



GOD'S MISSIONARY STANDARD

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

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

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No. 2

HEART HOLINESS

A SECOND WORK OF GRACE

David J. Tarrant

You would find it hard to discover an evangelical preacher in any denomination ready to deny that Christians are duty-bound to live holy lives. It is not only those whose doctrinal pigeonhole is labeled, "Holiness," who believe that a converted drunkard stops beating his wife, stops using filthy language, walks past the saloon door and takes his money home!

We are all agreed that being Christians necessarily involves a sincere attempt to love God with all our hearts and our neighbors as ourselves.

But the teaching that holiness of heart can be received as a second definite work of grace, subsequent to conversion, is by no means generally accepted. Holiness by imputation, holiness by growth, or holiness by what Dr. Steele called "the seven feet of gravel cure," are, sad to say, far more popular theories.

YET TO THOSE who have discovered the truth of "second blessing" holiness in the Scriptures and have put it to the test in the realm of personal experience — the whole matter is as clear as daylight. So let us engage together in a brief but purposeful Bible study on this glorious theme.

The first work of grace, often called conversion, is notable for its glories and its limitations. "If any man be in Christ, he is a new creature," says Paul in II Corinthians 5:17; "old things are passed away; behold, all things become new." New affections, new ambitions, new ap-

petites, new desires, new friends, new joys, new hopes — beyond question it is a glorious day when man is born again! Life has a new center — Jesus Christ!

YET AS THE emotional thrill of conversion begins to subside, the new-born Christian becomes aware that the old, self-centered nature is still present, clamoring for the attention which it has been temporarily denied. As the claims of the new nature begin to conflict with the claims of the old, selfish nature, the truth of Galatians 5:17 becomes real in personal experience.

By the help of God, the new nature may well maintain the ascendancy; but usually the time comes when, in an unguarded moment, temptation strikes a deceitful blow, the quivering carnality unbolts the door of will from the inside, and the Christian finds himself in Romans 7:16, 17. Soon his heart is groaning in the words of Romans 7:24, "O wretched man that I am! who shall deliver me from the body of this death?"

Like a fanfare from heaven comes back the instant answer: — "God will! Thanks be to him through Jesus Christ our Lord!" (Romans 7:24, 25, Moffatt.)

IN THIS WAY our own experience introduces us to our need of heart purity — now! In the spiritual realm, as in the material, purity is a quality which does not admit of degrees. Water is either pure or impure. Silver with a thousandth part of lead in it cannot be called pure silver. Pure raspberry jam contains nothing else but fresh raspberries and refined sugar; if even the smallest quantity of other fruit or vegetable pulp is added, it is no longer pure raspberry jam, though it may

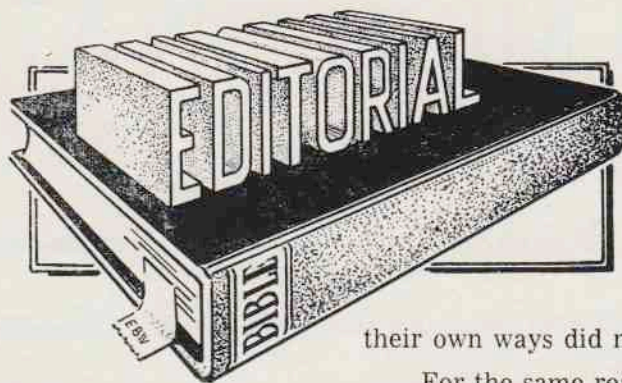
still conform to government regulations, which allow a certain percentage of adulteration.

But God has no such compromise standards; holiness as He defines it means complete freedom from sin (see Romans 6:18, 22). And He requires that holiness should become our present possession and enjoyment, "that henceforth we should not serve sin" Romans 6:6; Luke 1:75).

So the growth theory is clearly unsatisfactory; for it leaves us with only a partial salvation, when God's plan is full salvation (John 8:36; I John 1:7). And to expect death to sanctify is to expect our enemy to do for us what our Friend and Saviour cannot do (compare I Corinthians 15:26 with Matthew 1:21).

THE BIBLE PLAN for the believer's deliverance from the downward drag of inbred sin is clear to see. Disciples whose names were long since written in heaven (Luke 10:20) were baptized with the purifying fire of the Holy Spirit on the Day of Pentecost, and their hearts were made pure by faith (Acts 15:8, 9). In this way God sanctified them through and through, and opened the way for every determined believer to enjoy a like deliverance (Acts 2:39; I Thessalonians 5:23).

To experience this wondrous work of divine grace we must deliberately "die out" to all the claims of the self-life, seeing ourselves crucified with Christ (Romans 6:6, 11; Galatians 2:20). We must cast ourselves upon Christ Jesus as our Sanctifier, trusting Him here and now to baptize us with His purifying Spirit (Matthew 3:11; Acts 8:15-17; I Thessalonians 5:24). Will you pay the price and receive this glorious "second blessing"?



Editorial (Cont'd from last month)

Last month we talked about softness and charity, this month we shall talk about a subject that we are hearing a lot about these days, tolerance. While many are crying tolerance they are the very ones who have become intolerant. Church history reveals that the very churches and leaders who wanted men to be tolerant with their corrupt practices were the very leaders who had men put to death for crying out against their profane practices. It is not so far different today. The laws of our land prevent us from being literally put to death, yet, in a more subtle way men are put to death who dare cry against sin and wickedness today.

Let us look at the definition of the word "tolerance" and see if we can be possessors of perfect love (Charity) and still be tolerant. Webster — Tolerance is allowing that which has not been approved or liberty to those minority groups who hold varied views and opinions.

In the light of this definition and the Word can I be sanctified holy, have perfect love and still permit those things contrary to the Word and teachings of Christ and His church? My answer is NO, upon condition. I know you wish to know upon what condition so here it is. Heart attitudes and light must be taken into consideration. For example: Jesus looked upon Zacchaeus with forgiveness although he had asked more taxes than actually owed, but He pronounced condemnation upon the Pharisees who oppressed others. The difference is this, Zacchaeus had just come to Christ and that confessing and repenting while the Pharisees did not. Not only so, Zacchaeus walked in the light and promised to restore four-fold, while, the pharisees set in

their own ways did not.

For the same reason Jesus told the women taken in adultery, "neither do I condemn thee, go and sin no more" but He reproved the sin in the lives of the unrepentant Pharisee when He said, "he that is without sin among you, first cast a stone at her". Knowing their own guilt, they all went away. We must be patient to the newly saved and at least for a time be tolerant of things we who have walked with God for years know to be wrong.

