

Rev Fred Watson
Box 41
Hartleton, Pa 17829



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. 1

The Cross

Ruth E. Marsden

In a Presbyterian church in Atlanta the Rev. S. D. Gordon was speaking at noonday services. One afternoon during a severe thunderstorm, lightning struck the church and broke a beautiful stained-glass window. Worshipers coming to the service the next day were amazed to see that the central figure, the cross, remained intact. It was a matter of a fraction of an inch from the region where the glass was shattered into a thousand pieces, but the cross remained unharmed!

It is said that a similar incident inspired the writing of the hymn "In the Cross of Christ I Glory." On the coast of Macao, China, the waves pounded day after day against the ruins of an old cathedral which time and the elements had reduced to desolation. Only one object remained — the cross. It stood towering above the wreckage and destruction of the years. Out of the deep experience of his own life John Bowring, an English knight, wrote his great hymn. An apt linguist, Sir John translated poetry into at least seven languages. A man of letters and renown, he could, with Paul, glory only in the cross:

Bane and blessing, pain and pleasure,
By the cross are sanctified.
Peace is there that knows no measure,
Joys that through all time abide.

The Christian is not surprised at any attacks made against the cross of Christ. He knows only one thing: "The cross it standeth fast, Halle-

lujah!"

The winds of hell have blown,
The world its hate hath shown,
Yet it is not overthrown . . .

Neither has the blood of Christ escaped the enemies of the cross. At the Golden Gate Exposition in San Francisco in 1934, a large religious service was held. The minister directed all of his eloquence against the power in the blood of Christ. As his fluent oratory ended, soft singing was heard. A timid elderly lady stood and lifted her voice in the great hymn of William Cowper:

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that

flood,

Lose all their guilty stains.

One stanza she sang alone. Approximately a hundred people stood and sang with her on the second stanza. By the time she reached the third, it was estimated that no less than a thousand were on their feet all over the audience singing of the power in the blood of Jesus Christ.

Dear dying Lamb, Thy precious blood
Shall never lose its power
Till all the ransomed Church of God
Be saved, to sin no more.

Attempts have been made to delete from the hymnal or to alter this hymn. James Montgomery, the English author of excellent hymns, wrote a version of the first stanza which, though fine, lacks the graphic imagery of the hymn as we now know it:

From Calvary's cross a fountain flows
Of water and of blood,
More healing than Bethesda's pool
Or famed Siloam's flood.

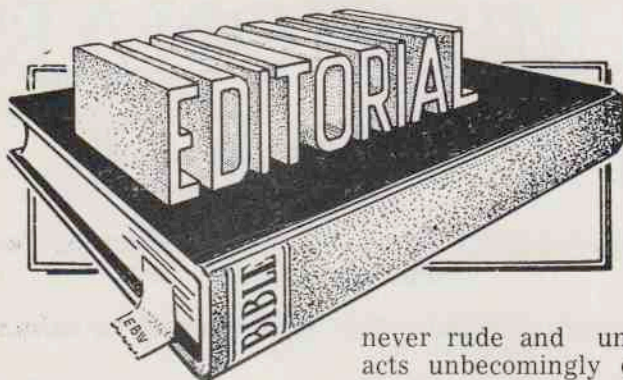
We now sing the hymn in its original form, and shall continue to sing of the "fountain opened to the house of David . . . for sin and uncleanness" until "all the ransomed Church of God be saved, to sin no more."

There is no beauty in the cross itself, nor in the Son of God lifted up to die. The crucified Saviour, despised and rejected of men, "hath no form nor comeliness . . . that we should desire him." The beauty in the cross can only be understood by the redeemed, by those who can say, "Twas on that old cross Jesus suffered and died, to pardon and sanctify me," as George Bennard expressed it in his song "The Old Rugged Cross."

This song was first sung by a congregation at the Chicago Evangelistic Institute, where George Bennard was a frequent visitor. It was then sold to Homer Rodeheaver and introduced to large audiences during the Billy Sunday campaigns. It has been considered the most popular song of this generation. The English people have honored this American gospel song by placing it in the British Museum along with their own great hymn of the cross, "When I Survey the Wondrous Cross."

This English hymn was written by the inspired pen of Isaac Watts, author, poet, astronomer and literary figure of the eighteenth century who is often called the "Father of the English Hymn." Matthew Arnold has called it the greatest hymn in the language and other authorities confirm this opinion. It is based on Paul's declaration that he would glory only in the cross. With sor-

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"But the greatest of these is Charity" (I Cor. 13:13). Paul gives us three greats in this last verse of the wonderful chapter. Faith — belief respecting man's relationship to God and divine things; Hope — joyful and confident expectation of final and eternal redemption and Charity and concludes by saying the greatest of these three is charity.

Webster tells us that Charity is gratuitous aid. Funk and Wagnall says it is a readiness to overlook faults and gives tolerance as a synonym. This dictionary also says it is leniency in judgment. The Family Reference Dictionary says it is a feeling of benevolence towards one in need and states it is the fruit of Christian Love. The World Book Dictionary says it is help given to the poor and needy; Almsgiving; generous and spontaneous goodness and lastly practical Christian love. The Amplified New Testament says it is true affection for God and man growing out of God's love towards and within us.

Most people have commonly come to believe that it is divine love. A more correct definition would be divine love in action or in practice. Spoken love will do very little to cure the problems of the world but when put into practice Paul declares it to be the greatest force and greater than any gift. This thirteenth chapter is a description of love in practice. Let us note closely what Paul says about it. Perhaps quotations from the Amplified New Testament will give clarity of expression so I will use it here. Love endures long and shows patience and kindness; is never envious nor boils over with jealousy; is not boastful or guilty of vain glory, undue credit for accomplishments; does not display itself haughtily. It is not conceited, arrogant or inflated with pride. It is

never rude and unmannerly nor acts unbecomingly demanding its own rights and ways nor is it touchy, fretful and resentful. Love takes no account of the evil done to it nor pays any attention to wrong suffered itself; it does not rejoice in injustice done to others nor in unrighteousness. What a different world it would be if every professor of perfect love actually possessed these characteristics.

