short time of about three months, two of them only a week apart. After the last death they came for me one evening asking me to come to the village because Feba was ill. I found her in the thatched roofed kitchen sitting by the open fire. There was a look of deep depression on her face and when I asked her what was wrong she only gave me general answers. There was no temperature, no swellings, no headaches. I gave her pills for pain and later returned to give her an injection. That evening while one of the mission boys was doing the dishes he volunteered to tell me why the woman was ill. He said that the others in the family had accused her of being a witch and of killing the young man and one of the babies. Because she was a witch they said she could never recover and deserved to die.

The next day at school one of the children told me that all the other members of the family had moved out of the house and left her there alone. In the afternoon of the same day they said that she had confessed! She admitted of having "ate the baby" and that she also killed the young man. I was horrified to hear this knowing that both of them had died because of real sicknesses. When they say here that someone has "eaten" a baby they do not mean it literally but that they have made medicine to kill it or cursed it. On Saturday they carried the woman to the hospital. She died the next day. When they told me I cried

for I was almost sure that it was superstition that had killed her and nothing else. Someone had to be the guilty one and she was chosen. To them it seemed that she had motives since she was childless and was perhaps jealous of the other wives. Oh! the darkness of their hearts. So Feba was the fourth member to go out into eternity, but her's was a needless death, a product of fear and ignorance — because they do not know Him.

But there are others who have been accused of witchcraft in the same village. The chief has two wives and the older one can no longer have children. The young wife had a small boy and a baby daughter when we returned in 1965. Both of them died within three days of one another with no apparent sickness. Everyone said that the older woman had "witched" them. But when this happened we made a special effort to invite her to church and told her that we did not believe that she was a witch. She came on Sunday for the first time and stood to her feet telling the people that she was aware of what they were saying but that she was not a witch. Then she did not come again for a long time. But for three weeks now she has been attending the services so please pray that she will come to know Him Who can heal her wounded heart and give her peace. The young wife now has another baby boy and when he was first born she insisted that he could not sleep in the same village with the older woman and every night she carried him to a nearby village to sleep.

In 1960, when we first came to the mission a former village chief named Boymah helped us to carry some of the supplies across the river in the canoe and often came to visit with us. One day he became seriously ill and they carried him to another village to "make medicine" for him. In the proceedings he confessed that he had asked the "water

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A SUDDEN CHANGE!

Luke 16:19-31

Selected

How sudden! — in one moment the scene changes. Now clothed in purple and fine linen, and faring sumptuously every day: but death comes — and what then? In a moment the whole scene is changed. From royal robes and kingly fare to the depths of misery in hell, where worlds could not purchase one drop of cold water. "The rich man died and was buried." His funeral may have been as stately as his life; but, "in hell he lift up his eyes, being in torments." Long before the pompous ceremony was over, his eyes were opened to his awful state, fixed now for eternity, and he knows it. He willingly closed his eyes against the truth in time, but he can close them no more forever.

Unbelief may now dream about the punishment of the wicked not being eternal, but the false dreams of time will have no place in the lake of fire. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" is the bitter wail of the hypocrites, or false professors in Zion (Isa. 33:14). They own it as now their dwelling place; the bitter wail can fall on no ear of mercy now — can bring no hand to help — yet in hopeless agony they still cry, "who among us shall dwell with everlasting burnings?" Oh! that awful word — that heart-rending thought — "dwell with everlasting burnings." Better far be as a poor Lazarus with faith in Christ, than a rich man without it, though possessed of all the wealth of this world.

