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



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The Image of God in Man

By Joshua Stauffer, professor
Owosso College

God formed the body of man from the dust of the earth. Through the divine inbreathing, man was constituted a living soul. This, however, means vastly more than the mere filling of his lungs with air. This inbreathing constituted him a spirit—a self-conscious, self-determining being. The breath of life included natural or physical life, and also spiritual and eternal life. This connected man with the earth and also with heaven.

The Human Visible Likeness of the Divine Invisible God

This Triune God has said, "Let us make man in our image, after our likeness."

All scholars agree that the image and likeness of God expresses more than the physical form of man. Deity does not possess a material body, but is purely spirit; however we read that man was "fearfully and wonderfully made" (Ps. 139:14). The word refers to his physical being. Man's physical form was patterned after an original and heavenly pattern (Ezek. 1:26); thus when

in the incarnation, Christ took on a human nature and body (John 1:14; Gal. 4:4; Heb. 2:14), his physical form (being that of man-made after the divine pattern) was likewise patterned after the divine pattern. This is not to be interpreted, however, that the image of God consists in a bodily resemblance to the Creator. Man's physical body is merely the covering for his spirit, but man being made in the image of God—as God made him—was thus qualified to have dominion over the lower creatures, to rule over the earth, and to hold communion with his Creator.

The Moral Nature of Man

Since God made man in his image—and God is holy—his nature was also conformed to God. This image of God in Adam was twofold, namely: the moral image or holiness; and the natural image or personality. The moral image includes holiness, righteousness, and wisdom. These were dependent upon the will, and were lost in the fall. The natural image included spirituality, immortality,

and knowledge. These were retained by man in his fall. Every human being possesses a spirit, is immortal, and has the power of, or capacity for, knowing.

The Compound Being of Man

God is a plural God, but not three Gods. The Persons of the Godhead should never be confounded. There is a oneness of the Father, Son, and Holy Spirit in essence, in nature, in attributes, and in purpose. In this sense He is One in Three. In operation and personalities, He is Three in One. There is only one essence in the Godhead, for God is purely Spirit. Man is a compound being, composed of body, soul, and spirit. The mortal body is composed of the material substance of the earth; the soul (psyche, Gr., anima, L.), sometimes designated as the animal soul which animates the body, and contains the passions, desires, and natural appetites (I Thess. 5:23); the immortal spirit which is devoid of material qualities and continues to exist in a conscious state forever in whatever place it is fitted for, either in heaven or hell. It is through the spirit that man is receptive to the Holy Spirit and has communion with God.

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A GUEST EDITOR WRITES

Editor's Note: We think the following article, "THE FOOL HATH SAID," so well-written that we reprint it for your consideration, feeling it to be a message of the times.

"The Fool Hath Said"

Today I was in Stockton. I understood that Mrs. Murray was in town too. But I did not bother to look her up.

I refer to Stockton, Kansas, and to Mrs. Madalyn Murray, the atheist, who contended successfully before the U. S. Supreme Court that recitation of the Lord's prayer and reading verses from the Bible in public schools is unconstitutional. She is in the Stockton area to look over the 80 acres of farm land given her for the establishment of an atheist colony in this northwestern section of Kansas. Mrs. Murray and some of her supporters have formed a corporation called "Other Americans, Inc.," and their plans call for a university, a large library, a printing plant, a radio station, auditorium for seminars, and a home for aged atheists.

This 44-year-old divorcee has met with considerable opposition from the citizenry out here. And although she plans to go forward with her project, her large front-page picture in the press today made it appear that she was not a little distressed as she and her mother sought respite from her worries and from August's heat over their beers in Irene's Long Branch Bar at Speed, Kansas.

SEEING AND THINKING of all this, I am alternately indignant and piteous. Indignant because un-

belief has made such a conspicuous success, and now flaunts itself in this the very center of our nation. Piteous and concerned, because I know that the people who deny God—either theoretically or practically—cannot but be inwardly harassed by feelings of futility and fear regarding the significance of their own lives.

Deprived of a personal God, life for them can be but an enigma, begun without an author, pursued without purpose, and ending without hope. They can know nothing of the assurance, the poise of spirit, the actual joy which comes with trust in God.

The Bible reminds us of a truth proved by history over and over again—that those who deny God are unwise, even foolish. It pointedly states: "The fool hath said in his heart, There is no God" (Psa. 14:1).

Not only is it folly to deny God—either by a creed of negation or by a practical denial or neglect of His working in the world—but such an attitude opens the door to all kinds of destructive evil. The verse just cited says as much, for the word translated "fool" might also be rendered a "wicked or vile person." An earlier Psalm emphasizes this. It declares: "The wicked boasteth of his heart's desire, and the covetous renounceth, yea contemneth Jehovah. The wicked, in the pride of his countenance saith, He will not require it. All his thoughts are, There is no God" (Psa. 1:3, 4 ASV).

Writing of how unbelief encourages evil, J. Balguy remarks, "Were there no awe of a supreme

Being, no terrors of a future judgment to restrain us, what government on earth would be able to maintain itself, or find protection

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Evangelism in the Sunday School

by J. C. McPheeters

The greatest evangelistic medium of the church is the Sunday School. It is estimated that eighty-five per cent of new converts and church members come from the Sunday School. Many lost people have been enrolled in the Sunday School, which proved to be a first step toward becoming a Christian.

Dwight L. Moody, world-famed evangelist, received his preliminary training in evangelism as a Sunday School teacher. He later became head of the world's largest Sunday School in Chicago.

Evangelism

Evangelism has proven to be a dominant factor in the growth of the Sunday School. J. N. Barnette in his book, *The Place of the Sunday School in Evangelism*, says: "Where evangelism has been the heart of the message and work of Sunday Schools, church buildings have been crowded, people have been baptized, and money has been given. Through the years Sunday Schools that have been positively evangelistic have kept on going. Sunday Schools grow fastest when the fires of evangelism burn the hottest.

"Winning the lost is not secondary; it is paramount! Soul winning should never be pushed to one side; it should be kept in the center. The most vital task of the Sunday School workers is to teach the gospel of Christ to every available person."

