



# 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.*

Volume 15

(Issued monthly, \$1.00 per year) January, 1964

No. 5

## BEYOND the Second Veil

C. B. Widmeyer

"For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all." —Heb. 9:2, 3.

The book of Hebrews is very complete in its interpretation of the Tabernacle and its forms of service.

The Tabernacle presents types, shadows, and figures. The court of the Tabernacle was an enclosure 75 by 150 feet with a curtain wall on all four sides. The Tabernacle proper was a tent, 15 by 45 feet, and was divided into two parts. These dimensions are based upon an 18-inch cubit. In the court was the brazen altar near the entrance in the eastern part. Between the brazen altar and the first veil, which opened into the sanctuary, was the laver, filled with water. A worshipper would appear at the entrance on the east, and there his sacrifice would be taken over by the priest, and the ceremonies connected with the different sacrifices would be fulfilled. No worshipper ever entered the court or the sanctuary. The fire on the brazen altar never was allowed to go out; sometimes one sacrifice would follow another, so that the fire was continually burning. When the priest was to conduct service in the sanctuary, he would remove his sandals at the entrance

to the court, and wash his feet in the water of the laver, also his hands, so that he would be ceremonially clean.

There were two rooms in the Tabernacle, separated by the "second veil." The first room of the Tabernacle was called the holy place, or the sanctuary. Here the priest entered every day at 9:00 A. M. and again at 3:00 P. M. to burn incense before the Lord. This was called the morning and the evening sacrifice. When the priest entered the holy place he would continue straight forward and come to the golden altar, on which he would burn the incense. Fire was brought in from the brazen altar and the oil of incense was poured upon it. The table which held the twelve loaves of shewbread was on the north side of the sanctuary, while the golden candlestick, with its seven branches, was on the south side of the sanctuary. Always when the Tabernacle was set up, the entrance was facing the east. While the priest burned incense twice a day, the people were praying without in their place. In the New Testament, this was called the hour of prayer. Every Sabbath morning the priest would bring in twelve loaves of fresh bread, and would remove those that had been there throughout the week. Also, every morning the priest would put out six of the candles and allow the large one

in the center to burn throughout the day. Here we have worship, with prayer; bread representing Christ, the Bread of Life; and the seven candlesticks symbolizing Christ, our Light. The coals of fire represented the true and living God. (Heb. 12:29).

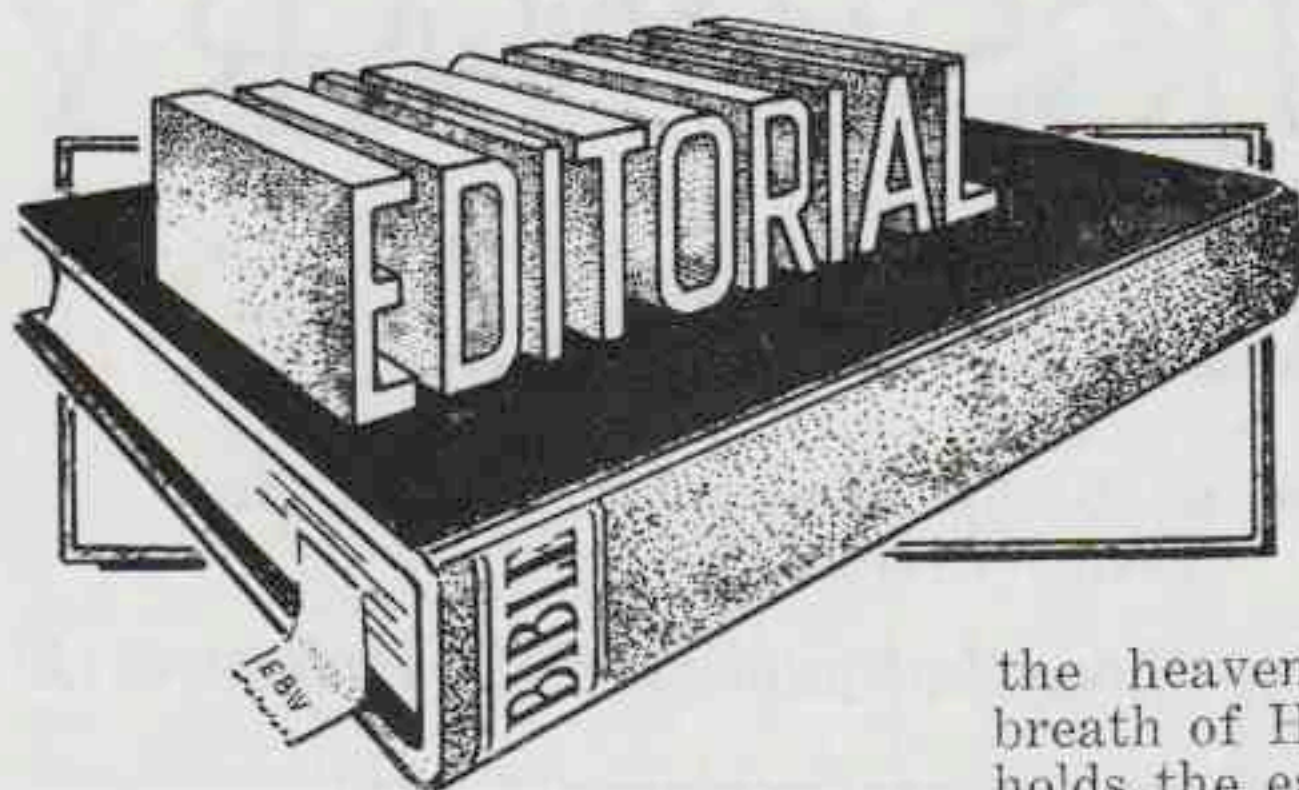
Into the Holiest of all entered only the high priest, and then only on one day of the year, the Great Day of Atonement. In this Holiest of all was the ark of the covenant, which was a kind of box. The cover of this ark of the covenant was called the mercy seat, and fixed thereon were two cherubim, made of beaten gold. They were bowed with their faces toward each other; and their wings, coming up over their shoulders, came together above their heads, the tips touching each other. In the ark of the covenant were three articles: first, the two tables of the law; second, a pot of manna; and third, Aaron's rod that budded (Heb. 9:4; Num. 17:7-10).

