



# 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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October, 1970

## The Turkey Story

by William T. MacArthur

There is a story I have told wherever I have traveled, and every time I tell it, someone gets a blessing. Some years ago I dropped in to hear M. W. Knapp, of Cincinnati, address the Cook County Holiness Association in the First Methodist Church of this city. I think it was the last address Mr. Knapp gave, because I heard of his death soon after, but he certainly spoke with tremendous power that day. He said, in substance, "Friends, before I left Cincinnati at your invitation, I met a young man on the street who said to me, 'Mr. Knapp, here is a dollar. I was converted in your meeting two weeks ago, but I could find no peace because something came up before me continually. It was a turkey I had helped to steal from a farmer when I was a boy. I could not get to God until I promised to confess and send that farmer a dollar. The farmer wrote back and said he was very glad I had gotten salvation, but that he could not accept the dollar and asked me to take it back. I do not want it, and wish you would take it.'"

Then Mr. Knapp said, "Now I know you people constituting the Cook County Holiness Association have experienced the blessing of holiness, but have you paid for the turkey?" I remembered how he pointed his finger at the congregation and with power said, "It is the turkey I am talking about." Then he would talk for another few minutes, ending with, "But what about the turkey?" Every time he said "turkey?" it seemed I could actually see that congregation settling down a little

further in the pews. I never pitied a congregation so much in my life I had another engagement and could not remain, so I never knew the result of that day's preaching, but I know what the results have been wherever I have told that story.

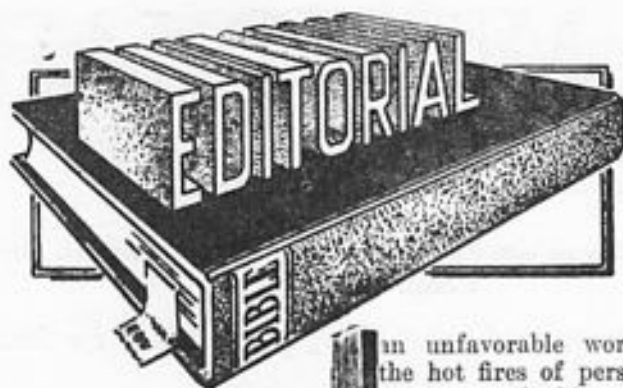
I went to D., N. C., where the average attendance was fourteen, and the offering for the pastor's support three dollars a week. He worked on the side to support his family. I told the turkey story, and God used it. At the close there was a splendid young southern woman came up, and in her broad, southern accent said to me, "I have a fourteen dollar turkey to pay for in the morning." I was afterward invited to her home, and she pointed to an electric chandelier. "That is the 'turkey'," she said. "I told the electrician I never ordered it, and he could take it out or leave it in, but he would never get a dollar from me. But that night the Lord said to me, 'You pay for that chandelier', and I could not get peace until I promised to do so." She was wonderfully blessed and worked at our altar services. She would say, "Brother, be sure and pay for that turkey. Don't forget." Oh, what blessing came to that city, and how happy the people were! Leaving there I went to W. S., where a letter followed me telling of the wonderful prayer meeting the next week. There were 60 people present, and each person prayed twice and testified twice, and years afterward I received a most urgent request to return, stating that the blessing that had come during my first visit was still apparent.

Once in the City of — at the close of the service, a young man came and confessed to having taken a large sum from his employers. Fortunately he had laid it up for a rainy day. He feared to confess and

restore the stolen money. He was a member of the church. What could he do? After a week or two of misery he determined to face his employers. He went to them, made confession and restitution, and was not only forgiven but continued in his position and is there to this day. In another city, however, another young man who was looking toward the ministry, indignantly resented the suggestion that he should restore a sum nearly twice as large as that stolen by the first young man referred to, because he had stolen it before his conversion (?) He declared that it was "under the blood" and that he did not consider that he owed it now. He had a strange idea of conversion. He reminds us of the man in N. . . . who, when reproved for his profanity, replied, "Why, do you consider me profane? You should have heard me before I was converted!" It is a remarkable coincidence that these young men were both engaged in the same business. The first one is an officer of the church of which he was then a member, and is going on with God. What will be the end of the second, is known only to God Himself.

At the close of another meeting, the pastor of the church — a brilliant and promising man and much beloved by his people — came to the writer and confessed to having shot a wild turkey out of season. When we told him that he must confess to the authorities and pay the fine, he objected on the ground that they would only spend the money for drink. We told him that they would have to answer to God for their deeds, but that his responsibility would cease when the money left his hand. Nothing further was said, but within a very few months he had left the ministry, and has never returned

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One of the tragic facts of history is that mistakes are so often repeated. On various occasions Jesus quoted the Old Testament prophets in their warnings to society of fatal mistakes about to be made. Jesus reapplied these warnings and pronouncements to His generation. The fact that they are inscribed forever in Holy Writ makes them applicable over and over again and to our day. We have the same warnings, the same pronouncements about the same mistakes. Instead of saying that history repeats itself it would seem more apt to say that the mistakes of history are repeated. This puts the responsibility not on an intangible something but rather where it belongs — on man himself.

The reason for the foregoing lies in humanity being what it is. It's dangerous to be human. Our humanity is prone to mistakes, even fatal ones. The Christian must look at his humanity as being dangerous and work to suppress it. Paul said, "I keep my body under." A death to self consummated with the baptism of the Holy Ghost can only be maintained by dying daily. Greater degrees of spirituality are attained only as humanity is pushed into the background. I repeat, the Christian must look at his humanity as being dangerous and work to suppress it.

The world takes just the opposite stand. It looks at spirituality as being dangerous and tries to suppress it. Every new effort of a deeply spiritual nature has been persecuted. The Early Church knew more than its share of stones, whips, prisons, and martyrs. The term "Christian" shows the low esteem in which the world held the believers. Remember that the world did not accept the Resurrection of Christ; to them he died a contemptuous and criminal death on a despised cross. To identify oneself with Him was foolishness to the world. The cold winds of

an unfavorable world have fanned the hot fires of persecution effecting every worthwhile spiritual movement. Various periods of history could be treated as the following excerpt does the year 926 A. D. in Denmark, "The king of the Danes, a cruel tyrant, excited another cruel persecution. His name was Worm, and whatever he did was gnawing and devouring."

The early Methodists were put in insane asylums. Farmers made an agreement to hire no one who went to hear a Methodist preacher. A gardener with fifty years' service to one family was expelled after attending Methodist meetings. Efforts were continually made to break up Wesley's congregation, from ringing bells and making all the distractions possible to driving an ox, a bull, or a herd of cows through the crowd. Charles Wesley said of his brother John that at one time the mob did him the infinite honor of crying, "Crucify him!" Ah, the cost of a new cause of spirituality. I repeat, the world looks at spirituality as being dangerous and works to suppress it.