When evangelism is neglected by the church and the Sunday School, decline will take place.

Bishop Kenneth W. Copeland points out that the Board of Education of The Methodist Church in a recent pronouncement proclaims that education which does not culminate in evangelism is not Christian education.

Biblical emphasis, along with evangelism, is a major contributing factor to the growth and success of the Sunday School. One of the present encouraging signs in the Sunday School is a shift in emphasis of life-related problem-solving to more Biblical content.

It has often been stated that the church of the first century was

power conscious while the church of the twentieth century has become problem conscious. The Bible directs men to the source of power by which problems are swallowed and disappear in dynamic spiritual life. The Bible leads to the new birth—a new life in Christ. Education and culture can make attractive men, but they cannot make good men. Only Christ can make good men.

Dr. George W. Truett said: "All the ethical culturists in the world could not with their dainty gospels produce one life like that of Carey or Judson or Livingstone in an eternity of years."

The Sunday School Teacher

The Sunday School Teacher ranks next to the minister in the sphere of possible influence. Like the minister, the Sunday School teacher needs training and preparation. An encouraging trend has been the strengthening of the leadership training program for Sunday School teachers.

An efficient Sunday School teacher, with evangelism as the main goal and purpose of teaching, is a gem of the first magnitude. The mantle of faith of such teachers fall upon their pupils. The pupils led to Christ by such teachers rise up and call their teachers blessed.

Our Lord no doubt had such teachers in mind, along with ministers and missionaries, when He said: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest" (Luke 10:2).



I dare not idle stand,
While over all the land
Poor wand'ring souls need humble
help like mine;
Brighter than the brightest gem
In a monarch's diadem,
Each soul a star in Jesus' crown
may shine.

"Never More Than a Heart-beat Away"

By JAMES S. McGOWAN

Though it happens thousands of times every hour of every day, and though you are exposed to it more than most people, you can never really say you get "used to it" — death, that is. Every instance is its own individual instance. It is of no comfort to say to those directly concerned that "it happens to all of us, sooner or later."

The hospital room was high above the city streets. I had walked over to the window in an effort to gain a perspective that would enable me to minister with meaning to those dear people huddled about the bedside of a comparatively young father. I watched the rain pounding against the window, forming little rivulets merging endlessly with one another. O God, what do you say to very real people who are very much affected by this very real "individual instance"?

The doctor and the nurse had now replaced the family by the bedside. Over by the rain-drenched window the fine young wife and her three wonderful children stood by my side. No one doubted God, of this I was sure. Still I felt their searching eyes probing deeply into my very spirit for some word that would split the blackness of the moment and at least open a ray of light toward which they would move. In my own mind the eternal debate raged — is this the moment for understanding sympathy, silently expressed, or to frame with careful delicacy the pain of the moment with words of our great faith?

I looked from one to the other, and felt something of their cross. I told myself, and quite correctly, that they would bear their cross in such fashion as to honor their faith. It was that kind of family.

Yet, it still pressed in on me that somehow, some charmed word or action ought to be forthcoming to point them toward the ray of light in the darkness of the moment. It didn't matter to me how it came — whether in the spoken word, or in meditative silence — just so it arrived.

I put my arm about their youngest, a lad of twelve. This was the right action, as confirmed by what was asked by this perceptive young boy. In soft tones of a voice that had not yet evidenced the inevitable change, he said, "Yesterday Daddy said he would never be more than a heart-beat away from us, and that God wouldn't even be that far. What did he mean?"

Ah, that was it — the darkness had been split. He, who in that hour had stepped into the great brightness, had said the word that would bring meaning, comfort and hope to his family. Using his words, I was able, with the help of God, to steady this fine family in the hour of their trial.



THE WORK OF HOME MISSIONS



Home Mission Services Reports

The members of The Home Mission Board have been conducting rallies in the Churches of the Conference, with each Board member appearing at a number of churches and presenting the program. From week to week different meetings are taking place, and if your Church has not had a rally yet it will be so arranged. Each month we hope to give a number of reports on the various meetings conducted. The following services were conducted in August and early September:

SUNBURY

The entire Home Mission Board and our General Superintendent, Rev. George I. Straub, conducted this rally at the Caketown Chapel, now known to us as God's Missionary Chapel. Each of the Board members spoke briefly, and the following are excerpts: **Rev. George Straub:** "God's Missionary Church in general is a result of Home Mission work. Many tent meetings were conducted in the past, and revivals produced the present organized Churches." **Rev. Earl Deetz, Jr.:** "Home Mission work does bring results. Many homes, families, and lives have been changed thru this medium. The Shamokin Church and its people prove that Home Mission work is worthwhile." **Rev. J. F. White, Jr.:** "Many people in our own country go to Church each week, but do not know Christ personally. We need more Bible-teaching Churches, and we feel our Church is one of the best in existence." **Rev. Kenneth Walter:**

"We need to build Churches, not denominational fences. We need money to work with. The Home Mission Board can arrange a program, but we need young people to help carry it out."

A good spirit was felt in this meeting. Rev. Robin Hevalow, pastor at Sunbury and a Home Mission Board member, led the song service. God blessed, and we

felt encouraged to continue this project. A fine offering was given for the work at Nady, Arkansas.

SPRING GARDEN

Rev. Robin Hevalow conducted a rally at the Spring Garden Church, with a wonderful spirit resulting, as he preached on the text, "Where there is no vision, the people perish." He exhorted the people, stating that he was a product of Home Missionary work. A fine offering was given for the current project. After the service the people lingered, and shouts of victory arose.

BEAVERTOWN, PENNA.

Rev. Kenneth Walter, pastor of the Spring Garden Church and Home Missions Treasurer, conducted a rally in the Beavertown Church, and spoke on the Parable of the Vineyard, in which we saw those who stood idly by at the eleventh hour. Brother Walters told of some personal experiences while in Home Missionary work in Virginia. His challenge was given with zeal. Many hearts were moved. A good offering was received for the Arkansas project.

CARROLL, PA.