If then, Christ could not be tolerant with those who knowingly sinned, we who are pastors and leaders cannot be either. While we must exercise wisdom and care, we must also be fervent in upholding the Word and crying against sin. I can be very patient with folk who are new in this way, but, I must confess my patience comes to an end with those who have been "in the way for years" yet, have closed their eyes to truth and light refusing to hear it or walk in it. It is not the new converts who rebel against truth normally, it is those who have professed for years.

I am opposed to:

- A. Christians using or owning Television.
- B. Professors who are conforming to the world, wearing:
 1. Short, tight skirts,
 2. Tight slacks on men and any kind on women,
 3. Men or women in shorts,
 4. Worldly hair-do's, short hair on women and long hair on men,
 5. Wearing of jewelry, gold or any ornament that the Word condemns including wedding rings, gold clasps in the hair or pins and costume jewelry, which is becoming prominent among even conservative holiness movements.
- C. Men or women, called to

preach and receiving a good salary, yet, working besides to keep up with the Jones. Let us wait on our ministering with a spirit of willingness to sacrificing for the cause of the church. (This excludes pastors in a small church who must work to supplement a small inadequate salary.)

D. Preachers becoming too involved in business other than the work of God and that at the

(Continued on Page 10)

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Holiness Teachings

compiled by

Rev. Allen C. Russell

PART II

HOW TO OBTAIN HOLINESS

I. Spiritual Hunger Necessary

Our Lord says, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6) Here feeding is conditioned on appetite. Those only who hunger and thirst shall be filled. The constant implication is, that those who do not hunger and thirst shall not be filled.

This proposition of the Saviour is equally true in nature and grace. A man who does not relish food cannot receive it. He will grow lean and die in the midst of plenty. The same may be affirmed of the Christian. No appetite means no fatness, and soon no life. He may read and sing about holiness, and hear it preached and even ask its bestowment in the words of his prayer, and yet if there be no soul hunger for it, not a single step can be taken toward its realization. If the human stomach be charged with food which it loathes, it will be found impossible for the organ to assimilate it. It may be good and nourishing matter, but the absence of a corresponding appetite will prevent the system from taking in and appropriating its nutritious quality.

It is so with the mind. It may be crammed with the most exalted truth, still if there be no craving for spirituality, the richest truth will have little effect on the soul. Unless he "hunger and thirst after

righteousness" he will come and go unfilled. Though the protracted meeting, or Lenten service of forty days, be expanded to forty years, still the man that has no keen relish for sanctifying truth and experimental grace, will come to the end of each round of ceremonies and each decade of formal godliness as empty, lean, and starved as when he began. God offers salvation to us, but does not thrust it upon us. He feeds the appetite of spiritual hunger even to fullness and satisfaction; but the man who does not want His grace, and meets the offer of it with revulsion and morbid distaste, He leaves to his self-imposed emptiness and poverty.

Here a question may arise. The reader may say, "I find myself destitute of this indispensable hunger, and consequently, according to the argument, holiness is not attainable to me in my present condition." The fact is admitted, but this does not release you from responsibility. For you can command hunger, and thirst. Appetite itself is created by healthy conditions, whether physical or spiritual. Expose a man to malaria, or surround him with an unwholesome atmosphere, or deprive him of proper exercise, and he will become dainty and lose his appetite.

So with a Christian. Let his reading, conversation, habits of life, and associations be irreligious, and he will find in himself a disrelish of spiritual things. On the other hand, let a man betake himself to serious thought about his spiritual state. Let him read the Scriptures, and give himself to prayer; let him read those books and papers which tend to the knowledge and love of God; let him attend such meetings, and

associate with such persons, as will be helpful to his religious life. Let any man pursue this course, and immediately he will find deep hunger and thirst for God generated in his soul.

He will soon exclaim, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Psalm 84:2. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God, My soul thirsteth for God, for the living God: when shall I come and appear before God." Psalm 42:1-2.

The want of soul-hunger for the deep things of God explains and accounts for the slow progress of this divine experience. We have no appetite for the bread which a correct theology has placed upon our table. This lack of appetite is chiefly traceable to two causes:

First. The weakening atmosphere of worldliness in which the Church has immersed herself. She has made herself sick, and become surfeited with unwholesome diet. Her appetite is perverted.

Second. The great lack of explicit preaching and testimony on the subject.

Perhaps the most alarming feature of the modern pulpit is the absence of the Gospel in Gospel preaching. A thousand sermons are preached every Sabbath, which scarcely relate to the substance of Christianity; whole hours and days are consumed in elaborate discussions on the themes remotely connected with religion, but not having in them scarcely a small portion of spiritual food.

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All items for publication should be sent directly to the editor. We advise that all articles be typewritten, double spaced, and typed on standard typewriter paper.

All items for publication must be in the editor's office not later than the 10th of each month, so as to be eligible for publication in the following month's edition.

CHURCH NEWS

IMPORTANT NOTICE

As a result of the late mailing of the "Standard", the General Board has directed to have all copy to our editor by the 10th of the month, to be published the following month.

The cooperation of all will be needed in order to get the Standard distributed earlier in the month.

Mahaffey, Penna.

By Rev. Paul Kline, Pastor

We are grieved and sorrowful because of the death of Jo Ann (Sunderlin) Goodyear, who departed from this life to go to be with her Savior September 11, 1969. Though only 32 years of age, she had suffered much with Sugar Diabetes over the past 20 years.

Though in recent months she had not been physically able to participate in many church activities, nor to attend many services, many folk will remember her as one of the girls in the Mahaffey Trio of the years past. When they sang the song, "Nearing The Shore" little did she know that she would so soon arrive at the glorious, blissful shore.

Funeral services were held for her at the Otterbein God's Missionary Church (Mahaffey), September 14, 1969 at 2:00 p.m., Rev. Paul Kline and Rev. John Ewing officiating ministers. Her body was laid to rest in the Otterbein Cemetery, to await the resurrection of the dead in Christ at the return of our Lord and Savior, Jesus Christ. "I go to prepare a place for you and — I will come again and receive you unto Myself, that where I am, there ye may be also."

A large crowd of relatives and friends gathered to pay their last respects to this departed loved one, who was respected, loved, and appreciated by all who knew her well. Her presence will be missed in our church services. Her quiet spirit and willingness to do what she could was an encouragement to others.

May God bless her memory to all who knew her, and may we endeavor

or to do our best for the Lord until we too may see Him "Face to face."

Salisbury, Md.

By Rev. Thomas Weaver, Pastor

Greetings in the name of Jesus to the entire God's Missionary Standard family! We are now located in our new field of service—Salisbury, Maryland.