In repeating the words of Isaiah, Jesus gives to us the two sides in Matthew 13:13-17. Here He refers to the human and the spiritual in terms of the blind and the seeing. He contrasts the phrases, "they . . . see not" and "their eyes they have closed" with "blessed are your eyes, for they see." There are two ways to look at every issue: the human standpoint and the spiritual viewpoint. Surely the human standpoint is blind. It will cause a man to be optimistic when he should be pessimistic when he should be optimistic. It will cause a man to say yes when he should say no and no when he should say yes. The spiritual viewpoint sees things as they really are.

The human standpoint maintains that things are getting better. This is preached from pulpits and taught in classrooms. It is the working principle of moderns. In order to main-

tain such a position one must make at least four assumptions. First, one must make the social assumption that revolution is healthy. When since the mid and late 1700's has there been as much talk of revolution? The present revolution has taken two forms — political and social. There are the draft card burners who would like to burn the constitution too. There is the anti-Establishment movement. Parents used to worry about their children dropping out of school, now they worry about them dropping out of society. We always knew that drips become drops if left hanging long enough. Now this has become dramatically demonstrated. Listless young people, disenchanted with life, robbed of absolutes and true values, left hanging in the midair of a purposeless existence have found a supposed escape — dropout. The drips have become drops.

Second, one must make the political assumption that socialism is progres-

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## Holiness Teachings

Compiled by A. C. Russell

Topic: Holiness and Prayer

Prayer is a puzzle to unbelievers, but a sweet privilege to us. A stranger will hesitate to approach a king, but the king's child will climb on the king's knee, and whisper in the king's ear, and ask all sorts of favors of the king; and get them, too, because he is his child. Now that is the secret of prayer.

When we have repented of sin, and given ourselves to God, and been born again, we are His dear children. We have a right to come to Him in prayer. The devil will try to hinder us, and if our faith is weak, we may doubt and hesitate; but God invites, He wants us to come, with all our cares.

Nothing that is of interest to us is too small to interest Him. Many people do not believe this, but it is true. They think God is interested only in big things; but the same God that made the flaming suns and mighty worlds, made the tiny insect, and fashioned the lenses of its little eye, and painted with brightest colors its dainty wing. He is interested in the little quite as much as in the great. Therefore we may bring everything to Him in prayer.

For many days there had been no rain in Ohio, the fields were parched and brown, and everything cried out for water. The people were anxious, and knew not what to do. One Sunday, before his sermon, Mr. Finney prayed for rain. One who heard that prayer reported it after twenty-three years, and said it was as fresh in his mind as though he had heard it but yesterday.

Finney told the Lord all about their great need, and among other things said, "We do not presume to dictate to Thee what is best for us, yet Thou dost invite us to come to Thee as children to a father, and tell Thee what we want. We want rain. Our pastures are dry. The cattle are lowing and wandering about in search of water. Even the little squirrels in the woods are suffering for the want of it. Unless Thou dost give us rain our cattle must die, for we shall have no hay for them for winter; and our harvest will come to naught. O Lord, send us rain, and send it now! Although to us there is no sign of it, it is an easy thing for Thee to do. Send it now, Lord, for Christ's sake! And the Lord sent it. Before the

service was half over the rain came in such torrents that the preacher's voice could not be heard; so with tears of wonder and joy and thanksgiving, they sang,

When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view I'm lost  
In wonder, love and praise.

Finney took God at His word, and dared to ask for what he wanted. He used to say, "Lord, I hope Thou dost not see that I can be denied."

Many people pray for things they want, but James tells us that they do not get them because they ask amiss, to consume them upon their lusts. They want things for worldly pleasure or profit, or for sinful, selfish purposes. James 4:3.

The secret of prevailing prayer is this; that we are so in love with Jesus, so at one with Him, that we do not want anything to use or spend in any way that would grieve Him. If I am in doubt about anything being for His glory, then I will ask Him to give it to me only if He sees it is best to do so.

Again, we must pray in faith. It is sad, it is heart-breaking, the way people doubt God, the cold, lifeless prayers they utter before Him! You would not want a friend to come to you for anything you had promised to give, with such faithless asking, would you? God is much more willing to give good things to us than we are to give good gifts to our children. And we should come with a lively faith that will not be denied. The promise is, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Bless the Lord!

Do you ask, "How can I get faith? I answer, through God's Word. Hunt up His promises, and go to God with them, and say with David, "Remember the word unto Thy servant upon which Thou hast caused me to hope. Ps. 119:49." That is what Finney did. He wanted rain, and he went to God with the promise, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."

But again, we must persevere in prayer. We must hold on to God, and not let go till the answer comes, or until God shows us why it does not come. Sometimes the answer to prayer comes at once. The first person I remember praying with after

God sanctified me, got the blessing at once.

One morning I prayed for a suit of clothes which I very much needed. A great peace came into my heart, and I got off my knees laughing, knowing that God had heard and answered my little request. How and when the suit was to come I did not know. After breakfast I went out, and when I returned a man was waiting for me to go to the tailor's and be measured for the best suit in his shop. I knew absolutely nothing about this when I prayed, but God did.

But sometimes the answer is delayed. At such times we must not fold our hands and idly conclude that it is not God's will, but instead, search our hearts to make sure the hinderance is not in us, and still continue to plead with God, and in due time the answer will come.

Hold on to God for the salvation and sanctification of your loved ones, and God will hear and answer you. Wrestle with Him, give Him no rest, remind Him every day of His promise and your burning desire, and He

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# CHURCH NEWS

## EVANGELISTS' SLATE

- Rev. Donald Hughes**  
614 Daytonia Ave.  
Fairborn, Ohio 45324
- Rev. and Mrs. Marlin Moore**  
Evangelist and Singers  
R. D. 1, Woodbury, Pa.
- Rev. and Mrs. William Tillis**  
Evangelist and singers with trailer  
Box 2, Beavertown, Pa. 17813
- Rev. Fred Watson**  
Box 41, Hartleton, Pa.  
Oct. 2 - Nov. 1—Rosebud, S. Dakota  
(Indian Reservation)  
Nov. 13-22—West Home, Pa. (FM)
- Rev. and Mrs. John White**  
Evangelist and singers with several  
instruments and trailer  
Box 6, Penns Creek, Pa.  
Oct. 14-25—Bermudian Bible  
Church  
Oct. 28-Nov. 8—Roaring Spring  
Pa. (G. M. C.)  
Nov. 12-22—Muncy, Ind.
- Mr. and Mrs. Paul Hausman**  
Song Evangelists  
921 E. Sycamore St.  
Allentown, Pa. 18103
- Mr. and Mrs. George Young**  
Song Evangelists  
Silver Creek Road  
Hellertown, Pa. 18055  
Nov. 11-22—Richfield, Pa. (E.M.)
- Rev. Edward A. Myers**  
R. D. 1, Avella, Pa. 15312
- Rev. and Mrs. Fred A. Wagner**  
Evangelist and singers with several  
instruments  
R. R. 2, Lexington, Ill. 61753  
Oct. 23 - Nov. 1—Clinton, Tenn.  
(Wes.)  
Nov. 5-15—Jamestown, Tenn.  
(Wes.)
- Rev. and Mrs. Orlow Webb**  
Evangelist and singer with trailer  
Box 261, Nevada, Ohio 44849

## CAMPUS HOLINESS CRUSADE October 27, 28, 29

Penn State University  
State College, Pa.