Rev. John F. White, Jr. Home Missions Secretary, conducted a Home Missionary Rally at the Carroll Church, speaking on the subject, "My servant lieth at home sick..." He mentioned the need for Church extension, said we need new churches, and a "blood transfusion" in our work to help make us strong. Pictures just received from the Arkansas Church were shown to the people, and a fine offering was given for the Nady, Arkansas, Church.



If your Church wishes a Home Missionary Rally, and has not been contacted, write to Rev. John F. White, Jr., P. O.; Box 148, Beavertown, Pa. and we will arrange a convenient time to visit your congregation.

Mahaffey

One of the strangest, and sweetest, Home Missionary Services ever conducted, took place at our Church in Mahaffey, September 17, the service under the direction of Brothers Kenneth Walter and John White.

Pastor, Paul Miller, was in charge of the song service, and Rev. Kenneth Walter brought the first message of the evening. He spoke on the Parable of the Mustard Seed. Rev. John F. White, Jr., Secretary of Home Missions, then spoke on Acts 1:8, mentioning the many Home Missionary services of the Bible: Joshua had one, saying, "As for me and my house, we will serve the Lord." Andrew "First findeth his brother, Simon."

The offering had been taken previous to Brother White's message, but a retired minister visiting in the service said that even though he had given in the first offering, he felt he should give again. As he walked the aisles of the Church, people began to hand him money for the project in Arkansas. Five people came to the altar, and we had a camp meeting time.

After the victories at the altar, the retired minister's wife walked slowly forward. She had celebrated her 83rd birthday two days before this meeting, and had received a sum of money as a gift, and said she felt impressed to give it to God, and the Cause of Home Missions. No one will ever know how hard it was to take this good sister's offering, but God blessed, and the people cried, and the Lord was pleased.

Never before in our ministry did we feel like so much was done in the field of Home Missions.

—Rev. John F. White, Sec.

Missionary Crusader's Page



Seven Stars Rally

August 30th. was the date, Seven Stars was the place of the first Missionary Crusaders Rally of the Western Zone. A preciousness settled upon the service from the beginning, as Rev. John White, the former Zone Supervisor led in singing praises to our God. A good season of prayer ensued, with one young lady receiving a Godly sorrow for sin and praying through to fully enjoy the remainder of the service.

Rev. Arthur Thomas and wife brought a message in song as did the youth group from the Zerby Church, adding to the fervency of the service. Rev. White bid the zone a formal farewell and challenged us to do our best and The General Supt. of the Church testified to the goodness of God. Bro. Thomas Frantz played the offertory and led in several stirring choruses.

The nice crowd enjoyed to the fullest a timely message by Bro. Kenneth Walter. Lamentation 3:27 was the scriptural basis for the message. Here is three outstanding thoughts;

I. The great need of your people in the work of the Lord.

II. God's yoke is easy and His burden is light, the way of the transgressor is hard.

III. The sinner weary and despondent, comes to Christ, gives up his slave labor, and is placed in the yoke with Christ and He helps to bear the load.

The special guests were Rev. and Mrs. John White and Mr. and Mrs. Earl Day and family from the Free Methodist Church of Tyrone. The service closed with a tender spirit, shouts of Victory and praises to God. Please pray for this Zone that God will continue to meet with us and souls will be saved.

Paul Miller, Supt.



Beavertown Rally

Some 300 people gathered, Sept. 9th. in the God's Missionary Church at Beavertown, for the first General Missionary Crusaders Rally of this new conference year. Rev. Alvin Shaffer led the crowd in a time of spiritual singing. The zenith of God's presence was when all lifted their voices in singing, "How Great Thou Art".

A good representation from nearly every church comprised this capacity crowd. The special guests were from the Friendly Holiness church in Helfenstien, with their Pastor Bro. Wolfgang. They also rendered a good number in song, "That pretty Moon God put up there's no stopping place for me" thank God our aim is still higher. Rev. Paul Merryman followed with "I'm bound for That City."

The Missionary Crusaders President, spoke at this time on the subject, "Pray Ye The Lord of Harvests". Comparing the condi-



tion of the time of the text to that of today, with the following four thoughts.

I. We are in an age of Spiritual Fainting and scattered Sheep.

II. Parents should pray that their children be Saved, Sanctified, and called into the great Harvest field.

III. Young People dedicate themselves to do the will of God.

IV. We who have been called not be satisfied with our present accomplishments, but strive for even greater.

This great service closed with a time of weeping and burden for the great spiritual need and one young man presented himself to the Lord to do His will.

Let us all unite in prayer that God will hide man, Glorify Himself, Exalt His Son, Honor the Holy Ghost and help us accomplish our motto, "For Christ, even more in Sixty Four."

—Paul Miller, Pres.

Central Zone Rally

Praise God from whom all blessings flow!

The Central Zone Youth Rally held at the Spring Garden Chapel on Sept. 23, 1963, was truly a time of spiritual enrichment. The presence of God was felt from the first stanza of "The Sweet By and By" through the final Amen. Five of the junior girls from the Millmont Church sang a very precious song entitled "When you Pray" which created a beautiful atmosphere for a good season of prayer. As Rev. Allen Russell led in pray and the saints united with him in beseeching the throne of grace, we knew our God was still on the throne.

Our hearts were then drawn still nearer to the Lord as Bro. Hevalow led in an arrangement of choruses "I Love Him Better Every Day," "O How I Love Jesus," and "Jesus Loves Me." A beautiful musical number entitled "Dear Jesus Abide With Me" aided the tender moving of the Spirit. Then a quartet number entitled "It is Not an Easy Road" reminded us that there are sure to be some troubles and trials, but Jesus will not fail to see us through.

The Holy Spirit witnessed this assurance to our hearts as everyone stood and ardently sang "How Great Thou Art" and "Amazing Grace." What a time of rejoicing there was as some wept and some shouted praise and glory to our God.

Finally the Spirit gave way to the Word and Rev. William Rachau delivered a very challenging and inspiring message from I Sam. 17:42 "And when the Philistine looked about and saw David, he disdained him." The theme of the message was "Youth Underestimated."