The Holiest of all was regarded as the dwelling place of God in His earthly Tabernacle; and when the Jew would pray, his face was toward Jerusalem, as was Daniel's when he was in Babylon. When Moses dedicated the Tabernacle, a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle. This was what was called the Shekinah glory, or the presence of the Most High God (Exod. 40:34-38).

In offering a sacrifice, the procedure was to bring the animal to the door of the court, and there the priest would accept the offering and confess the sins of the

(Continued on page 4)





**Editor's Note:** We present, "THE WAY OF HOLINESS" by J. Wesley Adcock as our Editorial for this month, feeling the truth to be very timely.

## The Way of Holiness

J. Wesley Adcock

Sermon preached at God's Bible School Camp Meeting, 1963

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

—Isa. 35:8-10

In these verses there are at least four rich facts relative to God and holiness that I want you to notice.

First of all, God is holy in His person. That is revealed in the first epistle of Peter, where he says, "Be ye holy; for I am holy." Again and again it is written in the Word that God is holy. Holiness is the substratum that undergirds every attribute of the living God. The Bible makes clear that God has various attributes. The Bible makes it clear that He is omnipotent, almighty in power. His almighty power is revealed in the fact of His having created the heavens and the earth, and His having spoken life into existence, and having brought the hosts of

the heavens into being by the breath of His mouth, and that He holds the earth upon nothing, and measures the waters in the hollow of His hand. I am glad for God's omnipotence, but His omnipotence is undergirded and supported by holiness.

The Bible also reveals that God is omniscient—He is the all-knowing God. I don't know very much about the past, I know less about the future; but my loving Heavenly Father knows all about the past, all about the present, and everything about the future. Psalm 147:4 says, "He telleth the number of the stars; he calleth them all by their names." I learned from an encyclopedia that the estimated number of stars is forty billion. But a university professor declared that there are 20—not million, not billion, not trillion, not sextillion, but 20 septillion of stars. Well—my loving Heavenly Father has every one of them named and calls them all by name. That kind of God knows you by name; He knows every sinful thought that you have ever entertained; He has a record of every wicked word that has fallen from your lips; He knows every sinful deed that you have ever committed. His knowledge of the stars is just a little bit of knowledge. He knows all about everything. God knows all that we know and all we don't know. There is nothing that our loving Heavenly Father does not know.

But it is wonderful that, as blessed as the fact of His omniscience is when considered by itself, yet in the last analysis God's attributes are not to be separated except that we might better understand them. But surely His omniscience is supported by His holiness.

Well, holiness is not only the substratum of all of God's attributes, but it is the crown of all of God's attributes. If you were

to ask me, "Preacher, what is it that regulates God's omnipotent hands?" I would tell you it is regulated by His holiness. I say reverently, and only for the sake

(Continued on page 9)

### GENERAL DIRECTORY

**General Supt.** — Rev. G. I. Straub,  
Penns Creek, Pa.

**Assistant Supt.** —  
Rev. C. William Rachau,  
R. D. 1, Herndon, Pa.

**General Sec.** — Rev. Thomas E. Frantz  
P. O. Box 376  
Milesburg, Pa.

**General Treas.** — Rev. Truman G. Wise  
2127 Hill Street  
Lebanon, Penn.

**Foreign Missionary Superintendent**  
Rev. Truman G. Wise  
2127 Hill Street  
Lebanon, Pa.

**Home Missionary Superintendent**  
Rev. Earl Deetz, Jr.  
342 S. Diamond Street  
Shamokin, Pa.

**Foreign Missions Treas.** —  
Rev. Marlin Crock,  
300 S. Brown St. Lewistown, Pa.

**Home Missionary Treasurer**  
Rev. Kenneth Walter  
RD 1  
Allenwood, Pa.

**Penns Creek Camp Secretary**  
Rev. Fred Cain  
RD 3  
Bellefonte, Pa.

**Penns Creek Camp Treasurer**  
Rev. John F. White, Jr.  
Beavertown, Pa.

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

### GOD'S MISSIONARY STANDARD

Official organ of God's Missionary Church, Inc.

"A Messenger of Full Salvation."

Entered as second class matter at the Post Office at Milesburg, Pennsylvania. Published monthly by God's Missionary Church, and mailed at Milesburg, Pennsylvania.

**Editor** Rev. Thomas E. Frantz  
P. O. Box 376, Milesburg, Pa.

**Associate Editor** Rev. Marlin E. Moore  
Aaronsburg, Pa.

**Business Manager**  
Eva Bailey, Centre Hall, Pa.

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

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

We are strictly "WESLEYAN" in doctrine and it is our aim to uphold the teaching of the infallible Word of God.

Subscription price: \$1.00 per year in advance, in the United States. For foreign countries, add 50 cents for postage.

Remittance and subscriptions should be sent to Eva Bailey, Centre Hall, Pa.



## THE BULLETIN BOARD—

### Arkansas Writes

Tichnor, Arkansas  
November 20, 1963

Dear Editor:

Greetings in Jesus Name.

We have been rather slow in getting in our report on the Church work here at Nady. The Lord is still blessing, as God is still on the throne. We want to express our thanks to the good folk out in Penna., for what they have done for us. We can never thank them enough for what they have done, as now we have a nice church building that we are proud of.

It was a surprise to a lot of folk in this neighborhood to see it finished, but God is able to work out things in due time.

If it were possible, I wish that everyone that helped in Home Missions could see what their money did for the work here.

God has blessed us with two nice gas stoves to heat the building.

When we read of the meetings in the different churches it was a blessing to our souls, and it makes us feel like we are working together for the Glory of God. I feel that God is going to bless the Home Mission work more.

My prayer is that God will lengthen and strengthen our churches, and put the fire of God in all of us ministers, that we will preach Christ and pull souls out of Hell.

We are having some pictures made, and will send some to you as soon as we get them. Keep praying for the Nady Church, and may the Lord bless each and every one is our prayer.

—Rev. Henry Tharp

### Home Missions Rally Reports

**Millmont:** Home Mission Service was conducted in the God's Missionary Church at Millmont on October 30, with Rev. Kenneth Walter as the speaker. Rev. J. T. Carroll led the song service,

and a good season of prayer was enjoyed. Rev. Walter spoke from the scripture in Mark: "Take heed what ye hear; what measure you mete...it shall be measured to you..." He said that when one hears something he responds to it in one way or another. Our messages are dealing with definite needs on the Home front thru the Department of Home Missions, he said, and further, the response of our people will reflect our spiritual blessings and growth. The Church that has a vision for Missions in both the foreign and home fronts will come out far ahead of those who have no burden, he continued.