What a change to Lazarus, and how sudden! Near the rich man's gate he used to be laid, full of sores. What a contrast! The one faring sumptuously, and attired in purple and fine linen; but alas, without God — he lived for himself. The other, a poor beggar — loathsome, in poverty, in suffering, friendless. But he believed God and lived for Him. A change comes, and suddenly the beggar dies. Nothing is said about his funeral, perhaps he had next to none. But, he "was carried by the angels into Abraham's bos-

om." The once rich, but now poor man sees him. What a sight! Ah! can it be? — shall the lost ones see the saved? "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (v. 23). Reader — O reader — which will be your place — your future — your eternity? Let Christ be your happy choice now — your loved portion — your rest — your confidence. He died for sinners such as the rich man and Lazarus — such as you and me — but only they who put their trust in Him are saved. "Blessed are all they that put their trust in Him" (Ps. 2:12).

"KEEP LOOKING UP!"

When days are dark,
And nights are long;
Let Christ come in,
He'll give a song.
This world is cold,
Each for his own;
But with the Lord
You're not alone.

It won't be long,
We'll roam down here;
The Rapture time
Is drawing near.
So look up saint
Be not dismayed;
Trust in the Lord,
Be not afraid.

H. E. Rolfe

Hath He not said: "I will never leave thee nor forsake thee."

"Casting all your care upon Him
for He careth for thee."

The Truth That I Didn't Tell

Selected

I stood close beside them as they wept openly and unashamedly by their mother's coffin. Fine, outstanding, respected men, and lovely, womanly daughters, they had loved their mother, and she had lived on her love for them.

In trying to console them, I said, "You have one great consolation in that you were good to your mother.

You didn't put her off into an institution to die of loneliness, but you kept her in your homes where she was cared for and surrounded by the ones who loved her and the ones whom she loved. You were loving and gentle in your care of her, and you spared nothing to satisfy her every desire. It will always warm your hearts when you think about it."

But the truth that I told was only partial. They were not good to her in the most important way. The one thing that she wanted most in this world — the one thing that she would gladly have died to bring to pass — they denied her. She went to her grave without seeing them saved and members of her church. They could have done it, and they knew that they should have, but they just kept putting it off. They forced her to die with a question mark over her head, feeling that somehow, in some way, she had been a failure as a Christian.

That was the truth that I did not tell them. They had not been good to her in the truest sense of goodness.

PREACHERS' CORONARY CLUB

(Continued from Page 4)

10. Watch attendance records, especially the Sunday School. If it lags a bit, decide it's time to move and always wonder what caused people to dislike you.

11. Be sure to beat the record of the former pastor and try hard to beat your own each year.

12. Lead your church into a building program, whether they need it or not, and consider yourself better qualified than the architect and give it your personal supervision.

13. Consider it your civic duty to be a member of every club in town and become president of as many as you can.

14. If, having done all these, you don't succeed, accept the largest church you can find and work very tirelessly and you should have a coronary within six months.

The longer the creed the less of Christ.

EDITORIAL

(Continued from Page 2)

tige and fame or do I seek power and office for the glory of God?

What about the standards of daily living set forth in the Word of God? Standards, a guide to correct or righteous living. What about my business dealings - are they all on the "level"? Am I always truthful or do I invent accounts to fit my advantages? What about my conformity to worldly dress and worldly gain? Am I conformed to this present world or to Christ? Let us pause a minute right now and ask ourselves personally - Am I by my actions becoming Calvinistic? In doctrine never but what about actions?

SUPERSTITION KILLS

(Continued from Page 8)

woman" to make him chief again. She had promised and ask for a money reward in return which he did not give. So she had "come for him". The water woman is one of the local gods and lives in the river where she is said to catch men and sometimes drown them if they displease her. When our bridge was washed away the people in the village said that the water people had carried it away. But the man who had not kept his promise died within the week and when I last bent over him he was delirious and saying to me, "Have they brought the loads". He did not recognize me and after his death the people believed that the "water woman" had received her victim.