There were eleven (11) churches represented with eight (8) ministers and three (3) youth presidents making a total attendance of 158.

Kenneth E. Walter
Central Zone Reporter



The STANDARD PULPIT

Obedience – the Imperative Duty of Man

"Then Peter and the other Apostles answered and said, We ought to obey God rather than man." Acts. 5:29.

The Scripture lifted for our meditation is part of the Apostle's reply to a Sanhedrin court order. This came about through Peter's Pentecostal message, as he had been preaching Salvation thru Christ rather than the religious system of the scribes and Pharisees. In Acts, Chapter four and five, we have the Apostles between a crossfire of spirits.

have the Apostles between a crossfire of spirits.

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus." Acts 4:18. This sounds much like the Supreme Court's decision at Washington, concerning the reading of the Bible in the public schools. They have now declared it unconstitutional and an offense to read the greatest of all books to the American youth.

The devil and his crowd were not satisfied with revising the Bible and deleting the vital truths which have to do with the Virgin Birth and Saviourhood of Christ, but they have now declared the entire contents of the Bible should be withdrawn from the classroom. Little by little we are being asked to surrender our God-given convictions, and bow to the wishes and wants of unreasonable men. To yield and bow to this demand, is to take another step away from God. Had the American people been given the privilege to decide this matter for themselves, there is no doubt it would have carried with more than a majority vote for

Bible reading and prayer to continue.

If God's Word teaches us anything, it shows us to obey God when there is an issue between the human and the Divine. It was Jesus who said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in Hell." Matthew 10:28. "We wrestle not against flesh and blood, but against principalities, against rulers of the darkness of this world, and against spiritual wickedness in high places," according to Paul in Ephesians 6:12, who also exhorted us to "Put on the whole armour of God, that ye might be able to stand against the wiles, and quench the fiery darts of the devil."

MATTERS WILL GROW WORSE

When Paul wrote on the last days he declared that evil men would wax worse and worse. Jesus further stated, "And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. This accounts for the indifference and the lack of interest shown in the Church world. God never intended for the meeting house to be a gymnasium or a recreation center, but rather a place where His name is honored and cherished above the things of this world. It was a spirit such as this that caused Peter's imprisonment, for He preached Salvation through Jesus Christ, a name which is above every name, "For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Romans 14:11. We infer from this that there is coming a day when Christ will become the center of attraction for all men. His Word may now be ignored and set aside by rulers and wicked men, but in that day the Bible will be more than just mere history of the past. John, the Revelator, saw the day

when the kings of the earth, and the great men, the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, will hide themselves in the dens and in the rocks of the mountains, and say: "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." This terrible scene closes with a solemn question, "For the great day of His wrath is come and who shall be able to stand?"

A similar question was raised by David in the Psalms: "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart," shows the answer given by David to be identical with that of Christ in the Sermon on the Mountain, "Blessed are the pure in heart, for they shall see God." Matthew 5:8.

CHRIST'S DEMANDS STIRRED THE LEADERS

These teachings concerning Christ got Peter into trouble with the Sanhedrin as he preached Salvation through the Saviour. He declared Him to be man's only way to God, and God's only way to man. He further declared that the miracles performed and the sick folks healed were all done through Jesus name. At this saying, "the high priest and those who were opposed to Christ were filled with wrath and indignation, and laid their hands on the Apostles, and put them in the common prison, but the angel of the Lord by night opened the prison doors, and brought them forth and said, Go, Stand, and Speak in the temple to the people all the words of this life." In Acts 4:18 the high court forbade them to preach or teach in Christ's name. In Acts 5:20, the angel commanded them to speak in the temple. This raised the question, What shall we do? Whom shall we obey?

(Continued on page 8)

Don't Get a Divorce

By William S. Deal

Yes, that's right, don't get a divorce. Others who did so have been deeply sorry afterwards, though few have had the courage to straighten the matter out. If you go through with this terrible thing, you will likely be sorry, too, for it is not what you think it will be when it is all over.

"But why shouldn't I get a divorce? My companion is no 'companion' at all, really; is mean to me, selfish, and uncooperative; we can't get along. We are always quarreling, and I don't want to bring up my children in this atmosphere." Sounds very reasonable in this modern age, doesn't it? "He's mean, so why live with him? She's stubborn and frigid, and what's the use putting up with this way of life?"

So, people go to the courts often upon no worthy grounds, and secure a divorce. Our Lord Jesus Christ listed only one cause for which divorce was permissible, and that was for fornication. (See Matthew 5:31, 32; 19:3-9.)

In each of these cases the word "fornication" is used, instead of adultery. This may be well understood when we realize the meanings attached to these two words. Adultery refers to the act of illicit relations between a married person and another party, married or single, and may refer to the single act, committed only once. But the original Greek word from which our English word, "fornication," comes, not only embraces adultery, but means much more. It carries the thought of the continued illicit relations of an unfaithful marriage partner. The thought expressed here, then, is that when a person so falls into sins which break his marriage vows and destroy all foundation for further married happiness with his lawful companion, divorce is permissible.

Please note, however, that the Saviour did not recommend divorce at any time, under any circumstances. He simply sanctioned it under this and this one, condition alone. Not even the act of adultery, where the person turns and repents, after one such unfortunate experience, and shows every sign of true repentance and wishing to remain with the unerring compan-

ion, should be considered just cause for tearing two partners apart and wrecking their home. This would certainly be considered legal grounds in any court, and by almost any person, but is it of sufficient magnitude to wreck two lives forever? Granted, it should never occur, even once; but if the erring one truly repents, he should be forgiven and given a fair chance to prove his love and loyalty.

As to further reasons why one should not get a divorce, consider these:

Many a divorcee has gone home to an empty house, unexpected heartbreak and sorrow which he or she never outlived.

One should realize, too, that the hoped-for happiness in another marriage, even if such were sanctioned by God's Word, generally does not come. It is all too often like looking for the fabled pot of gold at the rainbow's end—a false hope which never finds true fulfillment. Divorce is a shattering experience and usually leaves the persons far less stable and capable of surviving other shocks. No marriage, however happy, is free from emotional stresses and strains at times. Persons who have either gone aside morally or taken the way of divorce out of what they considered a bad situation, will find it easier to do so again.