We only have good reports to give from our little church here in this corner of the conference. **Numerically** — our attendance has been holding its own or gradually climbing in most every service. **Financially** — God has been meeting the needs and blessing His people in their giving. Just one example: Sunday, August 31, 39 in attendance, our offering for Penn View Bible Institute taken in the Sunday School service was \$20.70. Praise the Lord! **Spiritually** — "the milk and honey" blessings far outweigh "the giant" problems. We are very grateful for the fact that God has met with us in every service in one manner or another, varying from shouts of joy interspersed throughout the entire service to souls seeking God in the midst of a service without any altar call. Only God is able to do these things for us and we praise Him for it!

Within two weeks time we have had to bid farewell to two families, the Mumfords moved to Pennsylvania; and Rev. and Mrs. James Cooper and family moved to Orlando, Florida where they will pioneer the Orla Vista work. Let us all remember these dear servants of God in prayer as they launch out in this work of faith.

Once again the school sessions convene and this year we boast of four young people from our little church and two friends of the church attending Penn View Bible Institute — six more who will not have to face evolution, relativism, new morality and communism in their classrooms. We pray that God will bless these students, make them firebrands for Him and a real asset to the school.

There is a great dearth of Old Fashioned Second Blessing Holiness in and around Salisbury, thus making this area a great harvest field of ripened grain. Pray for us that we will be God's man in God's place at God's time doing God's work.

Recommendation

It is my happy privilege to recommend to the readers of the Standard, Rev. Gerald Moore, Middleburg, Penna. Bro. Moore is a fine young preacher with a message for this twentieth century. He has pastored four years in Indiana but is entering the field of evangelism. If you are in need of a good Spirit-filled young man feel free to give him a call.

EVANGELISTS SLATE

Rev. Marlin E. Moore

Woodbury, Penna.

R. D.

October 19 - Nov. 2, 1969 Bermudian, Penna. (Bible Church)

Nov. 6 - 16, 1969 (Pilgrim Mission)

Rev. and Mrs. William Tillis

Box 2

Beavertown, Penna. 17813

Nov. 13 - 23, 1969 Peebles, Ohio, (Peebles Holiness Church)

Nov. 27 - Dec. 7, 1969 Shamokin, Penna. (G. M. C.)

Rev. Fred Watson

Hartleton, Penna.

WHAT? NO FEDERAL AID

Sel.

A group of persons lived in a depressed area. No one guaranteed them high prices for anything. Their only roads and schools were built by themselves. For security they did their own saving, or they starved.

All they had was character. All they did was work. All they wanted was self respect. The persons were known as Pilgrims, and the sum of their three traits became America.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

Footprints of the Shepherd

By Helen Arnold

By the footprints of the Shepherd we
may find the pastures sweet
Where our weary souls may rest in
calm repose;
By the waters, clear and crystal, we
may bathe our tired feet,
And forget the toil and care of earth-
ly woes.

I have been a weary wand'rer o'er the
mountains cold and drear,
Torn and wounded by the thorns a-
long the way;
But I hear the Shepherd calling with
His voice so sweet and clear,
And I'll follow, yes, I'll follow Him
today.

By the footprints of the Shepherd and
His flock I see the way;
I will follow though the path be
rough and steep;
For I hear the Shepherd calling, gent-
ly calling all the day,
And I'll follow in the footprints of
His sheep.

Though I'm walking through the Val-
ley where Death's dark'ning shad-
ows fall
O'er my pathway, yet my soul shall
fear no ill;
For the Saviour walks beside me, and
can hear my faintest call,
As He leadeth me by waters clear
and still.

He will lead me on in safety to my
heavenly home above;
He will be my faithful Guardian all
the way;
So I'll follow in His footsteps, and I'll
trust His tender love,
'Till I reach the realms of everlast-
ing day.

Why The Hurry?

Sel.

(On the Santa Fe, eastward
bound. Early morning, in western
Kansas.)

Just across the aisle from me is
a fine young man with a broken
neck. He was brought on at our last
stop and placed in the berth just
opposite mine. He is being taken to
a specialist in Topeka for treat-
ment.

A month ago he was riding with
two friends in an auto, asleep in the

back seat. High speed, a blowout,
then an overturned car. The two
boys in the front seat were thrown
clear, while this robust young fel-
low was taken from the pile of junk
with a broken neck. And why?
Someone in a hurry.

A few weeks ago we were shown
a spot where two men, while speed-
ing, tried to negotiate a curve. A
farmer who was husking corn on
the hillside above told how he saw
the car roll over and over. No other
cars were within sight in either di-
rection. Both men were killed. Why
the hurry?

Shortly before the above inci-
dent, and not far from where it took
place, we were taken to the home
of a beloved pilgrim to be enter-
tained. She was in distress. Sad
news had come. Her family physi-
cian — a man who had practiced in
that village for nearly half a cen-
tury — had just been killed. With
his wife, on the way to fill an ap-
pointment to speak, he had driven
onto a highway without stopping for
the stop sign — a thing which had
become a habit with him, we were
told, and both he and his wife were
hurled into eternity. In a hurry!
Multiply it by the thousands.

And it is not only men and wom-
en in cars who seem to be possessed
with the rush demon — the spirit
of hurry seems to invade the very
atmosphere. And why? Nothing
special. One simply feels driven to
pass the one in front, and yields to
the urge.

"This washing simply must be
cut before noon"; "Mr. Jones said
he would be here for the tractor
soon after breakfast"; "We have a
test in algebra today" — and so,
family devotions are cut to a mini-
mum, if not entirely bypassed, and
the whirl of life is on for the day,
and perhaps far into the night, with-
out God's direction or blessing. Why
the rush?

Recently I heard a young man
give a testimony something like
this: "I told my wife as soon as I
reached home that I knew why
things went wrong today. We were
too busy to pray before I left for
work. No more mistakes like this
for me."

But someone will say, "The
King's business requires haste."
Granted. But not the haste which

degenerates into a frenzied hurry.
Was it not Phillips Brooks who was
once asked by a friend why he was
so frustrated over something, to
which Mr. Brooks replied: "Well, I
am in a great hurry" — and then
added in self-reproach, "But the
Lord isn't."

When we reach the place where
"The meeting must be held this
week," "This dress has to be ready
by four o'clock," "I must get to the
avenue in time for the bus" — in
that "whether or no" spirit, it is
time for us to call a halt and take a
long breath, breathe a prayer, and
perhaps even sing a little song of
praise.