Further, there are some things that charity does. It bears up under all things (does not slump or utterly fail when beset by trials and valleys.) It believes the best of every one until it is thoroughly convinced otherwise, its hopes are fadeless under all circumstances and it never fails, fades or becomes obsolete.

With this in mind we conclude then, that charity seeks every opportunity to be of help to someone in need. How opposite this is from so many professors of divine love. Like the Priest or Levite, they shun the needy, pronounce judgment when understanding is needed, seek for faults and misunderstandings when all is easily understood and blameless, purposely twist statements and discolor actions so as to appear wrong and finally become critical and censorious without trying to understand circumstances, reasons or motives for actions. Many a good person could be saved from the error of his way if charity was operational and some who are outside the church would be within.

While there are many things charity does or is, there are some things it does not do or is not. Charity is not softness. We are in an age of unnatural softness. A world of criminals is thriving in this age of softness towards those who commit crime. The Bible very clearly reveals that wrong must be punished, if not, why should a soul die that sins? While we must in all cases be charitable, we must also guard a-

gainst this unnatural softness. Funk and Wagnall says Charity is a readiness to overlook faults and be tolerant, yet, we cannot take a soft attitude towards sin, worldliness, love of ease and materialism rob the church of its glory and my attitude towards and judgment against these "spoilers of the Church" can not be more severe than the Word declares neither can it be any more tolerant than is the Word.

The tendency of men as they be-

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GENERAL DIRECTORY

General Superintendent

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Swengel, Penna. — 17880

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Penns Creek Camp Treasurer

Rev. John F. White
4 South Ave.
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Editor

Rev. Paul Miller
Swengel, Penna. — 17880

Associate Editor

Rev. Allen Russell
R. D. 1
Spring Mills, Penna. — 16875

(All reservations and camp business to be sent to the Camp Secretary.)

Holiness Teachings

compiled by

Rev. Allen C. Russell

TOPIC — HOW TO OBTAIN HOLINESS

1. Renunciation of Sin

The Gospel requires, as a condition for the attainment of entire sanctification, the total abandonment of sin. It allows no compromise, no connivance, no tampering or trifling with sin. Until the seeker has made up his mind to renounce all sin, public and private, including imprudence and the appearance of evil, I see no prospect or possibility of his sanctification.

And this renunciation must be voluntary. God will not coerce the will, or force the affections, or chain the imagination. He will not, without human concurrence, tear idols from our hearts, or compel us to separate from bad associates. God respects the manhood of man. He helps his needy creatures in which they are helpless. What a man can do for himself, as naturally constituted or graciously empowered, he is allowed, and even required, to do. Indeed, God makes the destiny of his creatures hinge on voluntary choice and practical obedience. We find an application of this principle in the universal and inflexible requirement of the Bible to give up all sin, and break away from all wrong and wrongdoing, as a preparatory measure and condition of full salvation.

Now let us see how these statements agree with the written word: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto

the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7. To forsake sinful ways and thoughts, according to this text, is made a term of mercy. It is not the condition of salvation in the same sense that faith is; but is an act that puts the candidate into a pardonable relation to God's mercy.

The same injunction is imposed upon believers, only it is made more stringent and comprehensive: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? And what concord hath Christ with Beliel? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:14-17. How sweeping is the prohibition in this case. Let us repeat the precepts in another form. No companionship with unbelievers, no fellowship with unrighteousness, no communion with darkness, no concord with Beliel, no part with an infidel, no agreements with idols. A sacred separation from all these shades of evil is commanded. This withdrawal extends even to the touch: "Touch not the unclean thing." No tangible contact or approach to any kind of uncleanness, however slight, can be permitted. It is only upon this principle of total abstinence from sin that God promises to "receive" us. Until this is done, He declines to

put himself into the relation of father to the penitent, or to recognize seekers of holiness as dear children.

It is worthy of note that the great prayer of the apostle, "And the very God of peace sanctify you wholly," is immediately preceded by the emphatic precept: "Abstain from all appearance of evil." I Thess. 5:22.

2. Perfect Conviction of its Attainability

Before we can obtain full redemption, it is necessary that we be fully persuaded that such a blessing lies within our reach. It is contrary to nature for any man to make vigorous effort to obtain something which he does not believe is obtainable. No man attempts to walk on the water or fly to the moon. So no Christian can earnestly strive and supplicate for a clean heart, unless he is persuaded that such purity comes within the range of possibility.

To bring yourself under the conviction, therefore, that holiness is for you, is a prime necessity. How is this to be done? First, consider the power by which it is to be accomplished, the unlimited merit of Christ. We admit that to create a clean heart in a sinner is a greater work than to create a world or light up a sun. But we must remember God has imposed upon Himself the task of cleansing us from all sin. And we read, "All things are possible with God."

Second, consider the fact that the atonement provides for personal holiness. This was the chief purpose of Christ's mission: "Wherefore Jesus also, that He might sanctify the

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Editor —

Rev. Paul Miller
Swengel, Penna. — 17880

Associate Editor —

Rev. Allen Russell
R.D. 1, Spring Mills, Pa. — 16875

Business Manager —

Mrs. David Hoch
R. 1, Mahaffey, Pa. — 15757

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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

ANNOUNCEMENTS

Milesburg, Penna.

September 21, 1969; Baptizing service at rear of church, 2:30 p.m.

October 3-12, 1969; The Miller, MacFadgen and Hamilton Team for Evangelistic services.

October 17-19, 1969; Rev. Bruce Hawthorne, a weekend for youth.

Missionary Crusader

Rallies for First Quarter

September 5, 1969; Nesbit, Penna. 7:30 p.m.

September 19, 1969; Bermudian, Penna.

October 3, 1969; Lewistown, Penna.

October 17, 1969; Salunga, Penna.

October 31, 1969; Armagh, Penna.

November 14, 1969; Helfenstein, Pa.

November 28, 1969; Pleasant View, Bellefonte, Penna.

December 5, 1969; Coopersburg, Penna.

December 19, 1969; Penn View Chapel, Penns Creek, Penna.

Revival

Revival services in the Wayside Mission Church, near Treverton, Penna.

October 22 - November 2, 1969
Rev. and Mrs. L. S. Lancaster of Ill. as evangelist. Your presence and prayers are requested.

Rev. Raymond Hoffman, Pastor.