Statistics show that second and third marriages have far less chance to succeed than first marriages. Where there is one divorce in a second marriage the chances are about 62 percent that this marriage will also end in failure. Where both parties to another marriage have been divorced, the chances of another break-up run about 75 percent. Third marriages run even higher.

Consider well the children in the case. Perhaps no one suffers so much, or so long, as these innocent victims. They have every right on earth to both parties; theirs is the greatest heritage to lose and the least to gain, by any divorce, whatever the cause. Parents who allow personal animosities, ill feelings, and even unfaithfulness, to tear them apart, and take little consideration for the children, are calloused indeed. And even if the children are grown and gone from home, they are disgraced, humiliated and deeply

wronged by a divorce of their parents!

For children, there is no "other side of the question." Parents owe it to them to stay together, and work out their differences. It can be done in almost every case, if people will cease to be selfish and face the facts as squarely as they should.

Divorces leave scars upon the walls of memory which time cannot efface. Mental and emotional shock from such an experience are often so severe as to almost alter the personality of those experiencing it. If you are thinking of divorce, you had better think much longer, and much deeper, and about the things which you have not really faced up to which will most certainly result.

No, friend, don't get a divorce.

The Image of God in Man

(Continued from page 1)

Nature of Man's Primitive Holiness

Adam's holiness was not absolute, and essential, or independent of God. Only God can possess eternal, absolute, and independent holiness. The holiness of man was a part of the original image of God, and his retention of man's original holiness was contingent on his obedience to God. Since Adam was a moral being, it was as possible for him not to sin as it was for him to sin. He was a free moral being and had the power of choice. This moral choice demanded a law by which character is determined. God purposed that Adam should develop his holy nature into a holy character. This was to be accomplished by deliberate obedience to God and turning away from the tempter. From this it may be readily seen that the oft repeated questions, "Why did God permit man to sin?" and "If God is good and holy, why did He not prevent sin?" or "If God is all powerful, did He lack the power of prevent sin?" or "If He possessed infinite goodness, and failed to prevent sin, was He lacking in goodness?" maybe intelligently answered that God could have prevented the fall only by destroying man's free agency. Had he done so, then man would have been a mere machine.

A Decline in Soundness

By Rev. E. Garrett

Text:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;" (II Tim. 4:3).

Soundness of speech and purity of living were the criteria of Christian living not over a few decades ago. Men were men of their word, and not liars nor deceptive in their actions. To be a Christian meant to be different from the world. Christian men and women stood head and shoulders above their fellowmen when it came to right living. The principles of right and wrong were clearly distinguished, with no doubt on the part of an onlooker. The cross of living above the world was carried without one murmur. Oh, the beauty of soundness!

Today, there seems to be a sharp decline in this stand of soundness. The word "Christian" means nothing more nor less to most folk than the fact that a person belongs to a good social order. The church has come to be a place for society to gather and have its play-parties. The ministry has slipped into the role of program administrator, and the altar, or mourner's bench, has become a communion table or part of the pulpit decoration. The idea of conversion has been overrun by the teaching of church membership. And loose living is fast becoming the normal course of life, rather than high morals. It seems that the idea of living above reproach is something out of another world. The reason for much of the so-called "red tape" business is that men are not standing by their word and meeting their obligations. Honesty seems to have taken a back seat and shrewdness has taken the forefront; men get the high positions today if they have the ability of being more shrewd than others. Honest living is thought of as a relic and not something to be desired in our generation.

The prominent idea of modern society is to be left alone and allowed to be, do, and say whatsoever is desired—this would be heavenly. Society wants no strings

attached to its doings, and certainly it wants no one to remind it of the truth of God's Holy Book. However, society seems to have forgotten that the natural man is lustful in his fallen nature, and in order to overcome these tendencies, he must listen to sound speech from the Bible given under the anointing of the Spirit of God. The popular preacher of this day is the one who only gives doctrine that tickles the ears of the listeners and satisfies their lustful natures. Men of sound speech, coupled with God's holy truth, are considered by the majority as "fanatics." But it is the responsibility of every God-called minister to hold the truth upon his people. St. Paul, in writing to Timothy, said, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." This type of language certainly does not indicate that the "man of God" is to please the people, but that he is to give them the Word of God without fear or favor. By no stretch of the imagination is the ministry to preach to the whims of his listeners. God has not called any man into His great work to self-pedal the Gospel; but He has called men to preach the unsearchable riches of His grace to those who are lost in sin's dark night.

A revival of soundness is far overdue, in this present generation, and much prayer is needed to bring about this condition. Unless the holiness group awakens to the dire need of our day and begins to make the old paths straight and the new paths upward toward God, then the decline will continue to make progress and the teachings of soundness will soon be out of the picture entirely. The church-world is on the brink of going into the deep imprisonment of conformity, never to rise again to soundness and purity. Pulpits are being used in our day to exploit political ideologies, personal opinions, and various other topics, when the pulpit is only the place for the teaching of sound doctrine from Holy Writ. May we yet endure soundness!



Obedience —

(Continued from page 6)

THE SAME QUESTION ASKED TODAY

Today, many of our School Boards and teachers are brought face to face with the same questions. To refuse to read the Bible is to wound their conscience and go against their better judgment and that which they know is right. To read the Scriptures is to go against the ruling of the High Court of America. For Your encouragement, I am mentioning what the Apostles did, and how they answered the Senate and the high court of their day:

"And now, Lord, behold their threatenings: And grant unto thy servants, that with all boldness they may speak thy word. By stretching forth thine hand to heal: And that signs and wonders may be done by the name of thy Holy Child Jesus. And when they had prayed, the place was shaken where they were assembled together: And they were all filled with the Holy Ghost, and they spake the word of God with boldness..." Acts 5:29-31.