A good offering was received for the projects of the Home Mission Department, and the Carroll Sisters sang a special song in closing.

—Rev. John F. White Jr.

### Church Addition Completed in Shamokin

An addition to the Shamokin Church has recently been completed making a total seating capacity in the main auditorium of 175. The construction of the addition began on September 4th. of this year. Mr. Harry Schankweiler a contractor, who faithfully attends the church in the Valley excavated for the new building. Mr. Schankweiler also donated much of the materials used in the building program. The new building is finished in oak wood paneling with the indirect lighting matching the same style of lighting as used in the main building. Rev. Mark Miller asst. pastor, along with the other men of the congregation supplied the labour.

A Dedication service was held on October 13, with Rev. John F. White of Beavertown as the special speaker. Rev. White was the founder of the Shamokin Church. The dedication service was broadcast live over radio stations W.B.D.S. in Danville and also over the Shamokin radio station W.I.S. L. Rev. George I. Straub of Penns Creek, general Supt. of God's Missionary Churches dedicated the building at the close of the service.

While on the air, Rev. Deetz pastor of the church invited the public to come to the service and see the building the Lord has helped the men of Shamokin church to erect in just five weeks time. We are happy to report that in response to the invitation a business man came into the service and paid whatever was not raised in an offering, making the new addition completely paid for. Thank the Lord for answering prayer. At the present time a new automatic stoker system is being installed in the church. We have been having great services here in Shamokin with God meeting with us and saving precious souls from sin. On a recent Sunday, a Harvest home service was planned as a surprise for the pastor and his family and without any preaching or pleading, three people came to the altar and found the Lord Jesus Christ in Saving power. What a wonderful Harvest Home!

—E. L. D.

### Coopersburg Reports

November 18, 1963

Dear Brother Frantz:

Greetings in Jesus Name. Sorry to have waited so long to report for the STANDARD. However, we are enjoying many blessings from the Lord. God has given us some glorious services for which we praise Him, and give Him all the glory.

We had a good revival in September with the Rev. J. T. Carroll of Rebersburg, Pa. There were some victories that are still standing, for which we praise the Lord.

In October we had a missionary revival, over one week end. God came on the service so that on Saturday night, with many young people going to the altar to consecrate their lives unto the Lord to be used in the way He sees fit. There were souls at the altar on other nights of services, but the Saturday night meeting was the most outstanding. Our evangelist was Rev. & Mrs. Amos Tillis of Ohio, who are leaving for Africa the first of January, 1964. Let us unite in prayer for them as they go. We can not all go, but we can all pray.

We are starting a revival this



week with Rev. L. J. Cherryholmes of Portland, Indiana. We are trusting the Lord for more victories.

It is a pleasure to report that we have added two new families to our Sunday School enrollment, which is a total of nine persons.

Please help us pray that God will continue to bless and that we may see the work here at Coopersburg go forth. Truly there is much to be done. The field certainly is white unto harvest.

Yours for the Service  
of our Lord and King  
Rev. William R. Tillis

**Editor's Note:** Rev. and Mrs. Tillis, son-in-law and daughter of Rev. and Mrs. J. T. Carroll of Rebersburg, have recently united with the Church, and are promoting kingdom work at Coopersburg, Pa., just off the Philadelphia pike on Landis Street. Pay them a visit when in their area.

## 700 on Hand for 3 Beavertown Church Services

Nearly 700 persons attended the three special services at God's Missionary Church, near Beavertown, which were held Sunday.

The attendance goal for the morning service was reached. The goal was set at 220, 237 persons were present for the service. Rev. John F. White the present pastor of the church, spoke at this service.

Approximately 250 people were present for the afternoon service, including nine ministers. Special numbers and songs were given by the Swargert family from Halifax. Rev. Truman Wise, former pastor of the church, delivered the message for the afternoon. Rev. Wise used the book of Proverbs as his topic. He stated that, "You can always weather the storm when it is on the outside, but never let it get on the inside."

Rev. George I. Straub, of Penn's Creek, general superintendent of the God's Missionary Church Conference, delivered the dedicatory address during the afternoon service.

Members of the official board are: Rev. White, Ross Walters, Francis Kuhns, Erdwin Haines,

Nelson Kuhns, and Bernard Walter. Special music was given by the church orchestra.

The new Sunday School annex consists of four class rooms and covers 50 feet. The addition is along the west side of the church. It is so arranged that the large folding doors on the front section can be opened for use when the main auditorium is full. These rooms consist of tile ceiling and tile floors and are painted in a light green shade. The wood work is finished in light oak stain. The new addition will seat in all the rooms 120 persons.

Over 200 persons were present for the evening service, despite inclement weathr. The service was of the evangelistic type nature. The Swargert family again sang several songs as did the Brininger—Rhine trio. Rev. Wise spoke on the subject, "After." He remarked that all should prepare for after life, and preparation for after death. Following his message seven persons came forward to accept Christ.



## Beyond the Second Veil

(Continued from page 1)

man over the animal; then the animal would be slain and offered as a sin offering, or as a burnt offering of worship. There was no tabernacle or temple service from the time of Adam to Moses, but the head of the house officiated as priest, and carried out the ritual of worship connected with the Tabernacle, the tribe of Levi was chosen for the service, and the house of Aaron was the source from which the priesthood came, Aaron becoming the first high priest, and his four sons the regular priests.

There were two lines of priests, or two priesthoods, in the Old

Testament: the one of Melchizedek, to whom Abram paid tithes; and the Aaronic priesthood. Christ was a Priest after the order of Melchizedek, but He was the Aaronic Sacrifice. John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." Jesus was the Sacrifice for the sins of the world, and He was offered upon a cross, rather than an altar.

The Great Day of Atonement was the last day of the civil year. The Jews had two distinct markings for the civil and the religious years. It was believed that the world began in September, and that is when the Jews celebrate the beginning of the civil year. But the sacred year had its beginning with the Passover in the spring, and this had to do with the religious rites and ceremonies. The Great Day of Atonement was the time for the cleansing of the sanctuary. Leviticus 16 tells us that Aaron had a young bullock for a sin offering and a ram for a burnt offering. Then two goats were chosen, one was slain and the other was turned loose in the wilderness; it was called the scapegoat. The blood of the bullock, the blood of the goat, and the censer with fire therein were used to cleanse the sanctuary, and also to answer for the errors of the people (Lev. 16:29-34). The scapegoat carried out the symbol of our sins being borne away. John said that Jesus "taketh away the sin of the world."