I do not enjoy seeing young men
with broken necks, when a little less
pressure on the gas would certainly
have brought something better.
And hearts are more precious than
necks. Why cause sorrow and pain
to others, and fail in doing our best
for Christ and His Kingdom, by ha-
bitually steaming about at high
pressure? "For thus saith the Lord
God, the Holy One of Israel; In re-
turning and rest shall ye be saved;
in quietness and in confidence shall
be your strength" (Isa. 30:15).

I Am Perplexed

By Bishop M. D. Ormston

As I meditate, I wonder:

How some can profess to love the
Lord with all their heart while
seemingly having no appetite for
the Word, no longing for the secret
place of prayer, and little love for
other means of grace.

How some can profess to be
Christian and have so little interest
in the salvation of others, the very
purpose for which Christ died.

How some can promise to assist
the society as God shall give ability
in carrying on the work of the Lord,
and yet withhold the support of
their means and presence when
things do not go to their liking.

How some can condemn others
who wear some specific article of
attire, while at the same time they
display another, perhaps more
gaudy, and count themselves plain
and loyal members.

How some preachers feel they
cannot support the district program

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A PAGE FOR YOUTH

A Clear Conscience

Sel.

"Hello, Harry! Back again and ready for work, are you? I thought you were going to your home high school this year, but I am very glad to see you here."

"Well," said Harry, "I wanted to go to school at home this year but Father thought I had better come back here, so to please him I came. Even though it does seem like being penned up, I guess I can stand it another year."

Such were the words of Harry and Fred at the opening of the year in a church school.

At the dinner table, about a month after school had opened, Fred said, "Wasn't that a good talk that Mr. Jacobs gave in chapel this morning? He seems to know just what we students need. He is so practical in his talks that one cannot help seeing one's weakness and how to strengthen oneself."

"Maybe you think so," said Harry, "but I don't. He thinks that we ought to live and act just like some old men. I will be young only once and I would like to enjoy myself while I have a chance. Because he can't enjoy some things without being affected is no sign that I can't."

At this, all those at the table looked surprised, but Harry continued, "I think this school is almost like a jail, and I would almost as soon be in one as here. I don't see why we can't have some privileges that students at other schools have. I think these strict rules are just making a wreck of me and spoiling my life, also."

"The faculty isn't trying to make life miserable and hard for you, as you think," explained an upper-classman, "but they who are older and have had a great deal more experience than you, are trying to teach us how to make life worth while. We can't have a school without rules."

A few weeks later Harry was in Fred's room for a little visit. "I guess I was wrong some time ago

when I said that being here was just like being penned up," said Harry. "I believe they want to make a man out of me, but I can hardly get along without having a little fun once in a while as I did when I was at home. Father always wanted me to be good, but my friends were the kind that went to shows and played cards. They were pretty good fellows, too, and I don't see that it hurts a person much to do those things once in a while."

"That's what I thought you believed," returned Fred. "I could tell from the way you have been doing here. I certainly am glad for the teaching of my parents and for the kind of boys I had to associate with. I have learned that it pays to do what you know is right and to follow the advice of older ones. I thought, too, one time, that those things wouldn't hurt me, but I found out different. One cannot be a Christian and follow the pleasures of the world."

"Maybe you are right, but it certainly is disgusting to me to see those who are professing to be Christians and are not living up to their profession," said Harry.

"Have you your algebra for tomorrow?" asked Fred. "That stuff seems very hard for me. I wish I could get it as easily as you can."

"It isn't so very hard for me," remarked Harry, "but I don't study as I should. I am afraid I will fall down in the test next week if I am not careful."

When the test came, Fred was rather discouraged, for it looked very hard to him. "I just can't get those last two," he said to himself. Harry noticed Fred's trouble from the seat just behind him and thought to himself, "I'll give him a good chance to cheat." On a slip of paper he put the solution of the problems and dropped the paper on the seat next to him when Fred was looking the other way.

Fred was ignorant of what had happened, but as he was thinking and working, he saw the scrap of paper there with some figures on it, and picked it up. "I wonder where this came from," thought he.

"I can get them now. Will it be right for me to do it?"

When he had finished them and was ready to hand in his paper the thought came to him, "I am dishonest; I'll mark an X across both problems and hand in my paper."

The next day when the class met again, the teacher began handing back the papers and said to the class, "There was only one perfect paper in the class and that was Fred's. I am very well pleased with his work and glad to have him at the head of the honor roll."

As he said these words a sharp pain pierced Fred's heart as he thought, "I don't deserve it. If I tell the teacher of it now I'll lose my grade, but I will have a clear conscience. I'll do it."

Fred raised his hand and when recognized by the teacher, said, "I didn't want you to count those last two problems right, so I marked an X over them. As I was trying to solve them, I found a scrap of paper on the seat beside me and when I looked at it I saw that it gave the solution for those two problems. After I had worked them I knew it was dishonest, so I crossed them out. I do not deserve the grade you gave me."

The teacher and the class were very much surprised as Fred sat down. "I am sorry," said the teacher, "that such a thing happened, but I am glad that Fred told the truth. Harry has the next highest grade, so now the honor falls on him."

That evening Harry came to Fred and said, "Why didn't you keep still in class today? You could have been on the honor roll and no one would ever have found out how you got your answers."

"I could never have done it," said Fred. "I would have been unhappy and miserable because of a guilty conscience if I had not told it. It might be that no one would have found it out, but I knew it and God knew it. A clear conscience is worth more than all the honor in the world."

These words went to the heart of Harry, and pained him. He knew that he had a guilty conscience, and

(Continued on Page 10)

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing."

Music that Exalts God

from

The Alliance Weekly

"Make a joyful noise unto the Lord," sang David, and through the ages that call to devotion which he sounded in Israel has not gone unheeded in the Christian church. Apart from the preaching of the Word of God there is no medium that has a greater potential for presenting the gospel than music.

In the church today congregational singing appears to be divided mainly into two types. Stately hymns of worship and lively songs of praise enable the participant to express something of the richness of his relationship with God. But the pagan rhythm of modern jazz which is heard frequently in the program of the church serves no such purpose. This modern "beat" is influencing our Christian young people until they are accepting its superficial expression of spiritual themes as desirable.

The church has suffered periodic declines in spiritual power. In conjunction with this there have been similar declines in its music. There are many evidences of such today.

All too few people in our churches experience an exultation of spirit through the singing or playing of "A Mighty Fortress Is Our God," or "All Hail The Power of Jesus' Name." Instead they have become accustomed to a sort of music that is simply frothy and effervescent. When our hearts ought to be beating with heavenly harmony our feet are tapping with sensual syncope. A few churches now have jazz bands as part of their services, departing even farther from true worship and praise.