Youth Camp Report

by

Rev. Herman Noll

Just a little report of the youth activities during the Penns Creek Camp. This Camp meeting spelled the end of the old youth Board. I want to thank Revs. T. Motter, P. Thomas, M. Stahl, and L. Slavens for their faithful support for this past year. We have several pleasant memories with which to dwell upon. Thank the Lord for the victories and for all accomplished. More to

be seen was our desire but that we leave with the Lord. I also want to thank the pastors who not only co-operated with their presence at the meetings but also for scheduling the meetings at the various times and seasons. To those who preached and sang a special note of thanks for the time taken to make the rallies a success. To all of you who have contributed to the various projects, thanks and may the Lord bless you accordingly. The dishwasher at the school was our most notable success. I ask all to get behind the new Youth Board and support the services both in attendance and offering. So to one and all thanks again and again.

The childrens meetings at Penns Creek were the best since we have been associated with them. The high of attendance was over 60. The last 3 meetings saw little children kneeling at the altar to receive the Lord into their hearts.

The Youth services in the evening were a marvel. Time and again the Lord came especially one night (Tuesday) as the Blessing really fell. Then the Saturday night service with Bro. Denton challenging the youth for service and that fine altar service that followed. Praise the Lord for these meetings. We did have over 50 numbers presented in song by 24 different persons or groups. So we trust one and all enjoyed these services. In closing this final report, stay with God and pray for your youth. Churches get going for Christian youth and save our young people. Let us educate our youth on the importance of having the Lord to bless and lead and keep on living a wholesome life for Him, Praise His Name. I have enjoyed the past few years in this capacity, because of you and may the Lord be with thee.

EVANGELISTS SLATES

We have recently received Rev. Donald Hughes into membership. Bro. Hughes is a good evangelist, carries a burden for the lost and is dedicated to his calling. He has some open dates in the spring of 1970. If you have been looking for a good holiness evangelist please

consider Bro. Hughes for he will be a blessing to and help your church. Write or call —

Rev. Donald Hughes
614 Daytonia
Fairborn, Ohio 45324

Rev. William Tillis and wife

Evangelist and singers with trailer
Box 2
Beavertown, Penna. 17813

October 2-12, 1969; Easley, S. C.,
Non Denominational

October 16-26, 1969; Bloxom, Va.,
Wesleyan Church

October 30 - Nov. 9, 1969; Chillicothe, Ohio, Wesleyan Church.

Rev. Fred Watson

Box 41
Hartleton, Penna. 17829

October 3-12, 1969; Newberg, Penna., Bible Missionary Church

October 15-26, 1969; Vestaburg, Mich.

October 30 - Nov. 9, 1969; Tonawanda, N. Y., Evangelical Wes.

MAKE US GRATEFUL OH LORD

We thank Thee for health which we don't fully appreciate
Till stricken with sickness, weakness and pain
We thank Thee for friends who stay by us and help us
Through sorrow, adversity, with nothing to gain.
We thank Thee for Sunday School which could be closed by the Communists,
Who care not for God or the soul of a man.
We thank Thee for food and don't realize its goodness
Till we learn of the starving who die and have none.
Make us grateful to share the good gifts Thou hast given,
Lest they all be taken and we stand empty above
Ashamed and forsaken for what we've not done.
Give us grace to be humble and look up to Thee.
The great Giver of Life throughout Eternity.

— R. Bryce Steele

SO I RETURNED

by

Miss Bonnie Cleaver

Ecc. 4:1 "So I returned and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed and they had no comforter; and on the side of their oppressors there was power, but they had no comforter." Missionaries are spoiled creatures. In what way? Let me explain. Missionaries are spoiled in that they can never again look with indifference upon the sight of food being wasted. Since coming home I have seen food thrown into garbage cans that hardly had been touched. Memories immediately flow over me. . . memories of cold, wet, school children who have walked for two hours through rain drenched African bush to come to the mission school with no food in their stomach. And we knew that they would have no food till they returned to their villages in the evening to eat the one dish of rice and soup. Memories of scores of children who raid our garbage dump day after day during school and on Sundays after church. Memories of dozens of children and babies that I have ministered to in the clinic whose stomachs were swollen with malnutrition. Arms and legs that were mere skin stretched over bones. In America we waste more food than one can imagine. He that is higher than the highest regardeth all this and knows.

Missionaries are spoiled in that they never enter a supermarket and see all the time saving food preparations and conveniences and fail to marvel at our ability to make things easier for ourselves and yet care little about those who have no such blessings. Memories again flood my mind and I remember seeing women carry loads of wood on already bent backs. Of seeing them with a bucket of water in both hands and one balanced on their heads, perhaps with a baby sleeping tied to their backs as they brought water from the creek to cook the evening meal. They walk some distances in this manner and we look on with concern for I know the physical toll that it takes on their body. Then they must pick the greens to be

placed in the soup that is poured over the rice. They build the open fire and heat the water in large black pots. Their rice is not picked up at the corner supermarket and cooked in a minute but comes to them as the result of untold labors. There were days of cleaning and cutting bush, then the burning of the farm and the planting time. There were months of guarding the new little plants from the destructive rice birds and then the harvesting, the drying, the threshing, and fanning. Only then is it ready to be cooked. Fish also has to be caught from the river to put in the soup and the women go in the night with their nets. Please remember all this when you pick up your next box of minute rice at the store and then go home and push a button to cook it. In your spare time left because of all your conveniences you might pray for those who are not so blessed.

Missionaries are spoiled in that they never can again see men and women with so many changes of apparel and wonder why it takes so many clothes to make people happy. They notice hats, dresses, and shoes that are all the same color and that often when you see the person they are wearing a different shade each time. In stores they see racks and racks of clothing that are so numerous that if some of our mission children saw them they would think they were dreaming. Memories again invade my heart and I see again dozens of naked babies, some of them trembling with malaria and pneumonia and I have no clothes to give them. We see village workmen walking to work in the cold morning dew with two pairs of ragged trousers on, one on top of the other seeking to cover the holes that are in each pair. . . and the shirts on their backs are nothing but the remaining threads of what once was a shirt. Memories of bare feet that have never felt the warmth of a pair of socks, small children whose feet are covered with a crust of flesh because of having never walked but in bare feet on rough jungle paths and stony creeks. I have seen their unabashed delight when some of them received their first pair of shoes that were given to us for some of our children when we returned in 1965. Alas, there were not enough for all, and we noticed that those who received them saved

them for Sunday and therefore they soon outgrew them, with none remaining to take their place. How many pairs of shoes do you have? How many changes of clothing do you own. "I was naked and ye clothed me not. . ."