We learn from the description of Solomon's Temple that it was twice the size of the Tabernacle. The walls of the Tabernacle were made of boards overlaid with pure gold, but the Temple walls were made of stone from a quarry north of the Temple site. A veil separated the sanctuary from the most Holy Place. It is estimated that the veil in the Temple was no less than 30 by 30 feet, being twice the size of the veil in the Tabernacle. It is estimated also that it took 200 to 300 priests to manipulate the veil in the Temple. Jesus never ministered in the Temple proper, but in the outer courts. Solomon's Temple had a court for men, a court for women, and a court for Gentiles (quite large). We read that Jesus cleansed the Temple

(Continued on page 8)



## Missionary Crusader's Page

### Report of Eastern Zone Rally held in Pillow Church

An Eastern Zone Rally was held in the Pillow Church Monday night November 11 with a fine attendance and a good spirit prevailing. The all musical service was conducted by the zone supt., Rev. Earl L. Deetz Jr. of Shamokin. Miss Helen Miller was pianist for the rally.

The churches in the Eastern zone are, Pillow, Lebanon, Allentown, Coopersburg, Shamokin and Gratz as a cooperating unit. We wish to express our gratitude to the Rev. Allen Russell and his church for the splendid cooperation in the Eastern Zone Rallies. Those in attendance at the rally are as follow, Lebanon 6, including the pastor, Rev. Truman Wise and wife, Gratz 20, Shamokin 30, Pillow 45, outside visiting churches 12.

Those who presented vocal numbers were the Paul Gessner family of Gratz, The Hommel family of Gratz, a solo by Mrs. Feister of Gratz. Representing Pillow were Rev. and Mrs. Rachau with a duet number and a solo by Miss Mary Bressler. A duet number from Shamokin was presented by Jack Bowman and pastor Earl Deetz Jr. a solo by Carol Derk of Shamokin and a duet by Carol Derk and pastor Deetz.

The Supt. Deetz, announced that the youth board has taken on some new projects, one of which is a Grand piano to be purchased for the Penns Creek Camp Meeting and also two Missionary Crusader's Broadcasts which come on the air every Saturday morning. The first broadcast at 9 A.M. Saturday over Danville W.B.D.S. which covers the churches in the Eastern zone and another broadcast over Phillipsburg at 9:30 A.M. Saturdays.

We look forward to the continued Blessing of the Lord upon the Eastern Zone Rallies and ask that each pastor put forth special effort to attend the rallies and express the importance of attending the rallies to his people.

Please let us work with a united interest in making these rallies what God would have them to be to the Salvation of the Lost and in Honor and Glory to God.

### Thanksgiving Rally

November 25, 1963

"Let all the people praise thee!"

A special Thanksgiving rally was held at the Center Union Church of Bucks Valley on Monday evening November 18, 1963. The service was conducted by the central zone Missionary Crusaders Youth Department; under the direction of Rev. John F. White, zone superintendent.

What a time of rejoicing we had as delegations from the Beavertown, Spring Garden, Sunbury, and Millmont churches united with the Bucks Valley people to sing praises and give thanks to God. We were led in a season of prayer by the host pastor, Rev. Russel Herr.

The first speaker of the evening was Rev. Arthur Thomas. His subject was "Thanksgiving to God for the Bible," using for his text I Cor. 15:1, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand."

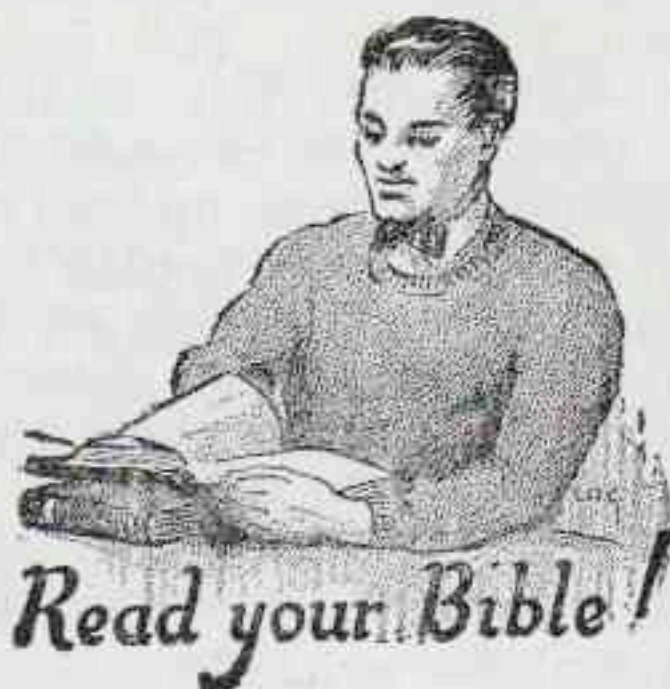
He said that we should cherish the Word of God for:

The Bible is the best news man has ever received.

The Bible is the greatest book.

The Bible is sharper than any two-edged sword yet a healing balm to the soul.

The Bible will never fail.



Prove your thankfulness for the Word by reading and living it. The second speaker was Rev. Kenneth E. Walter. His subject was "Thanksgiving to God for the Church", using for his text Psalm 100:4, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." He emphasized David's attitude as our example according to Psalm 122:1 and 84:2; "I was glad when they said unto me, Let us go into the house of the Lord." "My soul longeth, yea, even fainteth for the courts of the Lord: My heart and my flesh crieth out for the Living God." The Church as a holy institution of God is a place of Worship, Instruction, Comfort and a refuge in times of trouble.

The third speaker was Rev. John R. Hevalow. His subject was "Thanksgiving to God for a Christian home," using for his text Joshua 24:15, "But as for me and my house we will serve the Lord." He emphasized the fact that family worship is the band to a Christian home reminding us that parents are responsible for their children. Parents need to train their children as one having authority, but do it with love.