Time—7:30 p.m. Place—The Hub

Speaker  
Rev. H. E. Schmul, Salem, Ohio

Sponsors  
Penn State Overcomers

## New Church Opens At Salisbury, Md.



It was my fine and happy opportunity to be in Salisbury, Maryland July 9, 10, 11 and 12 for the purpose of being with the Salisbury folk in the opening of their new church. The Lord has blessed these folks with a fine new church, new for them, and we say "Praise the Lord" for the step forward that these dear hearts have taken. The church has hardwood flooring, color-stained windows, two Sunday school rooms, lavatories and a spacious and beautiful auditorium and pulpit area. It is as fine a church as we have. God came from the very first service and did bless. Seekers were seen and finders accord-

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## The Evangelistic Trail

Rev. and Mrs. John White report the help and blessing of God in their evangelistic efforts, a new way of living after twenty years in the pastorate. He asks "our many friends to remember us in prayer. There are many traveling problems and most churches are in need of a revival. God is able to meet the need of this age. Let's trust, believe and obey Him. To God be the glory, great things He has done. As we travel representing God, Bible Holiness, God's Missionary Church and our good school at Penns Creek, we need the Holy Spirit at all times."

## Recommendation

It is pleasant indeed to be able to recommend Mr. and Mrs. David Fuller to the Standard family. Brother Fuller is teaching at Penn View Bible Institute. They are also fine singers and he is a good preacher. They plan to take some revivals within driving distance of the school and weekend meetings in as many areas as possible. If your church is in need of an evangelist and singers please consider the Fullers. I am sure you will not regret that you called them for his ministry will help your church and their singing will inspire your hearts. If you are interested please write,

Mr. and Mrs. David Fuller  
Penn View Bible Institute  
Penns Creek, Penna.  
17862



## Superintendent's Message

by Rev. Paul Miller

While reading a book in a course in American Literature some years ago, "The Recreation of Brian Kent" by Harold Bell Wright, a truth was revealed to me and I would like to give it to you. It was a story about a man who had gone to the lowest depths in crime and sin. He tried to drown himself but was rescued by a party from Arkansas. Moving with them into the quiet peacefulness of the Ozark mountains he was restored to his original self and became a successful man.

It might be possible for one to have his thinking cleared under such circumstances and get a new prospective but this is not usually the case. This is, in fact, the cure being prescribed for the age-long ills of our day. It is believed that if we can change our location, get into a different environment or alter the circumstances we can build a new life. The truth of the whole matter is that it very seldom works. We can remove the individual from the ghetto but he usually makes a ghetto of his new environment. Dr. Leighton, in his book, "The Field of Philosophy," says, "The one grave danger of man is that he will become the victim of his environment and succumb to his surrounding. He should, instead, try to elevate the standard of living and make his surroundings better." p. 8 What he is trying to say is there is a nature in man to "fall in" with the crowd. There must be a work in man that will help him to improve in his present surroundings or he will be no different in another.

David recognized this inner nature and deals with the problem squarely. He felt the guilt of his double sin and saw the results on his life and his nation. The blood-guiltiness, the danger of apostasy and the loss of joy were keenly felt. He believed that the whole matter came from a far deeper source than just external and prayed, "Create in me a clean heart, O God." Too often we deal with the effect and not the cause. Horticulturalists tell us that when the leaves of a tree or plant wither and die the cause is usually in the root or the heart. The root is deceased but the leaves give first evidence. A perfect cure must be effect-

ed in the root of the tree. David could have quickly came down off the roof of his house but the same desire would be in his heart.

This differs from the thinking of the modern man. His prayer is, give me more luxury, change my environment, build me bigger houses, give me new automobiles or guarantee me a bigger income and crime and riot will decrease. Let us be careful lest we be possessed of the same worldly spirit and begin praying give us less hours, more income or a bigger church for this is indicative of an inner decrease. David knew what was wrong, went to the Divine Physician and received the perfect cure. He did not pray re-create my heart for this would simply reconstruct the old heart. What he wanted and received was not an environmental change or a mere outward change but a completely new heart.

A new heart will mean a new man. Listen to what Paul has to say. "Put off the old man with his deeds and put on the new man." To put off means to discard it or throw it away. This can only be done by receiving a new heart. Henry Smith said, "the old man must change with the new man; his worldly wisdom for spiritual wisdom, his carnal love for divine perfect love, his servile fear for a godly reverential fear, his impure thoughts for pure thoughts, his idol words for holy talk, his unsanctified motives, for herein lies much of our trouble, for sanctified motives, his selfish works for pure unselfish works, his fleshly desires for holy desires and his worldly attire for holy attire."

When the inner man is changed so will the outer man be changed. I am thoroughly convinced that the one great problem in both the world we see and the spiritual world is the heart of man. The visible illness is an indication of an inner ill; the moral decay, the political chaos and the general unrest are outward evidences of a heart disease.

This heart disease has also invaded the church. The worldliness, dissatisfaction with spiritual things, trend to materialism, the desire for pleasure and leisure and many more things indicate a sickness of soul. Love of ease, love of pleasure more than our love for God, pull for preeminence and power, desire to be somebody, and to gain possessions point to this inward disease. The song writer said,

"Brighten the corner where you are," but before we have our corner brightened we begin to push out into other corners. Jesus said, "if we are faithful over small things He will make us ruler over many."

A good look at ourself through the mirror of God's Word might reveal a serious condition that needs renewed. A renewed spirit, or outward condition, only comes about by a clean heart. We need to take an honest look at ourselves in this day of mass materialism and general decay lest we come up short at the judgment. A change of environment will not change our heart, it will take a humble attitude, a prayer for forgiveness and a new heart to make us a new man.