They had but one answer for this crowd of Christ-rejectors. "We ought to obey God rather than men." Samuel told Saul: "Behold, to obey is better than sacrifice." Obedience to God always prepares the way for the Spirit to work and operate in our midst.

Did Peter and the Apostles come up short by failing to hearken unto the voice of the Court's decision? No, God vindicated them by sending an angel from heaven when jailed for taking their stand for right.

Daniel was forbidden to pray to his God, but opened his windows toward Jerusalem, and prayed the oftener. God heard him, answered his prayers, stopped the mouths of the lions, and promoted him to the first president of the Babylonian kingdom.

"For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.

Let it ever be remembered: "If God be for us, who can be against us?"

General Superintendent
Rev. George I. Straub

"The Fool Hath Said"

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for its subjects? What wise man would choose, or dare to live in a community of atheists, if such a one could be found?"

THE ATHEISM of our times, and indeed of all times, is the result of heart derangement rather than brain disorder. The carnal nature is more inclined to negate the existence of a divine Ruler than to admit it, for to deny God makes sinning easier. "Get away from some steady reference to God," declares J. R. P. Sclater, "and you will find yourself doing that which once you would have shuddered at. The practice of religion preserves for us our early instincts to be shocked at evil; its neglect kills that instinct. And if we lose our power of being shocked, we may find ourselves participating in evil which once made us blush. Such is the unaided human heart."

THE HEBREW TERM used for "fool" in Psalm 14, comes from a primitive root meaning "to wither, to fade away, to come to nought. This would emphasize again the character of those who deny God. Such men are withered in heart. Their true affections have been blighted, their moral concepts perverted, life's natural and noblest aspirations are utterly extinct within them.

Does not this term also suggest the utter futility of life for those who deny God? They and their works shall ultimately fall away. They shall come to nought. While on the other hand, God and those who in faith obey His righteous precepts shall abide forever.

"Lift up your eyes to the heavens," God has exhorted us, "and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished" (Isa. 51:6). "The ungodly... are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth

the way of the righteous: but the way of the ungodly shall perish" (Psa. 1:4, 5, 6).



The Father of English Hymnody

(Continued from August issue)

Stories of Some Popular Hymns of Watts

"I'll Praise my Maker While I've Breath." John Wesley admired many of Watts' hymns and taught the Methodists to sing them. His own favorite was this, which he used to sing on his long journeys. The day before his death, he sang two stanzas, and his last words were: "I'll praise, I'll praise."

"Jesus Shall Reign Where'er the Sun." This was the first great missionary hymn of the Christian church. It claims the whole world for Christ and speaks of the certainty of the universal triumph of the gospel. A notable occasion linked with this hymn was at a national service on Whitsunday 1862, when King George of Tonga, who had been converted with his people from cannibalism, accepted the Christian form of government. The service was held under the banyan trees, and many sobbed aloud when singing,

"Blessings abound where'er He reigns;

The prisoner leaps to loose his chains,"

for the chains of a cruel, pagan manner of life were broken forever.

The hymn was sung at the funeral of David Livingstone in Westminster Abbey. When, in December, 1917, Lord Allenby entered in triumph into Jerusalem, as the army marched into the Holy City the soldiers sang the hymn. On the Sunday afternoon, a service was held on the Mount of Olives, and the hymn was sung to "Rimington."

"When I Survey the Wondrous Cross." This was written as a sacramental hymn, but soon was in general use. It has been the means of the salvation of a multitude of souls. The Salvation Army, in their open-air services all over the world, have found it the means of leading men and women to the Saviour. It was the favorite hymn of Gandhi, and was sung at his funeral.

"O God, Our Help in Ages Past."

A whole book might be written about this hymn. It is specially used on days of national intercession, armistice services, and at the opening and closing of the New Year. Macaulay says: "It is based on that melancholy Ninetieth Psalm, in which the fragility of human life is contrasted with the immutability of Him 'with whom a thousand years is but as yesterday when it is past, and as a watch in the night.'"

When the body of King Edward the Seventh lay in state in the historic Westminster Hall, both Houses of Parliament attended a memorial service. The united choirs of the London cathedrals and famous churches led the singing of the hymn, "O God, Our Help," accompanied by the massed Guards' bands of the British Army. The great congregation filled the hall with sound. There was a pause halfway through the hymn, and then, unaccompanied, the sweet, clear voices of the choir boys sang the verse,

"Time, like an ever-rolling stream,

Bears all its sons away;

They fly forgotten, as the dream Dies at the opening day."

As the echoes of their voices died away, the emotions of the vast congregation were so deeply moved that there were few dry eyes.

At the funeral of Gladstone in Westminster Abbey, it was impressively sung in 1898.

This hymn was often sung in the London tubes and in other air-raid shelters during a blitz, and it calmed the fears of the people.

In Torquay, where the writer lived during the war, the Germans would suddenly drop bombs in the daytime. One lad looked into his mother's face as the sirens wailed

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Fear: Good and Bad

by J. Harold Greenlee

"Fear God," reads I Peter 2:17. "There is no fear in love," reads I John 4:18. Should a Christian fear or not fear? How can these ideas be reconciled?

An examination of the use of "fear" and "fearful" in the New Testament shows that fear may be either something which a Christian should not do, as the two examples just given indicate. What is the distinction to be made? What should a Christian fear, and how? What should he not fear?

Some fears are natural and need to be observed for one's own safety. For example, Jude 23 cautions Christians to have a fear which will keep them from becoming involved in the very sins from which they seek to rescue a sinner: "Have mercy on some with fear, hating even the cloak stained by the flesh." Similarly, Matthew 10:28 exhorts, "fear him who is able to destroy both body and soul in hell."

Other fears are justified, but the thing which is feared is not according to God's will. In this sense St. Paul expresses fear for the Corinthian and the Galatian Christians: "I am afraid that... your thoughts will be led astray from a sincere and pure devotion to Christ" (II Cor. 11:3); "I fear that perhaps I may come and find you not what I wish" (II Cor. 12:20); and, "I am afraid I have labored over you in vain" (Galatians 4:11). In this sense, too, (Hebrews 4:1, warns, "Let us therefore fear lest, although a promise of entering his rest has been left for us, anyone of you should be judged to have failed to reach it.")