The fourth speaker was Rev. John F. White. His subject was "Thanksgiving to God for a Christian Nation," using for his text Proverbs 14:34, "Righteousness exalteth a nation, but sin is a reproach to any people."

Our nation was founded by men of high ideals and Christian principles. Having forsaken many of these Christian principles the majority of the American people no longer see the shame of sin. We may blame the government, but the church is largely to blame because of her failure to stand up and be counted. The President would be afraid if the church was fasting and praying instead of feasting and playing. J. Edgar Hoover said, "Young people want excitement. If the church would get them interested she must get on fire."

Kenneth E. Walter, Reporter



## Valley of the Shadow

**BRODBECK**, Roy E., was born March 21, 1897, at Lipton, Blair County, and passed to be with God on Tuesday, October 29, 1963, with services held on Friday, Nov. 1, 1963 at 2:00 p.m. from the Neff FUNERAL HOME, Millheim, Pa., with Revs. James T. Carroll and Marlin E. Moore, officiating. Interment was in the Pine Hall Cemetery at State College, Pennsylvania. Brother Brodbeck was led to the Lord under the home visitation effort of the Reverend Carroll and died with victory and faith in Christ, we understand.

**SPAIN**, Gary R., was born Feb. 23, 1942 at at Havre DeGrace, Maryland, and died at the Army Hospital at Pittsburgh, December 9, 1963. Final services of prayer were held at the late home, and continued at the Church In The Valley at Milesburg, Rev. Thomas E. Frantz, officiating. Burial was made in the Union Cemetery at Bellefonte, Pa. Gary had found God in the days before his home-going, and told all present the last day he lived of his peace of soul, and faith in Christ. May God bless the memory of this young Marine, who served his country, and longed to live to serve His God.

## Could It Be Your Sunday School Where THIS HAPPENED?

"Oh, to see ourselves as others see us..."

Getting People to attend is NOT our only problem.

We Must Exhibit Christian Warmth, Courtesy, And Proper Reverence For God!

Today I visited a Sunday school in my community. I doubt that my steps will ever take me back again. Will you not think me critical as I tell you about it?

For months I had driven by the little white church on that particular corner. The name of the denomination meant nothing to me. I'm accustomed to judging a church by its people, whatever its name may be. As I occasionally passed the church, I would tell myself that a visit should be made

sometime soon. Having recently moved into the city, I was interested in visiting a few of the area churches.

One Sunday morning, feeling a keen desire for Christian worship and fellowship, perhaps a little nostalgic, it occurred to me that I might visit that little church. Not knowing the exact time for their Sunday school session, I left home early and arrived a little after nine o'clock. I was the first to arrive, and I seated myself toward the rear of the auditorium. The first family to arrive came in like a tornado. Two little children, about seven and nine, ran straight to the piano and began to pound on it. The mother came in and sat down across from me. I glanced over, but she didn't look my way. Perhaps, they're new too, I thought. However, I observed the children were not strangers here. I felt sorry there was no one to welcome the mother, if indeed she were new.

Some few moments later the father came in. He called out the children's names and ordered them to quit playing so loudly. They paid little attention to him.

Other people came; the noise increased until the loud banging on the piano wasn't apparent anymore.

When time arrived to begin, the father of the two little pianists (?) arose and took his place at the front. I was startled to think he could be the superintendent, and yet he hadn't even come over and introduced himself to me during the past half hour. His opening remark was, "Now all you backsliders in the back seats move forward." Most of the people laughed and moved forward. I moved forward too, but it was embarrassing.

He turned the song service over to a high-spirited young man who gleefully announced, "We're going to sing some action choruses. All of you folks join in." Some of them were cute, but finally we were asked to sing one which called for us to jump up and down from our seats. I wouldn't have objected to the little children entering into it, but such antics really seemed out of place for the adults, I thought.

However, I kept telling myself people are different here, and I must not be critical.

The teacher for the class I visited seemed very sensitive to my presence. She was so nervous, I felt sorry for her. Actually I am not a very good student of the Bible, but she seemed afraid I might challenge her teaching. All the class were women but one. The one man present dominated the discussion throughout the class period. He was a self-styled authority on communism in government. Uniquely, he turned every remark back to his "pet" subject. After he had made one dogmatic statement, he said, "Tell me if I'm wrong! You all know I'm telling you the truth, ain't I Mrs...?" and he called all of their names but mine. I felt uneasy through it all. The lesson was on God's creation, but little was said about it.

Finally Sunday school was over, and though I had come with the full intention of remaining for worship, somehow it seemed I had to get out of there.

As I walked along the street to my home, tears came to my eyes. Why did it have to be that way? I wanted so much to find some Christian neighbors with whom I could worship and fellowship. But somehow I couldn't take what they were offering.

No, I haven't been back. Probably I never will return. I guess they wonder why.

## NEW YEAR THOUGHTS ....

Genevieve Perrine Cheney

*A New Year dawns—new days,  
new ways,*

*New choices to be made.  
What shall we do with all that's  
new*

*E'er this New Year shall fade.  
This year may be our last, soon  
past.*

*Let's put God at the helm;  
For soon we know we all must go  
Into another realm.*

*We'll answer for these years—and  
tears—*

*Will not avail at all.  
Now we may cry and bring God  
nigh—*

*Today He'll hear our call.  
This New Years dawns—let's live  
and give*

*Our best to God and man.  
We need not fret or know regret  
When we do the best we can!*



## Letter of Refusal

To Paul, Sometime Citizen of Tarsus, presently of Damascus, from the Rev. James, D.D., director Church Extension, Christian Mission to the Jews.

My dear Brother:

The Committee on Personnel has had time to complete its evaluation of your application as a missionary candidate. Having studied your qualifications carefully, the brethren have asked me to inform you of the mission board's decision.

As a member of the examining committee, I can say that no other application of recent date has aroused more interest. Your reputation is well known, and news of your defection from Judaism has spread throughout the Church.

Your references as to background are excellent. From the thumbnail sketch you enclosed, no one would seriously doubt your present Christian zeal.

The statement regarding your physical condition raised some questions among members of the committee. You did not state the specific nature of the physical disability you referred to as your "thorn in the flesh." Everything else being satisfactory, you probably would not be disqualified for reasons of health alone, unless of course the ailment was of such a serious nature as to hinder your work noticeably (epilepsy, poor eyesight, or a speech impediment). You should be advised that seldom a day passes without a report reaching us of the hardships endured by our extension workers. Have you considered the possibility of persecution at the hands of former friends, beatings or stonings, to say nothing of the daily privations of physical needs?