Music that is patterned after the romantic nonsense of secular music is practically indistinguishable from

the pattern itself. I have heard orchestral arrangements of such hymns as "What A Friend We Have In Jesus" played in a waltz tempo. What would the authors of some of these grand hymns think if they could hear the interpretations of their music?

As a matter of fact, here is a case in point: Shortly before his death Rev. George Bennard was present at one of Phil Kerr's musicales in Los Angeles. One of the performers sang "The Old Rugged Cross" — in a modern setting. Phil Kerr, unaware that Mr. Bennard was present, almost apologized for the way the song was rendered and said he wished the author could have been there to tell about the writing of his hymn. But Mr. Bennard had slipped quietly out of the meeting. We can well imagine what his thoughts were.

More than one minister, deploring this downward trend in church music today, would agree with the words of Dr. Vernon McGee: "The spiritual level of the church today is recorded in the type of music and the character of the songs that are sung. If that's true, then the present-day church has hit a new low. Today the catchy tune is the thing which is popular, and frankly you can dance to some present-day church music. On the radio you can't always be sure whether it's a ballad, boogie, bebop, or the latest chorus of the church. Several song writers are getting rich writing this low type of music, a type which appeals to the flesh. It's like taking dope, the more you hear it, the more you want to hear it, until you become addicted to it."

But condemnation of such music comes not from ministers alone; secular musicologists are alarmed by the trend and are saying so. In an article entitled "Popular Tunes Help Corrupt the Child," Irving Sablosky, a Chicago Daily News critic, wrote: "Popular music is helping to corrupt the youth of America. I'm not accusing the music itself of lowering the whole moral character of our growing generation. . . . The mind can work both ways: if it is trained to think on a high level, it will have no use for banalities; if it is given spiritual nourishment to begin with, it won't tolerate emptiness."

True worship and a strengthening of faith in a holy and a righteous God cannot result from a continuous diet of much that passes for modern church music. It seems that the goal of such music is entertainment. Thus we have a perverted expression of the Christian faith, for the goal of the entertainer and the goal of God's messenger are inherently different. The one seeks to supply what the people want; the other what they need. The present trend is to cater to what the people want — a definite indication of spiritual declension.

With those people who say that this popular trend in Christian music is a sign of the times, I agree. We are living in a day of appalling spiritual deterioration. In general, people are more concerned with their material progress than with their spiritual maturity. It is no wonder, then, that their spiritual sensibilities are becoming more and more dormant, causing these same people to seek after and be happy with such things as the frothy type of what is called sacred music. As long as Christians have only a half-hearted desire to worship and praise God they will be satisfied with a mediocre type of Christian music.

Can there be a revival of interest in the great religious music of the church? Can there be a revival of interest in the rich hymns of the church? "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). The Welsh revival, the Great Awakening in early America, the recent revivals in the Orkney Islands and in Africa, were all accompanied by the soul-stirring music of worship.

Let us covet this Spirit-directed music. This is the music that will help lead our young people into a wholesome and vital relationship with God. This is the music that will be a channel for the divine power by which the gospel turns the hearts of men and women to Christ. This is the music that will enable every true Christian to "make a joyful noise unto the Lord. . . (to) come before his presence with singing."



Missionary Message

THE GOLDEN RULE AND MISSIONS

By Ray Chamberlain

Jesus said, "As ye would that men should do to you, do ye to them likewise." This is no doubt one of the best known statements of our Saviour. It is called the Golden Rule. This scriptural injunction is mighty to ponder: its logic — incapable; its truth — unalterable; its rule — unchangeable! Its simplicity can be grasped by the illiterate; its profundity challenges the wisest.

The Golden Rule if applied to missions would change the picture overnight — literally! This simple reasoning each Christian should face: if I were born in a land of darkness where tormenting fears and superstitions abound, where spiritual light has not penetrated the utter darkness of Satan's domain, where sensuality and bestiality are twin brothers, where sin's terror is as much a part of life as the air that surrounds the body and where life is cradled in misery, spent in frustration and ends in horrible, frightening fears of a dreadful unknown, would I not be grateful if someone would bring to me the glorious gospel of Jesus Christ that would bring peace to my heart, joy to my life and hope of life eternal with the King of kings and Lord of lords?

Every honest Christian must reply, "Yes, a thousand times YES." And when we say "yes," we bring the Golden Rule and Missions into unbreakable and inseparable links. Oh, yes, we would certainly want someone to bring us the gospel if we were in the bonds of iniquity and the gall of heathenism, and knew no way out. This truth is undeniable!

Some years ago I was building a church in an area noted for heathenism. Just across the road lived a woman visited by the witch-doc-

tor every day. The purpose of his coming was to bless her baby that it might live. I never saw a huskier child in my life, yet the witch-doctor had kept this mother under his power since the child's birth. His fee was small at first, but he kept raising it until he was taking almost every penny the poor woman was able to earn. She warned our pastor's wife that she too should have the witch-doctor bless her baby daily, lest it die. Our Christian pastor and wife were then able to tell her how foolish and costly is such superstition, when we can come to the Saviour and plead His protection and care for our own. Critics of missions complain of its cost! It is 'pin money' compared to the cost of heathenism.

We once asked a converted witch-doctor why he practiced such evil. He replied, "I did it because it was the easiest way in the world to make a living." How cruel and wicked men can be when motivated by Satan's power. The Golden Rule, if practiced, would give those who are captured by the devil's cunning a knowledge of our wonderful Christ who is mighty to save and strong to deliver.

Years ago I evangelized in the jungles of South America where a heathen tribe believes the birth of twins is a curse. Something was always done about it: one of the twins had to die. A missionary whom I know was working in that area when twins were born. She sought to teach these heathen the wickedness of their custom of murdering an innocent twin. She asked to keep the one twin doomed for death to prove the folly of their superstition. They love this missionary and gave her the child. Years have now passed and all is still well. In fact, when I preached there the Chief told me that drunkenness was abolished in their tribe and their superstitions had melted under the glorious light of the blessed gospel. This transformation of an entire jungle tribe was possible because some Spirit-

filled missionaries believed the Golden Rule which seemingly is the best known "love-rule" but the least practiced toward the heathen world lost in sin's darkness and degradation.

But what of the plight of the heathen? Are Christians, in the main, going to neglect them, or worse still even refuse to consider Jesus' teaching, "As ye would that men should do to you, do ye to them likewise." Much is preached on the sins of commission, but the Golden Rule proves most dramatically that the sin of omission is the cardinal indictment against Christians today.