And last of all **but most important of all** missionaries are spoiled in that they can never again sit in a gospel service in America or in a camp meeting and fail to remember millions who have never heard the sweetest story ever told. They think of those who are oppressed and have never heard that there is a Comforter. Memories haunt them of tears shed with and for the oppressed. The tears of a precious father who stood to his feet in our church service and said that five of his children had died during a measles epidemic in the interior. The tears of a broken-hearted father whose daughter we carried to the coastal hospital in convulsions. She died after we returned to the interior and we knew nothing of it till a man came bringing her lifeless body in a coffin for us to take to her home village in the interior. We saw her relatives scream and rush around the village huts moaning in despair. How we longed that they might know the Comforter and as we talked to them of His love we prayed that God would speak to their sorrowing hearts. Yes, their oppressors that haunt them have power and the devil and all his forces are arrayed against them.

How many times have you attended a camp meeting, revivals, church week after week? How many times have you heard His voice? When hearing the blessed Word so often do you ever think of those who have never heard and cannot read the Bible if they had one. Those who have never heard the sweet songs of Zion or know the glory of His presence. Yes, they are oppressed in many ways. By sorrow, sickness and sin. But they have no Comforter. You may say, but I am no missionary and so I cannot see or feel like you do about them. But if you are willing for God to show you the great need of a dying world, He will do it. Do you really want to know, do you want to pray, do you want to care? If the next time you waste food, go and buy some prepared food, buy a dress or shoes

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A PAGE FOR YOUTH

I AM THE NIGHT CLUB

Selected

I would speak to you, young woman, who was introduced to me last night, I am the Night-club, and I have seen much. Many things I know to be facts, and I would tell you of them.

I am still a very young institution, but I have a very exciting history. For three years I have stood on the outskirts of every town and city, catching Youth as it passes by. I believe I am beautiful. You will usually find me all bedecked with colored lights, housed in some unique little building, decorated with little cedar trees or flowers or shrubbery. With my dazzling lights, my enticing music, and the laughter and gaiety of Youth, I lure boys and girls from their homes into my presence.

And when Youth comes in, it finds me prepared. I have smooth, shiny floors, over which Youth may glide — hot-blooded boys and girls clutched madly face to face — glide to the exciting strains of jungle music, designed by all the laws of rhythm to rouse the sleeping jungle beast in the human heart. Then, when they have danced until they are hot and breathless and filled with nameless desires, there are inviting tables where they may sit and talk together. And before them I place food and drink. Delicate food — expensive food; and drink that is expensive and powerful. For after all, it is for the serving of drink that I exist.

I saw you come in last night, young woman, and I knew that you were a stranger. You had never met me before. Your companion I had met many times. I could see you as you were, pure and wholesome, innocent of my ways; and I coveted you. For it is my function to take away purity and innocence. I watched while you glided over the floor in the arms of your friend, and I saw his face grow flushed as the warmth of your young body reached him.

I saw him lead you to a table and I knew from your eagerly parted

lips and shining eyes that my lure of music and soft lights and gaiety and laughter had captured your heart. I heard your companion order the drinks, and I saw you shake your head. But I knew you would yield. I have seen it all a thousand times. Seen girls take their first drink — seen them grow maudlin and rowdy, seen them go out to lose their virtue and their self-respect, seen them come back again and again until they were transformed into the hard-faced, shrew-eyed women you saw in my place.

I laughed — surely it was funny — when you didn't want to take the whiskey, and your friend and another young man held you and made you take the drink. How you coughed and choked and sputtered! But I claimed you for my own — and before you left, your sense of propriety was clouded, and you romped and tussled with the rest — I saw you laugh a maudlin laugh and slide to the floor, entangled in your pretty dress, when you and a strange young man contended for a gold cigarette case.

I am the Night-club, I have spoken, but I could tell many times more. I have claimed you, young woman, and you are mine. Tonight another girl will come who is pure and innocent and wholesome, and I shall rob her of her choicest treasure. The next night there will be another, and another and another. I am the Night-club, progeny of the old-time Saloon.

Don'ts for Daughters

Selected

Don't forget that you can greatly lighten mother's burden by your sympathy and help.

Don't allow yourself to say words to your parents that will be thorns in your pillow afterwards.

Don't despise your mother because she is not so smart or so well educated as you are.

Don't forget that your younger brothers and sisters are consciously or unconsciously, copying your conduct.

Don't let this fact escape you, that many have been made great, and many more have been made good, by their sisters.

Don't forget that it is character and not beauty of face, that forms woman's true attraction.

Don't spend more time in adorning your person than in beautifying your mind; and in adding to the wealth of your soul.

Don't imagine that a pretty face will atone for an empty head.

Don't forget that untidiness of dress is unpardonable in a young woman.

Don't encourage that thought that it is better to be clever than to be good.

Don't forget that to be able to see to the welfare of a home is a finer accomplishment than to be able to play a piano, or to paint a picture.

Don't have secret correspondence with any one, or clandestine meetings of which you would be ashamed to tell your mother.

Don't encourage the attention of any young man who speaks lightly of home or of sacred things.

HOW TO TEST AMUSEMENTS

Selected

Do they bless and strengthen, or wear and weaken the body and brain? Do they make resistance to temptation easier or harder?

Do they increase or lessen love for virtue, purity, temperance and justice?

Do they give inspiration and quicken enthusiasm, or stupefy the intellect and harden the moral nature?

Do they draw us nearer or remove us farther from the Christ?

I would rather have the smile of God because of my quietness, than to have a whole parlor full of friends compliment me for my apparent smartness.

The more you seek consolation from those around you, the less comfort you will get from God.