The account of your dramatic conversion is most interesting. Your claim to apostleship on the basis of privately revealed revelation is not the first to come before the committee, of course. And none of the members can testify to having undergone exactly the kind of experience you relate; on this basis alone, however, we would not discount its validity. One of the brethren suggested that perhaps the report of your examining physician in Damascus might throw additional light on the exact

nature of the experience. (I might add that even for a man conditioned to life out-of-doors, the trip from Jerusalem to Damascus in the heat of the noon-day sun is a perilous undertaking. But I digress.)

The most disturbing part of your application was revealed in the statement of your philosophy of the Christian Mission. Frankly, the Committee viewed with alarm your proposed plan to "carry the Gospel throughout the Gentile world." Our present program of church extension envisions no such mission. For one thing, such a vast program as you suggest would be quite impractical. I am convinced, as is Dr. Simon Peter, that few Gentile converts would be prepared to undergo the rites and ceremonies of Jewish law leading to preparatory membership in the Christian fellowship. Furthermore, we have neither the personnel nor the finances at this time for carrying on such an adventurous undertaking, if it is started. (The truth of the matter is that we are even having some difficulty maintaining the mother church here in Jerusalem!)

You made no mention of your administrative ability or experience. But knowing something of your past endeavors as prosecuting attorney for the Sanhedrin, we are led to surmise that you would be most effective. Yet, our need at this time is for men of more even temperament; one has to be all things to all men, and compromises are sometimes necessary in order not to alienate men of status and wealth we are now most anxious to draw into the fellowship.

There is one other consideration—and I hesitate to mention this—it is getting more difficult every day to place an unmarried man in the field. The first preference of a community is for a husband-wife team.

Frankly, Brother Paul, the weight of evidence is against our giving you a regular missionary appointment at this time. It is, therefore, with deep regret that the board cannot act favorably on your application. This does not mean, however, that we cannot assist you in finding a place of effective service.

Our suggestion is that you re-

sume your old trade of tentmaking. With the housing situation what it is today, tentmakers command premium wages everywhere.

If you should be interested in locating here in Jerusalem, I am sure that something could be worked out for occasional speaking engagements. The board is prepared to certify you as a local preacher with all rights and privileges, should you come. There is a lifetime of work to be done right here in Jerusalem among the Jews and Jewish converts. We feel that this would be the most effective field of service for a man of your background and experience.

Please be assured of our continued interest in you. If we can be of further service, let us know. With every good wish for the future, I am,

Yours in His service,  
JAMES

The article concludes with this footnote: Had this letter been delivered, the history of the Christian Church might have been different.

Selected by Rev. Bruce Fisher

## Temptation and Leisure

W. T. Purkiser

A wise student of human life has said, "Temptation rarely comes in working hours. It is their leisure time that men are made or married." And we used to hear that the idle mind is the devil's workshop and that Satan finds work for idle hands to do.

There are both possibility and peril in the increasing amounts of leisure time people have in a society filled with laborsaving and timesaving devices. Bit by bit, machines are taking over the drudgery and toil of everyday existence. The normal workweek in these United States of America, at least for the factory, mill, and shop, has dwindled from sixty hours per week to forty-eight, to forty, and come cases to thirty-five and thirty. The trend is not likely to be reversed.

Great question is what these extra hours of self-directed time are going to mean. They can be used to build taverns or temples. They may be given over to aimlessness and drifting, or devoted to

(Continued on page 12)



## Beyond the Second Veil

(Continued from page 4)

twice, but it was these outer courts, for there were money-changers and those that sold doves. The Temple herd was kept some distance away, and a person could arrange to have an animal brought in when it was wanted. There seems to have been a section where doves and pigeons could be purchased.

In Matt. 27:50, 51 we read: "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Human hands could not have rent the veil. It was a miracle. It was not the result of the earthquake. That some catastrophe, betokening the impending destruction of the Temple, had occurred in the sanctuary about this very time is confirmed by no less than four independent testimonies: those of Tacitus, of Josephus, of the Talmud, and of the earliest Christian tradition. The most important of these are, of course, the Talmud and Josephus. The latter speaks of the mysterious extinction of the middle and chief light in the golden candlestick forty years before the destruction of the Temple; and both he and the Talmud refer to the supernatural opening of themselves of the great Temple gates, that had been previously closed—which was regarded as a portent of the coming destruction of the Temple.

The rending of the veil of the Temple ended the Old Testament order. Christ's death on the cross put an end to the sacrifice of animals, for He made an atonement for all the sins of the past, from Adam to His death, and He provided forgiveness for all those who would sin from His day on. The Aaronic priesthood had come to an end. The ceremonies had no meaning. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us...and took it out of the way, nailing it to his cross." —Col. 2:13, 14. We sometimes say that the law was four-

fold: (1) the civil law, (2) the moral law, (3) criminal law, and (4) the ceremonial law. It was this ceremonial law that Christ blotted out. All that had to do with the Jewish ceremony in connection with the religion of that day was nailed to the cross. The priest had no further function or ceremony. God intended that worship should be spiritual, and the Temple order was to be entirely changed. The Jews would not adhere or conform to this new order, so in A. D. 70 God allowed the Roman army to completely destroy the Temple; and from that day to this the Jewish people, who have not accepted the Christian religion, have had to improvise a way of ceremony, but it is separate from the Temple. Animal sacrifices are no more, for Jesus became the Aaronic Sacrifice, and as the Priest after the order of Melchizedek He set up a spiritual way of life.

"After the second veil." No man ever entered the holy place, but the priests. Mankind was represented by these priests and by the priest who entered into the most



Holy Place only on the Great Day of Atonement. Man was made acceptable to God through rites and ceremonies, abstaining from meats, and other rituals. The holy place was made available because of the brazen altar at the entrance, where sins were forgiven. The holy place represented the life, for there was the altar of incense, symbolic of prayer; the altar of shewbread symbolizing Christ, our Food; and the golden candlestick representing Christ, our Light. The holy place represents the regenerated life, the experience of being born again; but the most holy place represents the sanctified life, the Spirit-filled life. The most Holy Place was the abiding place of the Shekinah glory. The word Shekinah does not occur in the Bible, but it means "that which dwells" and is referred to many times. God's dwelling place was

over the mercy seat, between the cherubim. The law was from Moses to Christ; but we are in the dispensation of the Spirit, for He was sent into the world to indwell men and women. He came on the Day of Pentecost, and "they were all filled with the Holy Ghost" (Acts 2:4).