Everyone can help in this great task: all can pray and give, and some can go. One man saved from the worst of heathenism in South America pled with me to remain longer in his district. "How can you leave when you can see the horrors and devastation of heathenism? Don't you love us?" His pleadings tore at my heart strings! One day all alone with God I promised Him I would do more and give of my best to get this glorious gospel to the darkened souls of lost mankind. I made that covenant in a bitter cold mountain mud-hut in the high Andes of Peru, South America. I have been trying to keep that vow. The more I see of heathenism the more I feel the complete union of the Golden Rule and Missions.

I have seen paganism that saddens my soul, but blessed be God, I have seen much to gladden my heart in my labors with a mission that strives to practice, "As ye would that men should do to you, do ye to them likewise." God bless you as you pray fervently and sacrifice gladly for the lost of these fields.

Heathen are true to false gods, while professed Christians are false to the true God.

The church that is not a Missionary Church will soon be a missing church.

Thy Word is a Lamp

I'd like to see the Bible placed
Where the Bible used to be,
Upon the top of the teacher's desk
For every child to see;
I'd like to hear the teacher say,
As my teacher used to do:
"Before we work or play, dear ones,
I want to read to you."

I'd like to see the teacher stand
Before the class again
And lift with reverent care the Book
That makes God's purpose plain,
And ere the youngsters went to work,
I'd like to hear her voice
Repeat those words of truth and faith
That makes one's soul rejoice.

I'd like to see her face light up
At each resplendent word,
And watch the children's souls shine
out

At the message they had heard;
I'd like to see the sweet content
Fill that dear room, each nook,
And know that joy had come to each
When teacher read the Book.

Yes, I'd like to see the Bible placed
Where the Bible used to be,
I'd like to hear it read aloud
In the schoolroom of the free.
I want my children taught to know
God's matchless gift of love,
The Book of books is wisdom's gate
To that bright home above.

— Author Unknown

The Rich Man

Sel.

An old superannuated minister
had unwittingly told of his wealth
and fortune, and the fame of his
possessions got to the ears of the
tax assessor. One day the govern-
ment's representative came to the
door to press him for a statement
of his wealth.

"Is it so," began the assessor,
"that you have capital?"

"Yes," said the preacher, "I am
a rich man."

"In that case," said the visitor in-
terestedly, pulling out his book, "I
shall have to assess you. What are
your possessions?"

"I am enjoying good health," said
the man, "and health is worth very
much."

"Well," said the caller, "what
more have you?"

"I have a good wife, worth more
than diamonds."

"Congratulations," exclaimed the

tax man, "but don't you own
more?"

"Yes, I have healthy, intelligent,
upright sons and daughters, and
that is a possession of which any
man can feel rich."

"Do you own anything else?" asked
the inquirer.

"Yes, I own citizenship in the
United States, and an assured in-
heritance in heaven. What more
could a man own?"

"But don't you own any real es-
tate?"

"No, otherwise I own nothing,"
said the man happily.

"My friend," said the assessor, as
he closed his book, "you are indeed
a rich man, and your riches no man
can take away — not even the gov-
ernment!"

Make Good Habits

Sel.

One day a practical joker, so the
story goes, saw an old man going
home from the store with his arms
full of packages. He was a man who
had spent years of service in the
English army, but had been out of
army uniform for some years.

The joker called out, suddenly
and loud, "AT-TEN-TION!" The for-
mer soldier stopped, and as his
arms snapped to his sides, the
bundles he was carrying fell to the
ground. His military training and
experience had been so thorough
that obedience to command had be-
come his second nature.

Sometimes when we speak of a
person's habits, we mean only his
bad habits. But good habits are just
as possible, and they are as much of
a help to one as bad habits are a
hindrance.

It is really just as easy for a
young person to form good habits
as to form bad ones. Actually, it is
no harder to stand erect than to
stand in a slouching position. To
speak with a clear enunciation is
not more difficult than to mumble
one's words. It is as easy to sing or
whistle as to growl and pout.

Children are forming habits all
through their lives. As they reach
their teens, they are molding the
characters that will stay with them
as long as they live, unless they
make some radical decisions and
muster much will power. Then why
not form the kind of habits that
will mean the most to later life and
success?

Some of the habits to put into
your lives are: total abstinence from
intoxicating liquors and tobacco;
clean thoughts and speech; acts of
kindness upon every opportunity;
regular reading of good literature,
top of all, the Bible; regular at-
tendance at the house of worship.
These are only a few suggestions;
what would you add to the list?

I'M NOT TOO YOUNG

I'm not too young to sin,
I'm not too young to die,
I'm not too little to begin
A life of faith and joy.
I'm not too young to love,
I'm not too young to pray,
To look to Jesus up above
And all His Word obey.

Who Am I

Walter E. Isenhour

I live in mansions fair and grand,
And dwell in cottage homes;
Indeed I live in ev'ry land
And sail through ocean foams.
I travel highways, walk and ride,
And travel in the air;
I live in town and countryside,
In weather foul and fair.

I live with humans, black and white,
Or yellow, brown and red;
I'm always present, day or night,
In all that's done or said;
Yes, good or bad, as it may be,
Among the human race;
I'm there where men are bound or free
And where they're good or base.

O yes, I travel sea and land
And sail among the clouds;
I live in homes and give command,
And sway the mighty crowds.
I have a place in ev'ry church,
In business and in school;
Yes, character I make or smirch
And brand the wise and fool.

I cause vast multitudes to drink
And take them to despair;
Then many folks I cause to think
And go to God in prayer.
My voice is heard on radio,
And on TV I speak;
Through publications far I go
And make men strong or weak.

I'm in the wars of all the earth,
And also dwell in peace;
I sponsor all that's great in worth,
Or help to make it weak.
I help my fellowmen repent
And for God's mercy cry,
Or help them travel hellward-bent —
But who, just who am I?
INFLUENCE - simple - INFLUENCE.

SHORT CIRCUITS

By R. A. Kerby

Some time ago the nation was in a somber mood when it looked for a time as though the two astronauts of Gemini 8 would pay with their lives for their ride in outer space. By the grace of God and skillful management they arrived back on the Earth to the joy of all. As soon as possible a searching examination of the space craft was made to pinpoint the trouble. It was reported that the cause of all the trouble was a short circuit. This short circuit activated a rocket prematurely with the result that the craft was in grave danger of going completely out of control.