## Milesburg, Pa. Baptism Service

You should have been there! The folks came from all over the state — York, Altoona, Sunbury, Tyrone, Middleburg, Wallacetown, Rebersburg, and more. The churches represented were Methodist, Free Methodist, Wesleyan, and at least nine different God's Missionary Churches. What a time with shouts, praise and glory and the singing of old-fashioned songs. Both the applicants and some on the shore expressed the Glory of God and we are happy for the comments of the unsaved that were present. Brother and Sister Tom Weaver ministered to us in song and word and their ministry was deeply appreciated. In all 17 applicants responded to the call, some who had planned and some who did not. Most of them were recent converts, most of them in the last year and most of them were young folks, teenagers and this made the service doubly great. One husband-wife team were baptized together. Well, it was just a great day for the Milesburg folks and we thank the Lord for the Presence of His Holy Spirit and what has been accomplished for Jesus Sake. To God be all the Glory.

Life for some folks is to sow wild oats during the week then go to church on Sunday and pray for a crop failure.

# A PAGE FOR YOUTH

## Holiness And A Case Of Situation Ethics

by Mel-Thomas Rothwell

His dark eyes snapped and the tone of his voice matched the dagger-like glint in his eyes. "Don't expect me to rat. I wouldn't let my buddy down for anything," he said as he turned away with a final burst.

"If I knew that any information I gave would hurt my friend, I'd lie first, and I don't think that is wrong. In fact, it is an act of mercy," he explained, as the first sharp tones began to die.

"How about the ethics involved?" his professor asked. "You profess a firm belief in the way of holiness; you say you could accept no other way; yet you say you are willing to lie to help a buddy."

"Is ethics more important than my friend's feelings?" the other shot back. "Why should ethics be so helplessly tied to the holy? Is holiness an aid or a hindrance in real life? We can't separate our religion from the realistic world out there, can we? I believe our religion ought to fit our needs."

The professor looked at his protesting friend, and thoughtfully moved into a brief explanation of the not "helpless" but hopeful bond between holiness and ethics.

"There is more than a minor matter involved in the case you mentioned," he said. "I appreciate your sincerity in respect to your buddy's feelings. Of course, it is Christian to think of others and regard highly the impact anything we do or say may have on those with whom we deal. It is not, however, an individual's feelings alone in this case. There is a deeper, more fundamental principle here, and that is what makes the essential difference.

"It isn't true holiness to overlook, much less disregard, the needs of others.

"Rather, the more spiritual one becomes, the greater his thought of others will be in every respect. He will strive to avoid injury, hurt, or displeasure wherever and whenever

he can. It could be that this is what you mean when you say you would not 'rat', or let your buddy down for anything. Certainly holiness is not the domain of ratting or betrayal of friends. Judas is an example of the evil of betrayal.

"The point to be remembered here is this: Don't fail to befriend a friend, but don't fail him in befriending him. And, as I see it, that is exactly what your position would do. You are covering for him with a secondary value, while at the same time you are betraying him by obscuring the most basic truth.

"A lie is a lie, and as such a universal principle of truth and honor is violated. Colored words like 'ratting' must not hide issues of cleanliness and candor.

"Truth may be hard to bear. But who could deny its worth in the long run? What in the name of reason or friendship would lead anyone to believe that evil is not really evil if there is sufficient excuse? This is the very core of situational ethics: nothing is right or wrong, only thinking makes it so. Would you want men to trifle like that with all the other principles which underlie your life and happiness?

"There has got to be a stopping place in situational ethics somewhere, if we hope to save the day, and the place to stop it is before it begins. For once it is in motion, who can say where the tide will halt? It is for this reason, as well as others, that we must treat a lie — any lie — as a lie and not as a courteous gesture. The inevitable end of that road is disaster.

"Life is made up of countless instances and provocations which could, by your standard, make lying acceptable with the excuse that it does someone some good. But what about the many borderline cases, the social brinkmanship, which by the same method renders any man's word untrustworthy? Would you want to live in a society like that? Of course not!

"If we are going to live in a dependable society, then we must found it on unchanging principles, no matter what the consequences may

be under some circumstances. And there will be a rash of hard cases to resolve; in fact some of them will seem insoluble. Even then in the long run this loyalty to the most basic principles gives us the best society, don't you think?

"With this insight it is not difficult to understand the strict discipline which holiness places upon our lives. And it is not hard to see how important right is regardless of momentary or incidental setbacks. To sacrifice a broad principle on which the moral destiny of the world depends for a fleeting circumstance, no matter how plausible it may seem, is to commit social suicide. The sacrifice of holiness for the moment brings the loss of security for the ages. Holiness, on that account, is not a passing, kill-joy, too-rigid church dogma; it becomes, rather, the very foundation on which moral and spiritual stability and security rest."

A significant pause was soon broken as a soft light glowed in the eyes of the first speaker, who had caught the point. He said, "Well, I see it better now. As you say, it is really the long haul that counts in the end."—Herald of Holiness

## Attention

Many of you have received a renewal notice with either this issue or the September issue of the "Standard." Due to unfortunate circumstances, we had to come to some quick decisions concerning long overdue renewals. Please notice carefully the following:

1. If your renewal notice is dated before Jan. 1970, please disregard the stamped date. We will start you on a clear slate upon receipt of your renewal.

2. If your renewal notice has any date from Jan. 1970 to Aug. 1970, you are behind in your subscription. One dollar will renew your subscription for one year from the date stamped on your renewal notice.

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## Camp Meeting Echoes

Bro. Hughes

The reason a lot of people are not blessed is because they stopped short of the blessing.

There is something wrong when certain truths bother us.

Why don't we move in the direction we are afraid that the preacher will speak of?

The church is starving while surrounded by a host of do's and don'ts.

We are well-versed on how to live yet we are starving and dying.

Oh, that God would elevate our desires.

It is amazing what God would do for us if we would get honest.

We have little belief, little obeying, little doing, and little expecting.

Where there is no law, there is no liberty.

One indicator of our need is our spiritual lawlessness.

Behold the lack of control among us; we run slipshod over the checks of the Spirit.

The church is getting more loaded down with folk who are just too satisfied.

When folks are right with God there will be praying.

It is not what we don't know that is bothering us; it is our disobedience.

A person can get located if he wants to.

Forgiveness can't be figure out on a slide rule.

An unforgiving spirit causes cliques.

• • •

Bro. States

Why is it that we look on the very things that God does not want us to look on?

If continuity in sin is practiced, it is very possible that a very tragic story may come out of this congregation.

You cannot become a Christian by outward modesty or lining up.

We are like the silent majority when it comes to naming things.

To be wholly sanctified means every part of us sanctified.

It is more than being filled at an altar; we must be filled at all times.