Man was created in the image and likeness of God. But sin marred this likeness, and man became a sinner. Jesus came to save man from his sins, and also to dwell in him. Just as the Shekinah dwelt in the most Holy Place, God dwells in the hearts that He has purified. So the symbolism is that on the day Jesus died on the cross, "the veil of the temple was rent in twain"; and we now have entrance into the most Holy Place. We are kings and priests, for the Word says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." —1 Pet. 2:9.

"And almost all things are... purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." —Heb. 9:22-24. The holy life is an experience. When Jesus died, He rent the veil in twain, so that now the way is open into the Holiest of all. Perhaps you cannot see your way in, but if you will by faith step up to the rent veil and press your way, you may enter into the most Holy Place, and have sweet communion with the Lord. The first veil was the opening to the holy place. Many Christians are living far below their privileges. There are heights, lengths, breadths, and depths in the grace of God, but people go on skimping as if the measure of grace would be overdrawn. The Good Book says, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." —2 Cor. 9:8.



## The Way of Holiness

(Continued from page 2)

of emphasis: if God were omnipotent, and omniscient, but not holy, He would be the most horrifying dictator ever heard of. But we don't have to worry, we don't have to be alarmed, for He is just as holy as He is omnipotent, and just as holy as He is omniscient. Yea, every one of His attributes is regulated by His holiness.

It is true that each attribute is perfect within itself, but there is as it were a perfection of perfection. In other words, holiness is the greatest of God's attributes. We have scriptural grounds for so believing, for we read in the Book of Revelation what they are singing in Heaven. They are not singing "Omnipotent, omnipotent, omnipotent"; they are not singing "Omniscient, omniscient, omniscient"; they are not singing "Immutable, immutable, immutable." But they are singing "Holy, holy, holy, Lord God Almighty." In the world where sin and shame and sorrow and suffering abound there is a God who is holy in His person. Bless His name!

But He who is holy in His person is further characterized as holy in His provision. In Psa. 47:8 we read, "God sitteth upon the throne of his holiness." There are 120 counties in the state of Kentucky, but I am satisfied that there is not a courthouse in Kentucky or any other state where there never was any corruption or crookedness. But I can cite you to a place, I can direct you to a throne where no corruption ever existed. The throne of a holy God has never been touched, nor tainted, nor tarnished by sin; and it never will be. He sits upon the throne of His holiness.

The Bible that makes known these facts also reveals that God is holy in all of His works. It is recorded, "The Lord is righteous in all his ways, and holy in all his works."—Psa. 145:17. Now so far as I understand, God's works fall into three categories: First, the work of Creation, then the work of Redemption, and then the work of Providence. All of these are characterized by holiness. Three big pages make up the book of God's creative works—page number one is the heavens, page number two is the earth, and page

number three is the sea. It does not matter whether you are scanning pages number one, number two, or number three, everything that is found in His creative works or acts is characterized by holiness. It does not matter whether you are dealing with justification, or sanctification, or glorification, each of the three is characterized by holiness. And when you pass from the work of Creation and the work of Redemption, to view God's work of Providence, it is characterized by holiness. I am glad to tell you that there is providential care today. Some people talk about luck, good luck and bad luck. I suppose that is all right for people who do not know God, but for the blood-washed and redeemed there is no luck, neither good luck nor bad luck. There is Divine providence. My loving Heavenly Father is still superintending, He is still running things; and if you and I will stay true, one of these days a little further down the dusty road of time, He will bring everything out all right. No wonder Paul could say, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

I know of no Bible character that more beautifully portrays the truth of Rom. 8:28 than does Joseph. Look at him. He is misunderstood and put down in a pit. What good is he going to get out of that if it is taken by itself? He is lifted from the pit and sold to strangers to be carried down to Egypt. Look at that experience by itself—what good is he going to get out of that? He is lied about in Potiphar's house and then taken to prison, and what good could he get out of either of those incidents if considered separately? He was left in prison about 13 years; what good could come out of that?

Maybe a homely illustration will make clear what I am trying to say. Suppose your wife would decide to serve cake on a different fashion—by courses. Course number one is raw eggs, course number two is lard, course number three is flour, and course number four is baking soda. Well, I imagine you would balk before you got two courses down on that fashion. No, let us not have cake by courses;

let us have cake in the proper fashion. Let's have good cake, consisting of exactly the right amount of each ingredient, all stirred together, together, together, until it is all well blended, and then bake it, and be liberal with the icing—put it on good and thick. When it is served that way, you will want a second piece; and if you happen to be at home, you might take a third piece. What made the difference? All the difference is found in the proper togetherness. Paul said, "All things work together for good." When God got through stirring these experiences in Joseph's case, Joseph was next to the king on the throne. Brother, our Heavenly Father knows when we need another battle, He knows when we need another burden, He knows exactly what we need, and if we are submissive and faithful, He will get us next to the King on the throne. In the midst of all the corruption that is prevalent in the land, God is ruling in His providential care in His holiness. Bless His name!

Another blessed fact relative to God and holiness is that He is holy in His will. In I Thess. 4:3, we read, "For this is the will of God, even your sanctification." He is holiness in person, holiness in position, and holiness in works, and all focalize in the holiness of His will to make possible holiness for His people.

The text tells us that "an highway shall be there, and a way, and it shall be called The way of holiness." Now, if you are going to talk about some aspects of old-time religions, you do not need to speak about a highway. If you want to emphasize some truths relative to the wonderful redemptive work of God, you need to use another figure of speech. You need to do what the writer of Proverbs did when he said, "The path (not the highway) of the just is as the shining light." But if you want to emphasize some other truths about God's redemptive plan, a path will not say the right thing. You need to use what the writer here has used—the word highway. I do not know what all is wrapped up in the difference, but I remind you of two facts; one is that you can make a path without any planning at all. Just start putting one foot down in



front of the other, and when you come to the fence, climb over, and by-pass the peach tree, and walk around the rock, and just go on. But, brother, a highway across a nation is not built like that. There must be some planning. I am glad to tell you that there is a plan back of this wonderful provision of holiness.