Does this happening have any lesson for the Christian? We believe that it does. Before starting out on the journey, it is of the utmost importance to know that the soul-craft is in good working order. Failing this, there soon is trouble and presently the soul strays from its proper orbit around the Son of God. If persisted in, the soul goes farther and farther from God and soon becomes a "wandering star to whom is reserved the midst of darkness forever." When the soul, to use an old expression, gets its wires crossed, almost anything can, and probably will happen.

How many times has the heart been made sad by the sorrowful spectacle of a once devoted Christian getting his wires crossed. He soon strays from his orbit and plunges off into darkness.

Satan, the arch-deceiver of the ages, is very eager to get his fingers on the inner workings of the soul. Woe to the hapless soul who allows Satan the liberty to do this. He will cunningly cross the wires with the full intent of sending the soul out of orbit into the everlasting darkness. In view of all this, suffer one word of exhortation: "Be sure that your soul-craft is in proper order before venturing into the far flung reaches of this space age."

Your Light

(Continued from Page 12)

and his wife were entertained with a private family — strangers — while doing prohibition work in that little city. One day the woman of the house came to the room deeply moved upon. She said that she had been listening to the morning worship, and hungry-heartedly asked whether she might come in and worship also "after this."

These incidents remind us that there are hungry hearts about us. It is not our business to keep our light "under a bushel" but remember the words of our Lord, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

EDITORIAL

(Continued from Page 2)

cost of the spiritual welfare of the church. Let us either be ministers or business men.

E. Christians who have become materialists, neglecting the spiritual welfare of themselves, their families and churches, for the sake of possessions.

F. Professors of religion who have become habitual murmurers and complainers. Paul said, "I am content in whatsoever state I am in", yet, we profess the same religion he had and constantly complain about our situations, homes, salaries, our pastors, churches and leaders. Moses did not get into the promised land because he murmured and smote the rock. Do we expect to get in and do the same things.

For me to see professors doing these things and do or say nothing about them is not charity but compromise. Charity suffers long and is kind but it is not soft nor is it closing our eyes to sin and permit anything in the name of holiness under pretense of tolerance. Let every Christian have charity, "Loving God with all our hearts and the souls of men as our own", but let us not be guilty of softness and tolerance (compromising) where sin is involved — Jesus didn't.

A Clear Conscience

(Continued from Page 6)

that he had tempted Fred very severely and that he did not fall.

Before school closed that year, Harry became a Christian. He explained it all to Fred. He said:

"I have watched you very closely, and I have found out that you have power to live victoriously. I wanted the same experience and power that **you** have. I placed that scrap of paper on the seat beside you to tempt you, and to see if you could stand. What you told me about a clear conscience has stayed with me, and was one of the things in your life that caused me to become a Christian."

I Am Perplexed

(Continued from Page 5)

lest their circuit should suffer, and yet can be absent over Sunday on vacation, or holding meetings elsewhere, and think no harm will come to the work.

How some members and some preachers can voluntarily take vows to God and the church, and then deliberately and openly violate them, and profess to be saved and sanctified.

Perhaps I should accept the explanation that times are different; but "O consistency, thou art a jewel," should be true in any age. I do admit that "Great is the mystery of Godliness." And there seem to be other mysteries. I still wonder.

Holiness Teachings

(Continued from Page 3)

But while such ministrations tend directly to quench the ardors of devotion, and multiply dead churches, yet they do not excuse any man who is not athirst for righteousness. Each individual is responsible for his own lack of Divine aspirations. It is not in the power of any man, or class of adverse circumstances, to still the throbbings of the heart for holiness. While others are cold and indifferent, and even repulsive toward holiness, he may be in a frame of mind to say:

"Restless, resigned, for this I wait,
For this my vehement soul stands still."

(Possibilities of Grace)

HOW THE FIRE FELL

A Tract

David B. Updegraff was one of the outstanding witnesses to Pentecost in the early days of the great holiness movement in the United States. He was a preacher of unusual ability and was used by God to lead thousands of souls into definite blessing. His personal testimony makes challenging reading in these days of vagueness and compromise. Here it is:

"In a Methodist meeting, when I was more than thirty years of age, God met me in wondrous power, and I met the test of public confession of sins and need of the Saviour. I thank God for the depth and pungency of old-fashioned conviction.

"I was converted through and through, and I knew it. I was as free as a bird. Justified by faith, I had peace with God. His Spirit witnessed with my spirit that I was born again.

"In conducting a few meetings, I learned a great deal of myself. I was somewhat troubled by the people and circumstances around me, but I discovered one 'old man' who gave me more trouble than all the others, and he was within me.

"His deeds had been put off, and truly there was 'no condemnation,' but whenever I 'would do good' he was present with me. And he was there, to 'war against the law of my mind' with a resolute purpose to 'bring me into captivity to the law of sin.' I began to see quite clearly that the 'law was weak through the flesh.' I hated pride, ambition, evil tempers, and vain thoughts, but I had them, and they were part of me. They were not acts to be repented of and forgiven at all, but dispositions lying behind the acts and prompting thereto, natural to the old man and inseparable from his presence in my being.

"I began to cry to God to cast him out. As I did this, there came a great hunger and thirst after righteousness, that I might be 'filled with all the fulness of God.' I longed for a clean heart and a right spirit.

"I went upon my knees with the resolute purpose of presenting my body a living sacrifice to God, and of proving His Word that the altar

sanctifies the gift. Every vile affection was resolutely nailed to the cross. Denominational standing, business, reputation, friends, time, talent, and earthly store, were quickly and irrevocably committed to the sovereign control and disposal of my Almighty Saviour. It came to be easy to trust Him, and I had no sooner reckoned myself 'dead indeed unto sin and alive unto God,' than the Holy Ghost fell upon me, just as I suppose He 'did at the beginning.'

"Instantly I felt the melting and refining fire of God permeate my whole being. Conflict was a thing of the past. I had entered into rest. I was nothing and nobody, and glad it was settled that way. It was luxury to get rid of ambitions. The glory of the Lord shone round about me, and for a little season I was 'lost in wonder, love, and praise.'

"I was deeply conscious of the presence of God within me, and of His sanctifying work. Nothing seemed so sweet as His will; His law was written in the heart after the chaff had been burned out.

"It was no effort to realize that I loved God with all my heart, mind, and strength, and my neighbor as myself. My calmness and absolute repose in God was a wonder to me. But I cannot describe it all. It was a 'weight of glory.' "

"And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." — I Thess. 5:23.

"No Enemies", You Say

Sel.

Everyone likes to be loved and appreciated. No one of us likes enemies and opposition.

But we are in a world of warfare between awful forces. Heaven and hell are engaged. If one can take a grandstand seat and not commit himself too much on either side, he can escape battle and scars and suffering.