Does the world really think that we want them?

If we really know Christ, His commands are not greivous.

Not having ability as others have is not to be an excuse for not witnessing.

An apostate is one who is off his spiritual rocker.

I don't want to be a notion preacher; I want a reason out of the Book.

• • •

Bro. French

This rising generation needs to see God.

We have social security and medicare, etc., and we don't need God. In the old camps we didn't have conveniences, we had God.

Elijah locked up the heavens and stuck the key in his pocket.

If people can get to see God, it will spoil them for all else.

Conscience is like the clock — when the lights go out, it is still ticking. Holiness stands good whether we go to the bottom or not.

When our feet press the turf of the beautiful city of God, we will thank Him for all the stringent measures He used to get us there.

When Jesus comes, people will not rise as congregations but one by one.

## When You Change Pastors

by D. L. Reynolds

Much has been said about the "do's and don'ts for pastors" when they change pastorates. This is good and needful. However, there has been less said about the responsibility of laymen at this vital time in the life of the church. That, too, is important. There are several important things to remember when you change pastors which will help the church, the former pastor, and the incoming pastor.

Watch your comparisons. There is a natural tendency to compare your new pastor with your former pastor, but be careful how you express your comparisons. Remember you are most likely prejudiced, and a few months or a year may change your opinion greatly. What you may have said, however, cannot be changed as easily. Keep a positive attitude of appreciation toward the new man and his family. Look for his good points. He may be strong where your former pastor was weak.

Don't worry your new pastor by frequently talking about your former pastor. If you talk about his bad points and criticize him, the new pastor will know what to expect when he is gone. If you talk too much about how good your former pastor was, you may make your present pastor feel that you are unloyal to him and his program.

Give your new pastor your support. Give him your moral support, give him your financial support, and give him the support of your presence in every service. A pastoral change may be difficult for a church, but no one else is affected quite so much by such a change as the pastor himself. He has to pull up his family roots, move his belongings across the country, and try to fit into a new situation. There is extra strain and extra expense that only those who have done it know. Help make it as easy as you can.

Your full financial support goes to your new pastor. Don't send your tithes and offerings off to the former pastor. If you have been good to him while he was with you, that is enough. If not, it is too late to start when he is gone.

Let your pastor be your pastor. Pastoring is more than just preaching. The pastor is to be a shepherd of Christ's flock. There is counseling, a sharing of your joys and sorrows, and the bearing of your burdens. Give your pastor the opportunity to make full proof of his ministry among you. Go to him for counsel and advice. It may seem a little easier to talk to the former pastor, you know him better, but avoid running off to him with your problems. He has his own, and, besides, your new shepherd wants to share these with you. He wants to share your joy and sorrows, to marry those who fall in love, and bury those who die. Don't expect your former pastor to come back and take over these duties. Certainly with the consent of the present pastor it is all right for the former pastor to come back and have a part in funerals and weddings if requested, but never leave the pastor out or ask him just to step aside. These occasions are often golden opportunities to reach new people for the church and friends for the pastor. Don't rob him of this opportunity.

Pledge your new pastor your cooperation. Plan to work with him.

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# Missionary Message

## Letter From The Shueys

Dear Friends:

Christian greetings from Miami with bits of missionary news from here. We thank the Lord for traveling mercies. We arrived home here on Friday eve August 14th. Our little grandson and his mother Jean followed us in another car. Little John who is a little more than 7 months stood the long trip quite well. It is very hot here. The temperature of the thermometer out front now registers 112 degrees at 3:30 in the afternoon.

We want to thank all of you in Ohio and Pennsylvania for your kindness and hospitality you showed us. We enjoyed visiting the churches and Campmeetings, and to see our children and loved ones once again. What does it mean to be a missionary? It means a separation because you fulfilled the command "Go Ye." A separation from loved ones and sometimes from a beautiful home. God said "He that loveth father or mother more than me is not worthy of me and he that loveth daughter or son more than me is not worthy of me." The reward of being a missionary is seeing lost souls come to the saving knowledge of the Lord Jesus Christ. The Cubans have been telling us that they are glad to see us again. When we arrived in Miami returning from our trip one of the Cuban ladies who was with us said "We are now in Cuba." She liked Pennsylvania very much and felt the change. We will say again this is a foreign missionary work on home soil, the Island of Cuba or part of it has come to us.

We took Bonnie Cleaver to the airport and she flew back to Pennsylvania her home state. The Cubans enjoyed her ministry, one said she was a God-send to us. She assisted in the work here six weeks during our absence. Miss Shaner was faithful too also Lydia and Harry Buckwalter did a fine job as caretakers. God bless them!

The Cuban man who drove the bus during our absence has now moved about 25 or more miles from here. Pray that the Lord will send us workers at once. We need a bus driver and Sunday School teacher. GOD IS CALLING! WHERE ARE YOU? There are many Cubans here who never heard the true gospel story. There are some who go to the altar saying I am willing to go but never do anything about it. Wouldn't you like to answer the call? If God is calling and you fail to answer and obey souls will go to everlasting perdition because of you. Count the cost, be certain God has called and is leading you and ask the Lord what He would have you to do. Let us hear from you soon and pray for us.

Your missionaries

Carl & Ernestine Shuey

## The Harvest

by Earl Adams

October is a month of harvest in many parts of the U. S. A. A time when "The golden rod is yellow and the corn is turning brown." One looks back over the long days of summer and wonders why we haven't been able to accomplish more and if we might not have had a greater harvest, had some things been different.

Jeremiah said, "We looked for peace, but no good came; and for a time of health and behold trouble." Jer. 8:15. The Lord asked, "Why have they provoked me to anger with their graven images, and their strange vanities?" Jer. 8:19. Jeremiah cries out in a soul burden, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

Jeremiah was speaking of his people Israel Oh, the cry of anguish of a soul who realizes the end is drawing near and they are not saved. There was a lady in Brazil about a

year ago whom the missionary had dealt with, trying to bring the light of the gospel to her poor, darkened soul. O, the darkness of heathenism. I am sure this lady had attended the services and the missionary had prayed for and with her. But she was so ignorant of the way of salvation, she never got through to God. The missionary was called to her home as she was soon to meet God. Her harvest had passed, her summer had ended, and she was not saved. What is her testimony? It was night and the lamp had been lit. She cried, "Bring the light a little closer, it's so dark," and she died with this cry on her lips. "Bring the light a little closer, it's so dark."