On the other hand, in a surprisingly large number of instances the New Testament tells how people are admonished not to be afraid of things which they might properly or reasonably fear in their own strength. In this sense Jesus says, "do not fear those who will kill the body, but cannot kill the soul" (Matthew 10:28). When the disciples see what appeared to them to be a ghost, Jesus speaks reassuringly, "It is I be not afraid" (Matthew 14:27). Anticipating that Paul might have reason to fear in Corinth, from the human

circumstances, the Lord says to him, "Do not be afraid... for I am with you" (Acts 18:9). Thus Moses' parents "were not afraid of the king's edict" (Hebrews 11:23), and Christians in Ephesus are exhorted, "Do not fear what you are about to suffer" (Revelation 2:10). Indeed, it would be a profitable, spiritual exercise to read all the Biblical passages in which the words, "Fear not," are found.

Then there are passages in which fear is condemned as being wrong in itself. This is the kind of fear which John has in mind in I John 4:18: "There is no fear in love; on the contrary, perfect love casts fear outside, because fear has to do with punishment, and he who fears is not perfected in love."

Finally, there is a fear which Christians are commanded to have, and which it is arrogance not to have. This is the "fear of God." What is the nature of this fear? It is not a fear which shrinks from God in terror or fear of punishment. Indeed, it is consistent with an attitude of openness and confidence in which the Christian comes "with boldness to a throne of grace" (Hebrews 4:16), and "when he appears we may have confidence and not shrink from him in shame at his coming" (I John 2:28). This is a fear which actually means an attitude of respect for one who occupies a position of authority. It is this kind of "fear" which slaves and servants are exhorted to have for their master in I Peter 2:18—"being subject in all fear to our master"—which people should have for those in authority in government, rendering "fear to whom fear is due" (Romans 13:7), and which wives are to show to their husbands: "let the wife see that she respects (fears) her husband" (Ephesians 5:33).

This "fear," then, is a respectful reverence which all people owe to God, since He is in supreme authority over all men regardless of their earthly position. This fear is found with godly piety, such as the centurion Cornelius, "a devout man who feared God" and "an upright and god-fearing man" (Acts 10:2, 22). It is used to describe Gentiles who worshipped God with the Jews: "Men of Israel, and you that fear God," and "sons of the family of Abraham, and those

among you that fear God" (Acts 13:16, 26). It is combined with devotion to one's human duties, as even slaves are urged to be faithful to their masters, "fearing the Lord" (Colossians 3:22), and as Christians are urged to "honor all men, love the brotherhood, fear God, honor the emperor" (I Peter 2:17). It is combined with holiness in the Christian's life, as in II Corinthians 7:1, "bringing holiness to completion in the fear of God." It is combined with true worship, as in Revelation 14:7: "Fear God and give him glory...; and worship him who made heaven and earth..."

Thus "fear can be either good or bad, right or wrong, helpful or harmful. The Christian must take care to make the proper distinctions.



The Father of English Hymnody

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and said: "You are not afraid, are you?" Bravely she began to sing,

"Sufficient is Thine arm alone,

And our defense is sure,"

and thus removed the fears of her little son.

T. P. Ratcliff finished leading community singing with two thousand men, on the shores of the English Channel on the eve of D-Day, with the hymn, "Abide With Me." A soldier asked that it should be followed with, "O God Our Help in Ages Past," and requested to be allowed to sing the last stanza as a solo, saying he had a special message for his comrades. His wishes were granted, and he sang in a clear tenor voice, altering the last line to: "And bring us all safely home."

The men were deeply moved. The next day, many of them were forever sheltered from life's storm blasts in their eternal home.

—Watchman, Examiner.

Attitude Toward Heresy

What The Bible Says
by G. Archer Weniger, D. D.

—♦♦♦—
In these days of theological confusion and ecclesiastical compromise, what is the Biblical position for an evangelical to assume toward heretics and false religious teachers? Are we to patronize them, associate with them, accept their sponsorship, increase their numbers, send them converts, add to their prestige, follow their leadership, identify our churches with them, and obliterate important biblical distinctions with them? The Bible's answer is clear.

1. **Try them**... I John 4:1, "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world."

2. **Mark them**... Romans 16:17, "Now I beseech you brethren mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

3. **Rebuke them**... Titus 1:13, "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith."

4. **Have no fellowship**... Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

5. **Withdraw thyself**... II Thess. 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."

6. **Receive them not**... II John 10-11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

7. **Have no company with him**... II Thessalonians 3:14, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

8. **Reject them**... Titus 3:10, "A man that is an heretic after the first and second admonition, reject."

9. **Be ye separate**... II Corinthians 6:17, "Wherefore come out

from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

—Capital Voice

Our tribulations on the secular plane are actually opportunities for achievement in the spirit sphere.

—Arnold J. Tonybee

—Allegheny Messenger

Hunger around the World

One night, early in the summer, the twelve hundred delegates who had come from a hundred countries to the World Food Congress in Washington sat down to a deliberately austere meal. President Kennedy entered the dining room. The applause was thunderous. Responding to it with only the slightest recognition, the President turned gravely to his audience, and said: "The war against hunger is truly mankind's 'war of liberation'... There is no battle on earth or in space more important, for peace and progress cannot be maintained in a world half fed and half hungry."

Later, at that same Spartan dinner, Assistant Secretary of State Harlan Cleveland told the delegates, "If we were suddenly to join the less fortunate, our next meal... would be a small bowl of rice and perhaps a piece of fish an inch square the day after tomorrow."

Delegates to the Congress learned that:

Every day some ten thousand people die of malnutrition or starvation—more than at any time in history;

In India alone, fifty million children will die of malnutrition in the next ten years;

More than half the world's three billion people live in perpetual hunger.

Normal and Abnormal

Undeniably, men are hungry for food.

This hunger, for most of us, is normal. There is nothing gnawing or distressing about it. It is simply the instinctive "nudge" which seems to say, "How about something to eat?" And, because

the supply is plentiful and never far away, we proceed to eat.