Strange things happen and often we cannot explain them. A child eats his evening rice and drops over dead, a man's goats are found dead and a young woman admits to being a "leopard woman" and that she "ate" them. When a crime is committed people are put through "trials by ordeal" when they put hands into boiling palm oil and are not burned, or place red-hot cutlasses on their tongues and go unharmed. Demon powers and devils work among our people and we feel helpless. Yes, superstition kills. It kills spiritual life and physical life. We see them die and hear the beating of the drums far into the night. Sleep vanishes and we pray. He al-

so hears and longs for their deliverance.

Many, many of the babies die and the women will come saying "they have gone back", which is the way they put it. One man recently ask me to buy some baby clothes for his newborn son, then explained to me why he had waited to buy them until after the birth. He said that he had done so for the last three babies and they had all "gone back". Surely heaven will be overflowing with African babies. Often our labor seems to be in vain but we know that it is not. The same man who ask for the baby clothes came to Jesus in our Sunday service three weeks ago. Also the daughter of the Mohammedan man who was Feba's husband came to the Saviour the same day. Pray for these who are starting a new life. We, as missionaries, desperately need your prayers, please do not fail us.

Your servant for Jesus sake,
Bonnie

Holiness Teachings

(Continued from Page 3)

prised in this law of perfect love. We say perfect love, according to the language and manner of Christ's teaching can mean nothing less. "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength." What can this arrangement of terms so nearly identical signify except the highest intensification of love by bringing into action every power of our complex being? It is no instinctive fondness common to all animal natures, but a supreme affection, a rational habit, a divine passion. It is not only loving what God loves, but loving as God loves. It is sinless love.

(Rev. Asbury Lowrey)

Foreign Missions Report

The final Foreign Missionary service of the current series of travels was held at the church at Helfenstein. The largest crowd to date greeted us. This was a very good service. Bro. G. I. Straub, the pastor opened the service with song and prayer presenting many prayer requests for consideration and meditation. Then he turned the ser-

vice over to our Missionary Superintendent Bro. Wise, who had direction of the remainder of the service.

Bro. Crock was the first speaker of the evening and as always was very enlightening in his remarks. Some of his remarks are as follows: Many times as we come to church we say Lord give, Lord help me: But we should also be wanting to help others! Ability may be a curse to us if we fail in doing for Christ. We need not look around for miracles for we have seen one in Miami. His part in the service was inspiring and may the Lord bless this Brother for his very faithful service as Foreign Missionary Treasurer, always accurate and true and for this we say Praise the Lord.

Another report followed Bro. Crock and then Bro. R. Hoffman presented the sermon of the evening taking his thought from Acts 8:8. Some of his thoughts are as follows: It is one thing to have a great service but another to have a great soul-saving meeting! God wants us to be fire brands and go everywhere preaching the Word. I hope God will stir us so that we shall go out of here ablaze for God. It is worth all to win a soul for Christ. We ought to be stirred to be soul winners. If we obey, God's Word will not be famished. It is wonderful to have a good time in the church but much better to go out and win souls.

Bro. Wise remarked that because Bro. Bill Wolfgang had a vision, there is a church here today at Helfenstein. We thank the folks at Helfenstein for coming out, for inviting us there for this service and also many thanks for the wonderful and appreciated offering they gave us in departing. Our thanks to the brethren of the Missionary Board for the many hours and miles traveled, sermons preached, and numerous other presentations pertaining to the Missionary work. To the churches, thanks for your continued support now and through the years and may the Lord bless all and each of you till we meet again through the printed page. Pray for Bro. Seymore, the Shueys, Bro. Roberto and all endeavors. Remember some one has said that efficiency is the right man in the right place at the right time doing the right job in the right way. Let us be that individual for God and His causes.

DIVINE GUIDANCE

by

R. G. Flexon

In church revivals, camp meetings, and religious conclaves one often hears the remark, "We desire the leadership of the Holy Ghost." Nevertheless, without any investigation and very little observation, one can often see that the program is all cut and dried with no room for Divine leadership.

On the Day of Pentecost God turned over to the Holy Ghost the direction of all spiritual forces in the earth. He became the executive of the Godhead, the Leader of the church, and the Director of individual lives.