Israel was in a terrible state of affairs when Jeremiah cried, "The harvest is past, the summer is ended, and we are not saved." I wonder how many in America today can read those words he cried to God and feel they have done all they could have done this summer for the Kingdom. Have we attended to the fields that are already ripened or have we let them just grow at random? Have we truly labored in His vineyard? Are there yet souls unreached or have we had a bountiful harvest? I fear there are many who have died crying, "Bring the light a little closer, it's so dark," while many have been enjoying a luxurious vacation with no fear or burden of soul for the lost.

As I see the multitudes milling about in the cities and running to and fro on the highways, I wonder what it will take to awaken America. Our nation is in the same condition Israel was in Jeremiah's day. Sin and ungodliness everywhere, wickedness in high places, church and state. There seems to be so few who have a vision as Jeremiah had, so few supporting missionary work around the world.

May we reap the harvest while we have time, night is drawing close on us. Pray Ye for laborers for His harvest.



## Bible College

(Continued from Page 11)

Bible college is to be sure that the Christian armor of the worker is well tested and ready for use before he stands on a lonely battlefield.

Another charge is that most Bible colleges are small and therefore have limited educational facilities. It is true that most Bible colleges have enrollments of a few hundred instead of the larger enrollments of the general education colleges. Larger enrollments do mean more money for faculty salaries and facilities. Smallness in itself is no virtue. On the other hand, neither is largeness. However, there is a reason for the limited size of such schools.

Since Bible colleges have a specialized purpose, their appeal is to a limited number of students, those who feel a call to Christian service and desire to seek training in this kind of atmosphere. Many Bible colleges in their desire to increase the size of their student bodies have broadened their offerings of courses and have moved away from their specialized purpose.

A Bible college needs strong support from the people of its constituency if it is to fulfill its purpose. It is serving God's cause through the Church and therefore has limited appeal to foundations and industry for support.

God has blessed the efforts of the Bible colleges. In the light of the great need of training Christian workers, let us use every means to provide laborers for Christ's kingdom. Let us have the mind of Christ who, "when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matthew 9:36-38).

Let every dawn of morning be to you as the beginning of life, and every setting sun, as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourself.

—Ruskin

## His Witness

by Rena Knight

My ear! What happened to my ear?  
'Twas severed clean; I could not hear!  
You see my robe is covered o'er  
With blood; and I could feel it pour.  
And yet that ear is back again;  
No scar where it was gone! No pain!  
The high Priest says He is a fraud;  
But I say He's the Son of God!

My hand! My withered, useless hand!  
'Tis whole again by His command!  
Long years it hung here by my side;  
To use it, oh, so oft I tried.  
His words had power to make me well;  
How this is so you cannot tell.  
You say this Jesus is a fraud;  
But I say He's the Son of God!

My son! My own beloved son!  
He lives again! My life's not done!  
Alone and overwhelmed with fear,  
In grief, I walked behind her bier;  
When this Man, right before my eyes,  
Stepped us and said, "Young Man  
... Arise!"

Now, you may say He is a fraud;  
But I say He's the Son of God!

And on they come—a cloud of them—  
With eyes restored, and straightened limb;

The palsied, and the lepers, too,  
Who felt His touch and were made new;

With those who ate the fish and bread  
When multitudes by Him were fed.  
The dears said He was a fraud;  
But demons cried, "The Son of God!"

## Change Pastors

(Continued from Page 7)

If you worked for your former pastor, do the same for the new. If you didn't work as you should have for the former man, start now to cooperate with the new pastor. Let him know that you are willing to do all that you can to promote the kingdom. Be willing to adjust to his program. There will be some new ideas and some new ways; give them a fair try. Don't stand off with a "wait-and-see attitude" or a defeatist position that all is going to the "dogs" because your other pastor left. God has more than one man! He had a Joshua ready to follow Moses. You may be losing a wonderful pastor, but did you ever stop to think that most likely there are those in the

church from which your new pastor comes who feel they had the best pastor in the world and regret his leaving.

Don't expect miracles. A change of pastors may be good for a church and it sometimes solves some problems, but a change of pastors is not the answer to all the problems in your church. The coming of a new man will not in itself make the church more spiritual. You as laymen hold the key. The church is not likely to just boom out into great gains just because a new man comes on the charge. It takes work, cooperation, and prayer by all to make lasting gains. No, a pastoral change is not a "solve-it-all package."

There are adjustments in every pastoral change for both pastor and people. Do all you can to make the transition as smooth and as pleasant as possible.

## Fragments By Frey

Some people go through life just standing at the complaint counter.

If you would succeed, work your tongue little, your hands much, your brains most.

Too many of us are like wheelbarrows; useful only when pushed, and easily upset.

If there were more praise offered for prayers answered, there would be more prayers answered for which to offer praise.

An old man who had lived a long life of fellowship with and service for his Lord was asked, "You are on the shady side of seventy, I suppose?" "No," he replied, "I am on the sunny side, for I am on the side nearest glory."

Jesus came to save the LOST, the LAST and the LEAST.

## THE TRUTH THEN IS GOLDEN

Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs; is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. — Moffat's Translation of I Corinthians 13:4-8

## Holiness Teachings

(Continued from Page 3)

must hear and answer you.

A young man prayed for a friend for thirteen months, and finally died without seeing him saved. But God was faithful and remembered the prayers of His child, and in due time that friend was converted, and became a martyr for Christ in Africa.

Finally, we should mingle thanks with our prayers, even before we see the answer. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God," wrote Paul. Phil. 4:6.

A mother got gloriously sanctified, at an Army penitent for, and then began to pray in faith for the conversion of her daughter. For some time she prayed, but one day she said "I am not going to pray for this any longer, but I am going to Thank Thee for the salvation of my child." Within a week the girl was saved, and is now an Officer.

Holy people are in vital union and partnership with God, and their prayers inspired by the Holy Spirit move all Heaven in their belief. Then the only reason why they accomplish so little is because they ask so little, and with such feeble faith. "Men ought always to pray, and not to faint," said Jesus. Will you, my Comrade, give yourself up to a life of glad, persevering, believing prayer? If so, you shall be one of God's princes on earth.

Behold the throne of grace!

The promise calls her near;

There Jesus shows a smiling face,

And waits to answer prayer.

My soul! ask what thou wilt!

Thou canst not be too bold;

Since His own Blood for thee He spilt,

What else can He withhold?

—S. L. Brengle

## Salisbury, Md.

(Continued from Page 4)

ing to His will, especially the last night. The warmth of these Salisbury folks is something that shall always be appreciated and we pray God's best for them. Great things are in store for them. I want to thank them for the opportunity to be there. We also thank the Lord for His presence from the beginning to the end. Salisbury, we pray that God will lead and grant you tremendous times of victory.