The Marks of A True Christian

Herbert J. Taylor

1. He has accepted Jesus Christ as his personal Saviour and Lord (John 1:12).
2. He loves God with all his heart and expresses his love through constant prayer, praise and thanksgiving (Deut. 6:5-7; Phil. 4:6, 7).
3. He has a deep and abiding faith in the truth of God's Word and reads it regularly to strengthen his faith (Rom. 10:17; Matt. 4:4).
4. He follows Christ's commandment, "Love one another"; he is quick to forgive others their trespasses against him (John 13:34; Rom. 12:20, 21).
5. He constantly seeks the guidance of the Holy Spirit as to God's will and follows God's commandments as to thoughts, words and deeds (John 16:13; Matt. 7:21).
6. He contributes of his income, as the Lord directs, to Christian projects; he is an active and faithful member of his church (2 Cor. 9:6, 7; John 12:26).
7. He faithfully seeks to be more Christ-like; he is sincere, just, honest and dependable in his relations with others in home and community life (Matt. 5:16; Eph. 4:15).
8. He knows that he is accountable to God for all of his possessions, including his time, talents and property, and does his best to be a good trustee (Rom. 14:12; Ps. 24:1).
9. He is a humble person and gives God the credit and glory for his accomplishments (Micah 6:8; Prov. 3:5,6).
10. He has a deep appreciation of what Christ did for him on the cross and readily witnesses for his Lord to others (Heb. 13:20,21; Rom. 10:9,10).
11. He is cheerful, patient and calm, and trusts confidently in God to provide the means to overcome temptations (Gal. 5:22,23; Cor. 10:13).

12. He does his part as the Lord directs in carrying the Gospel message to all peoples of the world (Matt. 28:19,20; Luke 24:47,48).

FOR SALE

Selected

One Cross nearly new —

I cannot carry it and keep up with the world and its crowd.

One five-piece set of armor —

All pieces are in good shape, but do need polishing.

One bundle of Christian opportunities —

Contained in this bundle is one of the greatest opportunities in the world: that of going to church every Sunday. Another is the opportunity of being a soul winner. I seldom ever use these opportunities, so I have decided to let them go with the sale.

One badly used Christian influence-

Buyers may be able to repair it if it is carefully handled.

The above mentioned items are stored in the basement of my home, right behind my fishing tackle, golf clubs, lawn mower, picnic basket, bathing suit, and other things I use more frequently. I live at the corner of Neglect Street and Worldly Avenue. For further information, call: A Lotta Christians.

Good Religion is Catching

Selected

"Be thou strong and very contagious." That's how a little boy eagerly but mistakenly read "Be thou strong and very courageous." He was reading the Bible at family worship. There was a chuckle from the listening parents. Then they were thoughtfully silent. Their child had made a mistake in reading, but he had expressed a truth worth considering.

The followers of Christ should have a religion that is contagious. Christianity must be taught, to be sure, but after all it must also be caught. The everyday conduct of Christians should be attractive, the kind that others desire.

This was involved when Jesus declared that His disciples are like salt which as a matter of course ex-

erts a positive influence. Even the commonest situation may prove to be one of unexpected influence.

A switchboard operator after having difficulty completing a call, related the experience to the girl on the board next to hers. Speaking of the man she was seeking to help she said, "He is a patient man. I was flustered and gave him the wrong number four times, and he said so kindly, 'You gave me the wrong number four times operator, try once again.' " Then she continued, "I'd like to meet that man."

The other girl inquired, "What is his number?"

When she was told she replied, "I know him; he is my pastor."

"Then," said the first girl, "I'm going to go hear him preach."

The Christian's Riches

Selected

In CHRIST we have —

A LOVE that can never be fathomed;

A LIFE that can never die;

A RIGHTEOUSNESS that can never be tarnished;

A PEACE that can never be understood;

A REST that can never be disturbed;

A JOY that can never be diminished;

A HOPE that can never be disappointed;

A GLORY that can never be clouded;

A HAPPINESS that can never be interrupted;

A LIGHT that can never be darkened;

A STRENGTH that can never be enfeebled;

A BEAUTY that can never be marred;

A PURITY that can never be defiled;

A WISDOM that can never be baffled;

RESOURCES that can never be exhausted.



Missionary Message

Letters from the Shueys

721 S.W. 2nd St.
Miami, Fla. 33130
June 11, 1969

Dear Friends:

Greetings from Miami in the Precious Name of Jesus!

"... I sat where they sat." Ez. 3:5. Some years ago we settled it and said "yes, I'll go where you want me to go." We answered the call. We went to Cuba, labored 2 years in Key West and then later opened a work here in Miami among the refugees with the assistance of our co-workers.

Try to picture yourselves in the shoes of a God-called missionary and ask yourself just what responsibility the folks back home should have toward you and lost souls? The summer months are rather difficult because so many people are away from home. However, the bills must be paid and the expenses go on. We are glad for the new bus, we oft times use two buses with the help of a Cuban driver. We will soon be needing a new set of tires for the Falcon bus. Pray about this, also for the general expenses to carry on the work here. Do not deny yourselves the blessings of a vacation, but do remember the missionary work while you are away. Thank you for your prayers and support in the past.

We thank you who have prayed for the Christian Cuban man for whom we requested prayer in our last letter. He spent 23 days in the hospital, and is out now and much improved. However, our hearts are grieved and sad over the death of a dear friendly Cuban lady whose name is "Petra!" She met with an auto accident on a rainy nite about two weeks ago, was injured internally and died in the hospital on Friday morning. We don't know if she made it to Heaven or not, she quit coming to church, but just recently she called us by telephone several times. I invited her to church. She promised to come but didn't. She

leaves behind two precious sons.

We were privileged to have Rev. Ray Chamberlain and wife with us this past weekend on his return trip from Jamaica. During the years he traveled in 45 countries. He preached soul stirring messages to our Cubans thru our interpreters Tony and Robertico. Following the message was a good altar response. Perhaps you have heard him up North?

The classes at Hobe Sound Bible School have ended and Jose' and Jerry are spending the summer months in Chicago with their parents. They need our and your prayers. Pray for us and write soon.

In His service,

Carl and Ernestine Shuey
P. S. Your gifts are tax deductible, please advise us if you want a receipt. Thanks.

August 12, 1969

Dear Friends and Prayer Partners:

Greetings to all of you in the Precious Name of Jesus from Miami! May we come into your home with news of our labors? The Lord gave us a safe trip back to Miami after traveling more than 6,000 miles. Our missionary itinerary included churches in Ohio and Pennsylvania. We also visited our family in Pennsylvania. Thanks to everyone of you who have been so kind to us in many ways.