In the early church things were not maneuvered by politics. There was no "log rolling" before conferences. On one occasion, when there was an office to be filled, the apostles elected Matthias, by lot, but he is never heard of again. In the case of Paul, God chose the man He wanted, and the world will never hear the last of him.

When the early church needed missionaries, the missionary board did not get together, look over the applicants, and pick out the ones they thought best. Rather, the church prayed until the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them."

When Paul made a move, it was as he was directed by the Holy Ghost. His brethren may not always have understood him, but the blessing of the Lord attended his labors. I do not advocate independent action. I have learned that in the multitude of counsellors there is safety; however, at times I am made to wonder if the ballot box in the church has not usurped the place of the Holy Ghost. One thing is certain — a little less wire-pulling, a little less politics, and a little more prayer coupled with a little more Divine leadership would certainly help.

A little more Divine leadership in public worship would be a great asset. If preaching were a little less in the words of man's wisdom and a

little more in the demonstration of the Holy Ghost, the world might be more Christlike. If singing were more "with the Spirit" and "with the understanding" and not just to put talent on display, how much more it would bless. Prayer would be much more effective if it were directed to God rather than to the congregation, and if the praying were Spirit-inspired rather than offered in the human. If giving were in accordance with God's direction and not according to human desires, notions, and emotions, how much more it would be blessed of God! Oh, how Divine leadership is needed in churches! This article, however, is to deal particularly with Divine leadership in individual lives, and is written especially from the angle of its exclusions.

It Excludes Questions About Other People —

On the shores of Galilee Jesus said to Peter, "Follow me." Turning to John, Peter said, "What shall this man do?" Jesus said, "What is that to thee? follow thou me." How often it happens that when men hear God say, "This is the way walk ye in it," they hesitate until they know what kind of company they are going to have. Too often there is more anxiety about what others are going to do, and what their place of labor is to be, than about obeying God one's self. To be divinely led means that one will go where God leads and do what He commands, even though he be the only person in all eternity who has been asked to go that way. The question will not be, is the path to be more thorny and rougher than others, but, Is it the path He has chosen for me?

It Excludes Questions of Position

How distressing to see the church following the world in its appraisal of position. In the world, the more executive power one attains the more he is respected. That is all right for worldlings. That is all they know and all they have. In the realm of spiritual things the order is reversed, as far as God's viewpoint is concerned. Men give first place to those who govern. God places them near the last. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, gov-

ernments." — I Cor. 12:28. Notice where God places governments. In His sight, teaching or preaching are far more important than the holding of governmental offices in the church. Why all of this scramble for office in the church? There can be but one answer — a lack of seeing things from the Divine viewpoint, a lack of Divine leadership. When one loses childlike simplicity, and a spirit of wanting to be leader takes the place of a desire to be led, then such a person has missed God's thought for his life. Someone says, "But we must have governments in the church." That is true, but the Holy Ghost must control them now, the same as any time in the history of the church. The spiritual force of the church would be much greater than it is if the Holy Ghost could but choose a Paul rather than a ballot box choosing a Matthias; the extent of the church's influence would be greatly extended if the church were sufficiently free from politics to hear Him when He says, "Separate me Barnabas and Saul for the work whereunto I have called them"; and the work of the kingdom would be accomplished more rapidly if He could but fill the places on His right and on His left without James and John trying to maneuver themselves into those places.

It Excludes Questions of Relationship —

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." — Matt. 10:37. One day when He was preaching, Jesus was informed that His mother and brethren were without desiring to see Him. He said, "Who is my mother? and who are my brethren?" "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." — Matt. 12:48, 50.

The person who follows Christ's leadership must cross, if necessary, the wish of his every relative. It will not be easy. They will consider him hard, stubborn, willful and inconsiderate, while at the same time his heart is bursting with love for them. If it would help, he would gladly die for them; but God has spoken and he must either obey or be damned.