But if he is interested in the fight, if he is against the devil and all his works, if he fights every

wicked thing and everything that hurts the souls of men, if he "lifts up a standard for the people" and cries to them, "This is God's way," then those who want something else or something cheaper will not like him.

Very recently a good woman commended a man strongly because he had been able to get along with everybody — had no enemies. But is that the best compliment a man can have? What of the evil he has known and the promoters of the evil?

It is not Christlike to have no enemies. Opposition to Him was intense, leading finally to the crucifixion. And Elijah and Mordecai and Daniel had enemies. Peter and Paul had enemies. So had Huss and Savonarola and Luther. So had Wycliffe and John Wesley and B. T. Roberts. In every case there was a reason.

So "everybody likes him." "Everybody wants him back." All the wicked? All the compromisers? Everybody?

In the Louisiana Christian Advocate I just found a writing by Charles Mackey. It goes like this:

"There are persons, even preachers, who never oppose anything or anybody. The general public looks upon such a person as a kind of invertebrate. They may say kind things to his face, but in his absence they declare that he has not the backbone of a jelly-fish."

Then he quotes that rather well-known stanza:

"You hve no enemies, you say?
Alas, my friends, the beast is poor;
He who has mingled in the fray of
duty that the brave endure
Must have made foes. If you have none,
Small is the work that you have done.
You've hit no traitor on the hip;
You've dashed no cup from perjured
lip;
You've never turned the wrong to
right;
You've been a coward in the fight."

So let each of us examine himself.

"To rise above others is to be willing that they should rise above you."

LISTEN HERE

Sel.

Editor's Note: Now and then we find a good testimony concerning certain things that I feel would be good to print. Here is the testimony of a man who is not a Christian nor does he even profess to be a churchgoer, therefore, his final advice is not the kind that I would give. We, the God's Missionary Churches, are opposed to the use of TV to say nothing about owning one. This testimony should open your eyes if you have one and still profess to be a Christian. One can readily see the impossibility of having or creating a spiritual atmosphere in our homes while one of these subtle inventions occupy space in the same. The article was taken from "Womens Day". P. M.

Everything was pretty well under control in this house until television came along. Now everything has gone haywire in the kiddy department. My eight-year-old would as lief be sent to the Siberian salt mines as miss a single installment of "Captain Video," a half-hour of hokum every weekday night at 7:00. He's memorized the opening sixty-second announcement by heart, and delivers it nightly along with the announcer in such strident tones that little waves of tomato bisque lap against the edge of my soup plate. I'm sure the Video Ranger is held in much higher esteem than my son's father. Furthermore, I'm certain that Dr. Pauli, the so-and-so, has stolen not only the vital "opticon sclarometer" from Captain Video but also the last vestige of the multiplication table from my son's noodle.

Late hours in front of television screens are causing poor grades in classwork, according to the principal of a Clifton, New Jersey, school. He said that in one class of thirty pupils where grades had gone to pot, twenty-two of the children had television sets in their homes, and some were glued to the thing until eleven o'clock at night. Want to know what some of these kids were looking at? O. K., get out your smelling salts.

In one week, according to the record, TV presented ninety-one murders, seven holdups, three kid-

napings, ten thefts, four burglaries, two cases of arson, two jail breaks, one murder by explosion, two suicides, and one case of blackmail. Cases of assault and battery and attempted murder were too numerous to mention; so were drunken brawls, crooked judges, crooked sheriffs, and crooked juries.

A showing of "Lights Out" gave a grim close-up of a hit-run victim lying in his coffin and sporting a ghastly scar. "Martin Kane" presented, for the family trade, the open-eyed face of a murdered department store detective in a horrible close-up. "Front Page" broke the monotony of the evening with a picture of a gat-happy maniac shooting his girl in the back.

The men who chart the destinies of the three major networks have children and grandchildren ranging in age from three to twelve, and I'd give my shirt to know how they deal with the viewing habits of their young fry. Have they access to a special screen or lens of some kind which filters out all this blood and thunder and renders the program fit for the kiddy trade? Does a governess stand by, ready to divert the attention of these children during the more violent scenes by playing leapfrog or plying them with heaping dishes of strawberry ice cream? Or do the Messrs. David Sarnoff, E. J. Noble and Bill Paley send their families advance warnings, like: "Better lure Sis and Brud out of the house tonight at 7:15. Dirty Louie is going to rub out Scarjaw Malone in a gory close-up. Lots of love from Grandpa."

Maybe I'm old-fashioned, but it seems to me that if kids must come face to face with murder, the nursery rhyme, "Who Killed Cock Robin," is about right for their tender years — rather than "Martin Kane, Lights Out," and other TV blood curdlers.

Even the inoffensive two-gun play of Hopalong Cassidy can become an obsession if allowed to run rampant. In fact, Hoppy so affected a small boy on a recent program that the little fellow upped with his air rifle and "shot" the villian because Hoppy's horse seemed to be losing ground. The TV screen exploded into a thousand pieces. Cute?

Parents of growing youngsters

who have not yet bought a TV set are lucky. They're lucky because they still have time to formulate some sensible rules before this electrical Pied Piper invades the privacy of their living room and alienates the affection of their loved ones. It snuck up on me before I realized what was happening, and now I've had to back-track. There are simply not enough hours in the day for school, meals, football, baseball, homework, chores, swimming, reading, dolls, toys and television, particularly when the latter is so stimulating that all the others become trite by comparison.

TV will keep your children out of your hair for hours on end if that's the way you want it — so will large doses of paragoric, for that matter — but I resent the fact that my kids pay more attention to TV characters than they do to their own father and mother. Maybe I'd have better luck if I dressed up like a cowboy and herded them off to bed with a six-shooter, or fitted my wife with strings, like a marionette, so the children would pay a little attention to her when she says, "Eat your oatmeal."

Your Light

From Free Methodist

Writes a good man:

"I well remember how, one evening, as we paused for supper on one of our motor trips across the country, we bowed our heads while I gave thanks audibly for the meal. I had scarcely finished before the owner of the restaurant was at my side to tell me how the observance of that simple act had taken him back to his childhood. His parents were evidently Godly folk who humbly and gratefully acknowledged God's goodness to them in this way. But after he left home to 'make his way in the world' he quite neglected the custom. As a matter of fact, he told us that we were the first ones whom he had seen do that in public, although he had been running that restaurant for years. Then, without any urging on our part, he resolved never to omit it again, and we rejoiced that our example had encouraged another 'to give thanks unto the Lord.'"

Also long years ago a young man

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