It was very rewarding and refreshing spiritually to be in churches and camps in the North. We trust the churches have been challenged and received the missionary vision we endeavored to present. Our hearts desire is to help the Cuban refugees find Christ, but oft times we must minister to them in other ways in order to gain their confidence. Our sincere desire is to live for others, note these words:

"Others"

Lord help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for others.

The refugees continue to arrive

from Cuba by plane. One of the ladies from our church who works in the kitchen in the Freedom House told us that the refugees who are arriving now are in worse condition than ever, sick and undernourished. Over in Cuba, some of the people faint while standing in line to get their meager rations of food. This is why they are eager to leave the Communist Island to come to our land of freedom. This presents a great challenge to us missionaries here to give them the gospel.

Pray for one of our Christians whose name is Ena, that her husband will give his heart to the Lord, also that her mother who left Cuba and is now in Grand Cayman Island will be able to get her visa to come to the U. S. She has been waiting for 4 months now. Also we received a letter from Cuba from Bro. Seymour, one of our workers in Cuba telling us that his health is failing since his prison experience. He wrote for medicine. In spite of all these adversities, he is preaching the gospel when his health permits. He writes and says he trusts the Lord will give him strength, wisdom and understanding to accomplish the glorious task that He has placed in his unworthy hands. We wonder how many of us here would be willing to suffer and sacrifice under a Communist rule to preach the gospel under conditions such as these? He needs your prayers, he would like to leave Cuba. We applied for a visa for him to come out via Mexico but we have not heard any more on this. Pray that if it be His will, that he and his family will be able to leave Cuba, come here to assist us. The fields are white unto harvest.

We found it extremely warm here, up to 110 degrees outside in the sun. Pray for us, for the work here and write us.

Your missionaries
Carl and Ernestine Shuey

P. S. Receipts for income tax purposes given upon request.

Penns Creek Camp — 1969

EXCERPS FROM MESSAGES

By Rev. Herman Noll

We are so pressed in today with our mortality that we have forgot the immortality. Denton.

America has been living on hypodermics for a long time and one of these days it will loose it's effectiveness. Denton.

Some are trying to satisfy their souls by putting things on while others are taking things off. Denton.

People are trying to pet their souls by tampering with their bodies. Denton.

Real devotion does not wait for written orders. Barbee.

Divine love will get there before the church discipline. Barbee.

There has to be a detachment before there can be an attachment. Barbee.

There is no substitute for God in your soul. Denton.

Some folks say they would rather be a doormat. Just try stepping on them. Denton.

Your salvation depends on your honesty. Denton.

Where ever you see the fire of God falling you will find one of God's Elijahs around somewhere. Denton.

The devil can duplicate religious form but cannot duplicate a Godly life. Barbee.

After the fire is burned out, there will be some things missing or gone. Barbee.

You don't have to ask anyone to pour water on your sacrifice, they will do it without your asking. Barbee.

More people are dying today because they don't fight than from fighting. Denton.

There is always good sense in what God does. Denton.

Man has a book called Who's Who's; I believe God has a book called Who's What. Denton.

You can assume a name but you cannot assume a nature. Denton.

We assume the Name of Jesus only and not His Nature. Denton.

What a difference it would be if we were called by our Nature and not our Name. Denton.

If God would change the name of the folks like He did Saul to Paul, it would wreck the average church. Denton.

If God would change our names, it would at least tear off the mask behind which we are operating. Denton.

Churches are like automobiles; they sputter before they miss, and miss before they stop. Denton.

There is no such a thing as a half hearted Christian. Denton.

If you are not entirely on the side of right, then you favor the other side. Denton.

Hell is a short word to spell but represents a long eternity. Denton.

Hell is spelled with only 3 different letters but an innumerable number shall be there. Denton.

The bottomless pit was made by the same God Who made a topless universe. Denton.

I would rather be a failure for God than a success for man. Watson.

It doesn't take grace to be critical. Watson.

It will pay you to erect a grave yard between your ear and your mouth. Watson.

When a person has a critical spirit, they are usually trying to hide something. Watson.

If we try to pour persons into our own molds, it will not fit. Watson.

People are more concerned about Emily Post than the Holy Ghost. Watson.

People are more concerned about how the table is set than the family altar. Watson.

Pray for the sinner and help him with his splinter. Watson.

How can we see the splinter in another's eye when we have a 6 by 6 in our own. Watson.

Jacob tithed before he was converted. Watson.

Saul ate the fatted calf of the devil. Watson.

Saul's head was full, but God bypassed his head and went to his heart. Watson.

We ought to learn obedience without knowing the answers. Denton.

You'll have a storm, saved or unsaved. Denton.

SO I RETURNED

(Continued from Page 5)

that you do not need, purchase something new just because the style changed, or you sit in a gospel service and receive blessing, if you will remember why missionaries

are spoiled and then be willing to go if God calls you, to pray **always** for missionaries and the people to whom they minister and give till He says stop, then this article will not have been written in vain.

May you consider even though you have not just returned from a needy mission field. Jesus died for all the world, not just for America. Again let me say that He knows and cares. Do you?

Your servant for Jesus sake,
Bonnie

CHRIST OUR BLEEDING LAMB

Jesus showed His great love for us
Wondrous love so full and free;
Jesus paid the great price for us
Died that we might ransomed be.

See the silent Saviour suffer
Never hear a word He said;
Like a lamb led forth to slaughter
See the Crimson Blood He shed.

All our burdens, sins and sorrows
Jesus bore them on the cross;
He wore many sores and bruises
For our sakes He suffered loss.

God, the Father, laid on Jesus
All the sins we ever had;
He was glad to bear them for us
Died for all the good — the bad.

See the crown of thorns now pressing
See the blood run down His brow;
See the whip lash round about Him
Won't you love this Christ just now?

See them mock and spit upon Him
Hear them lie about Him too;
Oh! what shame He went thru for us
Will you serve this Christ so true?

Hear Him say — "Forgive them Father
For they know not what they do,"
Hear Him calling — "It is finished"
Opened Heaven's door for you.