But with millions of humans in today's world the hunger is **abnormal**. It is reckoned that half of the world's three billion people go to bed hungry every night. These have a life expectancy which on the whole is less than half of that which U. S. citizens enjoy. Does Christ care about all of this physical hunger that puts pallor on human faces and shrinks the flesh on human bones? The man who says He doesn't must be a man who has never read the four Gospels.

"Give Me Liberty"

The hunger for food, however, acute as it is, is no less real than the hunger for **freedom** in today's world.

Freedom is, of course, one of the basic facts of man's nature and existence. It was born the day God made him a creature of thought and choice.

But freedom in man, like everything else human, is not absolute. It is limited. If the Bible's account of the creation and fall of man means anything to us, it must mean that human freedom, in order to be preserved, must have an anchor. Eat of everything excepting this! Stop here! You are not God! You are man!

Adam did not stop, as we know. He abused his freedom, profaned his power of choice, broke his fellowship with God, and so started a thousand forms of slavery in the experiences of men.

Here we come upon one of the colossal ironies of history. Again and again we see it: men will not make God and His will the anchor of their freedom; and then, refusing to do so, their hunger for it turns into a frustration as they pass from one degree and form of bondage to another.

The paradox of Christian liberty is caught up in George Matheson's lines:

"Make me a captive, Lord, and then I shall be free;
Force me to render up my sword and I shall conqueror be.
I sink in life's alarms when by myself I stand;
Imprison me within Thine arms, and strong shall be my hand."

The Longing To Belong

There is a third hunger that is

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Divine Forgiveness Demands Forgiveness

Two young men were convicted of stealing sheep. In accordance with the severe practices of their day, the letters S T were burned on their foreheads. Each thus was branded as "Sheep Thief," for the rest of his life.

Embittered and unable to bear the disgrace, one of the men left. He wandered from place to place until at last he was buried in a distant, lonely grave. But the other, genuinely contrite, remained. He resolved to live right and do his best to regain the respect and confidence that he had lost. His efforts were rewarded. With the passing of time, he was forgiven and again came to be held in high regard.

Many years after this man had been branded, a stranger visiting in the community noticed the unusual scar on the man's forehead. Curious, he asked one of the residents what the S T stood for. The local man was silent for a moment, seeking the original circumstances. Then he replied that it had happened so long ago that he had forgotten the particulars. "But," said he, "I think the letters S T are an abbreviation for saint."

Similarly, no matter how deeply a man may be scarred by wrongdoing and evil, with the moral courage and strength available to him through Christ, he can turn from the corrupt way and receive forgiveness and a new life from God. But he receives even more, God will forget the guilt of the past, never to taunt him with it. The divine promise to the contrite is: "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more" (Heb. 8:12).

Divine forgiveness obligates us in turn to forgive any who wrong us. Jesus said as much when he taught his disciples to pray, "Forgive us...as we forgive" (Matt. 6:12). It is therefore, a mark of the true Christian to be always free from resentment and revenge.

An incident from the life of Robert E. Lee gives an inspiring example of this magnanimous spirit. An officer, hearing Lee speak in the highest terms to President Davis about another officer

exclaimed, "General, do you not know that the man of whom you spoke so highly to the President is one of your bitterest enemies, that he misses no opportunity of maligning you?"

"Yes," replied General Lee, "but the President asked my opinion of him. He did not ask for his opinion of me." —Armor D. Peisker

Hunger around the World

(Continued from page 11)

important: the craving for fellowship.

I use the word "fellowship" in its broad sense, as expressive of that instinctive desire to belong which God has given to mankind. It takes shape in family life, in club activities, community relationships and in the exercise of those citizenship rights that reside in people who feel themselves to be part of a nation.

At its highest and best, of course, it finds expression in the communion and comradeship of those who are bound together in Jesus Christ, whom they have confessed as their Saviour and Lord.

An uncultured Indian coolie was given a copy of Saint John's Gospel. As he read it, one phrase began to haunt him: "Bread of life." "I am the bread of life." "This is what I want," he began saying. "Where can I find it?" Someone put him in touch with a small group of Indian Christians. They took him to their hearts, gave him love and understanding, witnessed to him concerning the Saviour. In that fellowship he experienced Christ and the new life which is found alone in Him. In this case it was a group experience, that brought him to Christ; and the group experience at a deeper level, nourished his new life in Christ.

It was the answer to his hunger for fellowship.

Food, freedom, and fellowship—these are hungers that compassion and intelligence must unite to satisfy.

They are cravings, moreover, which in the deepest sense can be satisfied only by Him of whom it was said, "He has filled the hunger with good things" (Luke 1:53, RSV). —Paul S. Rees

Our Solicitous Father

A. D. Peisker

According to a press release which I remember reading a few years ago, a visitor in Buckingham Palace was surprised one day to find beautiful young Queen Elizabeth II on her knees picking some pins off the floor. We might expect it to be a bit humiliating for the queen of a great empire to be found so insignificantly engaged. She, however, was not embarrassed nor apologetic. She casually remarked that when there are children about the house, one must be careful.

Although one of the world's greatest and most successful monarchs—whose mind one would expect to be filled with affairs of the state—the queen was not too pre-occupied to be concerned about what might seem a minor detail. She was queen, to be sure, but she was also the mother of two small children, and she was concerned for their welfare.

The action described by the news reporter does not lower the queen in anyone's regard. Rather, it enhances her in one's esteem.

Should we then, consider it strange or unlikely that the great King of kings, the Heavenly Father, should be vitally concerned about the daily details which make up the lives of His children—those men and women who trust and seek to please Him? It is marvelous that He should condescend to so concern Himself, but it also is the most natural thing for us to expect and believe. He is not merely the great Creator and Ruler of the universe. He is a solicitous Father.

The Apostle Paul was convinced of God's personal concern. This is evidenced in a letter to some friends in which he said, "Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer, and the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus" (Phil 4:6, 7, Phillips).

This is the prescription for peace of mind and freedom from anxiety.