—Rev. Herman Noll

## Editorial

(Continued from Page 2)

sive. Back in 1918, Oswald Spengler wrote a book based on the thesis that the more collectivized or socialized a society becomes, the sooner its death. Khrushchev said that history is on the side of communism but exactly the opposite is true. To illustrate, just think of the rugged pioneers who settled this country. Individualists that they were, they needed and wanted as little government as possible. As the new land became more settled, as population grew, as industry and commerce grew, as our society grew older, more and more government crept in. These things have brought about the imposition of government to an extent which constitutes the beginnings of collectivism.

A third assumption is in the moral realm. One must assume that morally, freedom is beautiful. The words "moral freedom" in our society mean "a license for immorality." Perhaps the word permissiveness would be more appropriate than freedom. This permissiveness allows for promiscuous sex. The word promiscuous means not restricted to one partner. This is what they used to call adultery. Brother Don Hughes has categorized adultery and I take the liberty of quoting him: the look of adultery, the act of adultery, and the state of adultery. Present day permissiveness also allows for premarital sex. Those who committed this sin were onetime ashamed and embarrassed but now the price. This permissiveness allows for perverted sex. The word pervert means to misuse, misdirect, or corrupt. Why mention these things here? Because someone needs to tell the right side of the story.

A fourth assumption is religious. In this area one must assume that apostasy is desirable. God has no catalogue of classifications like a Zip Code book as to degrees of toleration, compromise, apathy, and apostasy. We're either alive or dead, on fire or cold. There is no middle ground. Either we've left the world or we're of the world. Those who are not exactly worldly but not truly Christ-like will never make it. The general church world has turned the emphasis from salvation to culture, from the redemption of souls to the redemption of the social order. Instead of instilling a sense of eternity, it is trying to involve people in the here

and now.

There are people who have actually made these assumptions. They accept as truth that revolution is healthy, that socialism is progressive, that permissiveness is beautiful, and that apostasy (though not called by that name) is desirable. There can be only one explanation for such mentality — men are blind.

I have spent much space on the human standpoint but I believe that I can sum up the spiritual viewpoint rather quickly. In contrast to the human which says that things are getting better, the Scripture says that things will get worse. "Wicked men and seducers shall wax worse and worse." "Wars and rumors of wars." "A falling away." Having presented the spiritual thesis that things will get worse, let us follow the same outline as followed for the human standpoint. I believe that the future of each area can be adequately described by one word. The future of the social order as we know it from all evidence is decay. The future of politics is a dictatorship climaxed with the anti-Christ. The moral future is marred by further degeneration. If you would like a smaller word you may substitute dirt for degeneration. The future of religion is a final downfall. The beginnings of decay, dictatorship, dirt, and downfall are already in evidence. It is the seeing who realize these things. It is a time for the saints to look up. I hope to be gone before things go to the bottom.

## Turkey Story

(Continued from Page 1)

to it. The telling of the turkey story in a church recently resulted in the discovery of much sin. At the close of the meeting the officers compared notes. One acknowledged having shot a deer out of season, other minor offenses, but none had the slightest intention of making restitution. The pastor told the writer that he had been invited to hold the meeting as a sort of last resort; and that if it did not result in repentance, the relations between pastor and people would terminate. There was no repentance, and the pastor left. But wherever the message has been heeded great blessing has followed, both to individuals and to churches.

## Penns View

### Why A Bible College?

by H. John Blann

The question is often asked, "Do not Christian liberal arts colleges do the same work as Bible colleges?" A certain amount of overlapping does exist but there is a difference.

The Manual of the Accrediting Association of Bible Colleges gives the following definition of a Bible college: "Bible college education is education of a college level whose distinctive function is to prepare students for Christian ministries or church vocations through a program of biblical, general, and professional studies."

Within this broad definition come several specific programs. Bible colleges range from two to five years of instruction in the various Christian ministries.

The strongest distinctive lies in the basic purpose of the Bible college program. This may be illustrated in the following manner. My wife and I often buy fresh produce from the fruit and vegetable market. We find that we can get the produce we want and often the prices are somewhat more reasonable than at the supermarket. The open market does carry a few items other than fresh produce for the convenience of the customers but this is not their main line. It would be unfortunate if we should spend all our food budget at the market and then realize that we didn't want fresh vegetables that week but needed meat, cereal, etc. This would be no fault of the open-air market.

The Bible college sets forth its specialized purpose — training students for the Christian ministries. Students who wish to branch out into other related fields of Christian service should seek colleges which can give them this specialized training.

The motivating principles which have stimulated the Bible college movement are found in the Great Commission: "Go ye into all the world, and preach the gospel to every creature." The principles can be summed up as follows:

1. The universal need.
2. The efficacy of the gospel.

3. The imperative on every follower of Christ to share the good news.

The sharing of the good news is a tremendous task and requires a diversity of workers. Every person has a responsibility, but God has called some as full-time ministers of the gospel. An important part of the

task is the training of these that God has called for this specialized service. To this task Bible colleges are dedicated.

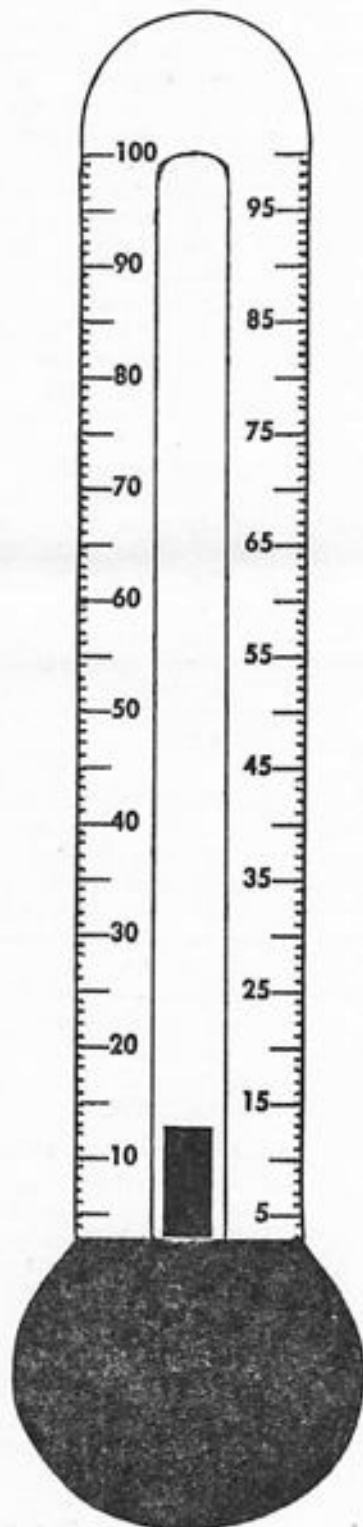
This purpose gives the Bible colleges a significant distinctive. The curriculum is prepared with this end in view. Each course is examined in the light of the aid it will give the prospective Christian worker in fulfilling his task. Faculty members are recruited with this end in view. It is not only important that the teacher is well prepared academically, but does he have the necessary background so that he can relate the material which he is teaching to the total task of the school? Classes are taught with this perspective. How can this subject material help the student become the "man of God" who is "thoroughly furnished unto all good works?" (Timothy 3:17)

It is for the fulfillment of this purpose that Christian service opportunities are provided through the cooperation of the local churches. Not only does the student learn from the teachers in the classroom, but he has a chance to learn from experience in teaching Sunday school classes, leading song services, preaching messages and in providing special music as his abilities warrant.