If you need Christ's blood to cleanse
you,
Sinner, Christ can wash your heart,
He can save the worst of sinners
Make you clean in every part.

Will you come just now and take Him?
Let Him wash your sins away;
He will give you peace and gladness
Change your life from night to day.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world.

— St. John 1:29

THE CROSS

(Continued from Page 1)

row, awe, and penitence the author views the cross until, with contempt for his pride and adoration for his Saviour, he exclaims:

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

A rugged cross rejected by the sinner, despised by the world, foolishness to the wise, but the power of God to the believer, has become the basis of many of our greatest hymns. If we wonder why, we must look to the cross as a place of refuge, as man's only security for this life or the life to come. It is more than that; it is there at "Blessed Calvary," where we can say with Paul Rader,

I find at the cross precious victory,
And grace for each step of my way.
The fount of God's love is flowing free,
And sweeter it grows day by day.

The cross is not the product of theology nor the dream of idle worshippers. It is not merely an event in history. It is not a tragedy enacted upon the Jewish stage nor a penalty imposed by the Roman government. It is not merely a temporary defeat of righteousness, nor is it even a master stroke of Satan.

The cross, with its roots in the garden of Eden and its fruit in the city of God, is the tree of life. It is an everlasting testimony to the power of God unto salvation. Conceived not in time but in eternity, it is His covenant with man, standing forever as His pledge of forgiveness and restoration. It is a masterpiece and the Master is God Himself. How we love and honor and adore the Master! The cross of Christ is today and forevermore God's masterpiece!

Holiness Teachings

(Continued from Page 3)

people with His own blood, suffered without the gate." Heb. 13:12. He was set forth from the beginning by types and prophecies as the Lamb of God, Who should take away "the sin of the world." Repeat to yourself often those texts which reveal the primary design of Christ's sac-

rifice; such as: "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed." 53:5. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14.

If it was the original intention of the sacrificial work of Christ to heal us by His stripes, to purge our conscience from dead works, to redeem us from all iniquity, and to purify us unto Himself, then we must concede the attainability of this grace, or take the ground that Christ is a failure. Surely no one will assert that; and, therefore, we are shut up to the belief that, by the atonement, salvation from all sin is put within our grasp.

Again, stimulate your faith by the truth that God has promised full redemption in the most positive and explicit manner: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ezek. 36:25-27. "This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Jer. 31:33. Heb. 10:16-17. "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

"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. 3:12. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world

through lust." 2 Peter 1:4.

No one can doubt, after deliberately reading this class of promises, that God has committed himself by covenant engagement to save men on certain conditions from all sin. To command and promise holiness, and yet withhold the blessing when the conditions are met, would be to tantalize the seeker.

The only thing necessary now is to bring yourself under the conviction that it is attainable immediately. To perfect this belief, appeal again to the word of God and read the promises. But it is one thing to read those texts and assent to them as parts of the word of God, and quite another thing to cordially embrace them. Truth must be shot into us until, like a ball, it takes effect.

A persuasion that does not carry conviction to the judgment and inspire perfect confidence is no belief at all. True faith is expulsive of doubt and misgiving. It credits everything God says.

When such a prepossession rules the mind and heart of a seeker, he is at least on the border-line of full redemption.

(From Possibilities of Grace)

1000 Years From Now — What Will It Matter Whether You —

1. Lived in a mansion, or a cottage?
2. Wore tailor-made clothes or ready-made?
3. Covered your feet with silk, or cotton sox?
4. Ate chicken, or liver and onions?
5. Slept on a brass bed, or on a cot?
6. Traveled by automobile, or street car?
7. Motored to a roadhouse club, or were a stay-at-home?
8. Walked on velvet carpets, or on the bare floor?
9. Used solid silver, or plated-ware?
10. Paid \$1.50 for a meal, or 15 cents?
11. Had a million in the bank, or nothing at all?

— Tract

My Heart's Desire Is...

Selected

Doubtless, each of us has on occasions wanted so desperately, yearned for so intensely, or hungered after something so unspeakably that there was no other way to express it except to say, "My greatest (heart's) desire is..."

Paul laid bare his heart when he said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). It is as though he has said: "The keenest, sincerest, and most earnest desire I have is that my kindred shall be saved." Some of them had misunderstood him, castigated him, spoken evil against him, and would be glad for his demise. Nonetheless, the burden for their salvation so pressed upon Paul's soul that he was moved, not to retaliate against them or to exonerate himself, but to long and pray for their salvation.

Jesus revealed his heart's desire when in prayer to the Father he said, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). His heart's desire was for the Father's will to be accomplished — though for Him it meant suffering and shame and death.

There is an intensity of desire noticeable in the expression of the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1). He craved communion with God and went on to say, "My soul thirsteth for God, for the living God" — (v 2).

Remember when Moses approached the Lord with this request, "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon" (Deut. 3: 25). For this privilege and experience the great leader and lawgiver yearned — it was most certainly his heart's desire.

There are other references, such as David's desire for cleansing in Psalm 51; our Lord's entreaty for the unity of the believers in John 17; and Paul's request to be led of the Lord in Acts 9:6.

What could be classed as my own heart's desire right now? Can I

concisely state it? If I can, then I should judge it by certain inflexible standards: It should be within the will of God for me, in harmony with His plan of salvation, and it should be sanctioned by His blessing.

If desire is the heartbeat of the soul, it's worth analyzing! Isn't it?

Faith Can Overcome

Selected

"When can you see farther, at night or in the daytime?"

That was a question a physics teacher asked his class. Several students quickly answered, "In the daytime, of course." But they were wrong.

The most distant object one can see in the daytime is the sun. But at night one can see stars which are millions of times farther away. Remember that the next time your own private world turns dark.

Even in the deep shadow of His cross, which forebode trouble and death, Jesus saw afar and was confident of victory. In the very hour of His defeat He said to a handful of fearful, uncertain men, "Cheer up, I have conquered the world."

By the "world" Jesus referred to the present world order. It includes anything and everything that leaves God out. It is a system of thinking and living that does not consider God essential. "It purposes," as N. B. Harrison points out, "to satisfy man intellectually, morally, spiritually, socially, and economically, apart from God."