(Continued on Page 12)

DIVINE GUIDANCE

(Continued from Page 11)

It Excludes Friendships

The very fact of being a Christian would exclude all worldly friendships. "Whosoever therefore will be a friend of the world is the enemy of God." Affinity with the world and love to God cannot abide in the same heart. Even too intimate an association with God's children may dull the ear to the voice of God. Many a person has his circle of friends with unwritten laws that are almost as iron-clad as "the laws of the Medes and the Persians." To cross them means ostracism and criticism. God's people are sometimes so tied to them that they are afraid to break over. No matter what God tells them to do, they desire to know the will of their circle before obeying. Many times in so doing they miss the mind of God entirely. Divine leadership demands a break with any friendship which would keep one from being more spiritual, or in any way keep one from knowing and obeying the voice of God. Any friendship which takes one's time from God or detracts from one's spiritual life should be given up immediately. The best policy is to be friendly with all of God's children, but to be intimate with none of them.

It Excludes Questions of Finance

Take no thought, saying, what shall we eat? or, what shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things." "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Concentration on God and His concerns will cure fret and worry about finances. If one cares for God's cause, and in living is kind to His reputation, God will see that one's needs are supplied. If one stays where God puts him, or goes without question where He sends, God has obligated Himself to look after him.

To live with such an attitude would keep laymen from moving their families into places where

there is no opportunity for them to have holiness preaching or teaching, just because they can get a few more dollars for their labor there. It would keep men from giving up a job where they are not required to work on Sunday to take one where they may have to work on Sunday, just because the latter would pay more money. It would keep pastors from giving up a small church for a larger one, on the grounds of a larger salary. It would keep pastors and district elders from holding on to their positions too long, just through fear of a let-down in salary if they should give them up. It would keep evangelists from cancelling calls to small churches and accepting calls to larger ones on the ground of financial remuneration. How many men have missed the mind of God and circumscribed their usefulness because money got in their way! How many women cause their husbands to miss the mind of God because they are unwilling to live on the salary he can make in the line of work to which he feels called of God!

It Excludes the Question of Comforts

"If any man will come after me, let him take up his cross and follow me." "He that saith he abideth in him ought himself also so to walk, even as he walked." To be led of the Lord means to follow Him, and to follow Him means to walk as He walked. Since this is true, any comfort He would have spurned, that He might better advance His father's cause, must be spurned by Christ's followers in order to advance His interests.

Someone may ask, "Can I not have a nice home, good clothes, a good car, and overstuffed furniture?" The answer would be "Yes" providing he did not use the money to get those things which should have gone to God's cause, and providing his heart is not set on them until he loves God less. A good test would be: "If at any time He chooses may He take them?" A person Divinely led will say "Amen."

It Excludes a Knowledge of Where One Is Going

When Abram left his country, he did not know where he was going. He only knew that God had said, "Get thee out of thy country, and

from thy kindred, and from thy father's house, unto a land that I will show thee." He did not know what the destination would be. It was his to obey; it was God's to take care of the future. If God says, "Go" one has no right to ask the conditions of the place to which he is going, or the final outcome of obedience. It will cost one something, and it will cost one's friends something, but obey one must. Divine leadership says, "Obey, don't question;" "trust, don't reason."

"Lord, I would clasp Thy hand in mine,
Nor ever murmur or repine,
Content, whatever lot I see,
Since 'tis God's hand that leadeth me!"

The Bible

Sel.

Born in the East and clothed in Oriental form and imagery, the Bible walks in the ways of all the world with familiar feet, and enters land after land to find its own experience.

It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life.

It has woven itself into our deepest affections, and colored our dearest dreams: so that love, and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers in our ears long after the sermons which they have adorned have been forgotten.

They return to us swiftly and quietly, like birds flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountains beside a long worn path.

They grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own.