Another important part of this distinctive is in the extracurricular and social atmosphere which is part of the Bible college. The students in a Bible college are not all mature saints, but for the most part they are youth with a common purpose, that of training for Christian service. They have come to school in faith, believing that God has called them into His service. The spirit of common dedication to such a cause can be the means of strengthening the call and commitment which brought them together.

Some arguments against the Bible college need to be mentioned at this point and considered. Bible colleges so protect their students that they do not know how the rest of the world lives. In his day of mass communication such a sheltering would be almost impossible even if a school would desire to do so. Certainly students who work their way through school rubbing shoulders with the members of society in general are exposed to the conditions which they will face when they take up responsibilities in the Lord's harvest. The purpose of the administration of a

(Continued on Page 9)



## Littleness

by Rev. Ethel MacFadgen

"When thou wast little in thine own sight . . ." I Samuel 15:17.

We are only to abound in spiritual things as we stay broken. When we know how to do it, God has left us.

In that great Welch revival, a man stood up when God was moving by the power of the Spirit and said, "What is your secret?" Roberts jumped to his feet and said, "We don't have any secret; this is God!" Let us forget that 'big shot' business. If we were doing it, it would go — that big idea of ourselves. Everyone doesn't have grace to stay behind the scene. One fellow said, "If you don't give me a bigger job, I won't take any."

Samuel said, "On whom is all the desire of Israel? Is it not on thee . . ." Don't we feel wonderful when folk carry us around and praise us: Carnality lays just as grand and performs like it is holy and its attitude is just delightful. But how different when the winds or adversity blow and folk don't even know we're living. That's really the only time we know if we have anything or not. Many times the message won't reach us, so God allows something to happen to show us just where we stand.

He made his confession when Samuel said that he was the talk of the whole country. "We're the smallest of the tribe, in my family, I'm the least." This wasn't put on; it wasn't hypocrisy. This was genuine. Wouldn't it be wonderful if we felt that way in our church? I'm the least in the church. It wasn't that he wasn't capable, that he was stupid, that he didn't understand, but his spirit — his spirit was broken.

On the day of Saul's inauguration, he could not be found. If it were us, we would all be in line, standing up there and waving our hand — "Here I am, don't forget me." But Saul was hidden behind the stuff. All the trouble we have in our churches — people are hardly out of the shell before we have to give them a job. If we don't give them a job to keep them in the church, they will go out to another church and we are afraid we won't have a following.

We have a lot of committees, organizations; they're sickening. Have to put them up to sing whether they

can sing or not. No wonder we didn't see divine manifestations of the Holy Ghost. Saul had been promoted by man and God to such a high honor and felt so incapable, so unworthy, so unable for the task. Oh, if God could give us that! A lot of boys would jump to the job and say, "My this is just what I've been waiting for. They've put me in as Superintendent or Assistant or pushed me up or pushing me on and I'm getting places." You remember Samuel was waiting in line for David and all those boys were there waiting for jobs while David was out tending sheep. There was one fellow who stood there and something came over Samuel, (now this is the human part of it) and he said, "Surely this must be the man." God help us that in our Council meetings or board meetings, we have prayer and lay on our face to get the man whom God picks out. This personality business and this neighborly business and choosing because they are friends or they are relatives or they would be an asset materially and physically to the church or they would draw in others — they're not the ones who draw in — it is the Holy Ghost. The Spirit, speaking on the day of Pentecost, never gave John or Peter any credit for revival. They were the instruments, dedicated and consecrated, but it was the Holy Spirit. It says the Lord added to the church such as would be saved. John didn't add the souls, neither did Peter. We must be careful not to exalt the instrument or the vessel. We need to honor the Holy Ghost. We do appreciate dedicated and Godly men but it is by the Spirit. We try to use the Holy Ghost instead of allowing Him to use us. If it doesn't go, we'll make it go for embarrassment sake. Saul felt it was God's work; it was God's people. I'm not sufficient for these things. These are eternal things; these are heavenly things.

In our first love we had humility. It was so much better than just knowing how with no anointing. Moses' face shone but he didn't know it. The glory will keep us broken. Saul lost that which made him great.

Turn to II Corinthians 26. "As long as Uzziah sought the Lord, God made him to prosper. And his name spread far abroad; for he was marvelously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction . . . and he went into the temple of the

Lord to burn incense . . . and leprosy rose up in his forehead . . . for he was cut off from the house of the Lord." How many of our people are still in the church but are cut off! They never brought God on the meeting in the last 10 years. There are preachers who have never had a manifestation in the last year. They have the mental attitude; they have the intellect; they have the ability; they can get along without the anointing. Words — words — words and it doesn't save the lost and it doesn't bring revival and it doesn't sanctify the believer. He was marvelously helped till he was strong. "I don't have to pray for help; I know just how to do it; I'm in a hurry; I don't have time to pray." Then you have got too much business. Moses said that we'll not go up, except you go with us — we're just not moving. And God said, "My presence shall go with thee, and I will give thee rest." That's our credential — the presence of God. He was cut off. Notice — these pastors never left off being active in God's work. In fact, they went further by doing things they shouldn't have done. That's where we are deceived. We cover up, we push our way through. If I don't have God, I build my church without Him. If we don't have manifestation, we live without it.

Solomon said, "I am but a little child: I know not how to go out or come in." Wouldn't it be wonderful to stay that way in the church?

Moses said, "I stammer, I can't preach; I'm not able." God said, "You're the man I want."

Paul said, "I'm the least to be called an apostle." Let's exalt the Christ not the vessel, not the instrument. Touch not the glory. I ask myself, do I feel as little as I felt when God saved me — do I have that quality of littleness in my life? I want to be just a channel through whom the Spirit may be able to operate.

—Pilgrim News

### WARNING!

Following are the names of seven mischievous Misses who are responsible for most of our troubles: Miss Information, Miss Quotation, Miss Representation, Miss Interpretation, Miss Construction, Miss Conception, Miss Understanding. BEWARE — Don't listen to them.