A few days after Jesus' crucifixion, His glorious resurrection, and the events of Pentecost He had foretold, proved that He had not been deluded. And the triumphant march of His Church through the centuries has further evidenced the certainty of His victory.

When Jesus declared that He had overcome the world, He did not mean that He had merely given His followers an example of successful overcoming the fear and trouble of His world. He meant also that He had overcome the very ruling spirit of this world. And through the ability He offers, men now can, like Him, by faith transmute their foreboding trouble and trials into tri-

umph. As long as we live in this world, we must face temptation, tribulation, trial, distress, and frustration. But Jesus overcame all of them. And each of us can now lay hold of His power for ourselves. As we do so, we in our dark hours may be able to see farther spiritually than when our sun is shining brightly.

The experience of a Philadelphia businessman illustrates this. He had sunk several hundred thousand dollars in an unsuccessful Colorado mining venture. That loss brought him into a distressingly dark night. He said, however, that in that hour which seemed so tragic, he came to know God, and he went on to say, "Now I am almost indifferent as to whether the mine ever succeeds or fails. As a matter of fact, it looks hopeful right now, but through this experience I have learned to know God in such a way, that it has made money seem very small to me."

That man came to know the truth of the New Testament statement, "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4).

EDITORIAL

(Continued from Page 2)

come older and deal more with people and problems is to become easy on the above mentioned sins, as well as many others. Let us be charitable but firm in the preaching and **practice** of our convictions and especially the Word of God.

There is a love that embraces, but there is also a love that is firm for the sake of a life and soul. There is a charity that yields and one that says "no". The Psalmist says, "He will not always chide (punish or correct) neither will He keep His anger for ever. (103:9)." We must ask God for wisdom and discernment to know what to do and when to do it.

To be continued in next issue

Sometimes people say, "I am so busy I have very little time for prayer." Then you are busier than God ever intended you should be.

A Contemptible Condition

by

E. G. Garrett

It is one thing to profess the experience of heart purity, but it is a vastly different thing to really possess it. Many folk think and even testify to the claim that they have this wonderful experience — but their lives simply do not verify it to be the fact. When a believer comes into possession of heart purity, then his thoughts, words and acts are different from those of the man of the world.

Regeneration does a wonderful thing for man, but heart purity goes much farther into the motives and deep desires of life. Being born again cleans up a person on the outside and causes him to follow the teachings of the Bible, while the experience of heart purity causes him to love God and his fellow man as he loves himself. However, the thing that is a burden to the heart of this writer is the fact that so many folk claim to love as they should, but their actions testify differently.

For instance, let us look at the way so many folk act when things do not develop as they thought they should. Many are the times when folk are quite prone to blame the other fellow, and even go so far as to accuse him of being carnal, because of the way **they** had to adjust, in order to go ahead. If folk could only see that God in His infinite wisdom allows certain things to take place for our betterment, or at least it is for our betterment if we accept it in the right spirit. Other folk are not as much against us as we would like to let ourselves think. In fact, it is rather doubtful that they were even thinking of us at all, when they did what they did.

Then, again, it is so easy for us to place the wrong interpretation on what the other fellow had to say about certain matters that affect us either directly or indirectly. There is such a tendency in these days for us to judge our fellow man in the wrong light, while at the same time, we want him to give us the benefit

of the doubt. God is over all of these matters, and it would be far better if we would let Him do the judging, tend to our own business, and not be so mindful of what others are doing, or saying.

Those who are so easily offended (and we might say, so easily made to misunderstand) are certainly not possessors of heart purity. A person who is truly filled with the Spirit of God will have his eyes on Christ, and will be far more interested in doing good unto others than he is about what others are doing to him. It is a sad day in the Holiness Movement when men cannot disagree without feeling that the other fellow is against him personally. Great men of the past have had their differences, but they were bigger than the differences. Although they felt the other fellow was wrong, yet they were wise enough to realize that they themselves might be wrong.

The experience of heart purity is real, even though many professors of the experience are not possessors. Also, it could be stated that although many do not truly understand the deepest meaning of sanctification, they still do possess it. There are many phases of the doctrine of heart purity; but, thank God, it is so fixed that even without the full understanding, we can have the experience. This experience does not come by our oft coming to an altar and seeking and begging God to do the work, but it comes at the end of a complete surrender.

However, it is felt at this point that we need to see that attitudes play a large part in our walk with the Master. The other fellow can be completely wrong in his idea, but also completely right in his heart. He may say the wrong thing, but in the right spirit. He may be absolutely wrong, so far as his theory is concerned, while at the same time right in the manner of approach. The question is not in our being right or wrong in the knowledge of the fact — it is whether or not we are right in our attitude of approach. If we are mean and ugly toward others, and feel that we are the only one who could possibly be right, then we are dead wrong. We must, of necessity, be charitable with others, their ideas, actions, reasons, motives, etc. We do unto

others only as we would that they do unto us under comparable circumstances.

Let us display to a lost world the fact that true holiness really works in the everyday affairs of life.

PRAYER

Amy Carmichael

From prayer that asks that I may be
Sheltered from winds that beat on
Thee,

From fearing when I should as-
pire,

From faltering when I should
climb higher,
From silken self, O Captain, free
Thy soldier who would follow Thee.

From subtle love of softening
things,

From easy choices, weakenings,
Not thus are spirits fortified,
Not this way went the Crucified,
From all that dims Thy Calvary,
O Lamb of God, deliver me.

Give me the love that leads the way,
The faith that nothing can dismay,
The hope no disappointments

tire,
The passion that will burn like
fire,

Let me not sink to be a clod:
Make me Thy fuel, flame of God.

THE SHORTENED CROSS

K. A. Haase

There was a man who carried a heavy cross. As the days passed, the burden seemed increasingly harder. One day in desperation he sawed off one end of the cross.

At last he reached the goal of his journey — the crossing of his last stream. That crossing was impossible without a foot bridge. From the shore he could see the palm trees and palaces of the city of his dreams. He could even see the happy dwellers of that city.

But there was no foot bridge to cover the gap from shore to shore. Then he bethought himself of his cross. He laid down the cross on the edge of the stream to make a foot bridge to the other side. To his astonishment, the cross was too short to cover the full chasm. The missing length was just the length of the piece he had sawed off to make his burden lighter.