I do not know how many times I have heard of John Wesley perfection. I think that is a bit misleading. I suppose it is all right if you explain what you mean; but if you do not explain, some people may get a perverted idea and say, "Well, I suppose that holiness originated with the Wesley brothers." But that is not so. Then, too, I have heard about Pauline perfection. I suppose that if you do not explain, somebody may get a perverted idea and say, "Well, I suppose that holiness originated with the Apostle Paul." It seems to me that some individuals get it in their head that holiness started with a few fanatical Pilgrims, or Nazarenes, or Wesleyans, or another group. But if you really want to know about the origin of holiness, if you really want to know about the plan, I will tell you where to find it. In the Ephesian epistle we find that in the eternal past God planned that His people be a holy people. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." —Eph. 1:4. To remember that holiness originated with God, and not with a group of saints, ought to elevate this glorious, scriptural teaching. It did not originate with angels, but with God Almighty. It did not originate after Adam fell in the Garden, but with God in the eternal past. Bless His name for the plan!

Further, the construction of a highway involves a price. You can make a path across the field and through the woods without two pennies to rub against each other. But slab pavements across the country cannot be built without a price, a big price. The greatest price anybody, anywhere, any time ever heard of is involved in this great provision of heart holiness for the children of men. If you want to see how much it cost, you will need to go beyond Calvary,

beyond five bleeding wounds. You will need to go back of the Incarnation and see Jesus when He left all the bliss and the glories of Heaven, then follow Him down to His lowly birth, then into Egypt. Later you see Him spurned and rejected. You will need to follow Him through dark Gethsemane, where He came face to face with sin at its worst, and the devil at his worst, and prayed, "My Father, if it be possible, let this cup pass from me." But He did not stop there, He prayed, "Nevertheless, not as I will, but as thou wilt." It costs something for us to be sanctified wholly. It seems to me that to get a true picture of God in all of His holiness, and His eternal plan, and the price that is revealed, ought to somehow keep this glorious truth from being held in disrepute as it is in the thoughts and actions and words of many people. It is grievous to me to hear somebody say, "Well, I will take the second piece of pie, I believe in the second blessing." Brother, it is either truth or it is fallacy. And being the truth as is here revealed, it is too sacred, and blessed, and wonderful, and deep, and glorious to make jokes of.

Now there are six facts revealed in the text that should be precious to us relative to this experience. First of all, the way of holiness is a plain way. I am so glad for that. The greatest thing in the whole wide world is not lost in red tape. The greatest thing in the whole wide world is plain. In fact, this way of holiness is so plain that "wayfaring men, though fools, shall not err therein." It's wonderful to know that you don't need a college degree to be sanctified wholly, that you don't have to have an eighth grade education, that you don't even need to be able to read your name, to be filled with the blessed Holy Ghost. You don't need a course in theology to have the experience, you don't even need a holiness preacher as pastor in order to get the experience, if your heart is hungry and you follow on as the Holy Ghost leads you.

This is not only a plain way, plain enough for you to find it, but plain enough for you to follow after you do find it. I can take the road map and search out

the way and make a trip across the country; but I am so countrified that if it happens to lead through Cincinnati, or Chicago, or Philadelphia, or New York I would get lost in the city. But this highway of holiness is plain enough to be found and followed, in spite of all, into the City of God. Blessed be the name of the Lord!

There is something else that is precious to me, relative to its plainness, and that is the fact that if you get the experience of holiness you will be so abundantly satisfied with God that you won't have to follow the fashions and fads of the world, trying to find satisfaction. No, if you get this experience, you will be satisfied—deeply satisfied, blessedly satisfied—with scriptural holiness.

The way of holiness is further made known to be a pure way. Do you ask, "Where do you find that in the text, preacher?" Well, it says that "the unclean shall not pass over it." In the midst of all the corruption, and crookedness, and perversion, and depravity, there is a provision made whereby the heart can be cleansed from all sin. In Rom. 8:7 we read that the carnal mind "is not subject to the law of God, neither indeed can be." But it can be gotten rid of, for Jesus suffered without the gate that we might be sanctified wholly. Reporting what occurred at Cornelius' house, Peter declared, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." —Acts 15:8, 9. And John declared, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." —1 John 1:7. You can have the carnal nature taken away—carnal pride is destroyed, selfishness is eradicated, jealousy is reformed, and sinful anger is taken away. Your heart can be purified and made perfect in the sight of God, filled with Divine love.

Furthermore, this way is a protected way. I like that. "Where did you get that in the text, preacher?" Well, it says, "no lion shall be there, nor any ravenous beast shall go up thereon." Oh, I am glad to



tell that if you will stay right in the center of God's highway of holiness, the devil can't get you. Does someone ask, "Preacher, are you trying to preach 'once in grace always in grace'?" Well, I believe in "once in grace always in grace"—if it is scripturally taught, that is. If you get grace in your heart and walk in every ray of light, you don't have to backslide. You can be kept. Now I did not say that no sanctified person could ever backslide, but I am of the opinion that not many people who get filled with the Holy Ghost ever backslide. And I would like to say, further, that if you ever do backslide, you will have to get out of this highway of holiness to do it. You won't backslide staying in the center of the highway. I am reminded of Christian, in Bunyan's *Pilgrim's Progress*. Christian started on the way to the city, and when he was well on the way, he got frightened—he discovered a lion—and he was afraid to go on. But, lo and behold, upon further notice he found that the lion was fastened, and if he stayed where he was supposed to, the lion could not harm him. I'm glad to tell you that if you and I stay where we are supposed to stay, the devil, going about as a roaring lion, can't get us.

Some people who will follow me thus far will not go along with me on this next basic truth that is revealed here. This is a progressive way. "Preacher, I'm so glad to hear you say that, for I have been telling people for ever so long that they can grow into this experience—get it by degrees, a little bit better, and a little bit better, and somewhere, sometime they may grow into the experience." Well, if that is what you think I mean by progress, you are badly mistaken. Nobody can grow into holiness any more than you can swim into the water. You can't grow into holiness a bit more than you can grow a piggy into a pen. Put it halfway in or nine-tenths in, and feed it, and watch it grow, but you can't grow it into the pen. No, sir. The part that is outside grows the same as the part that is inside. And you never can grow carnality out of your heart. But I'll tell you what you can do. If you will take the pig, put it over inside the pen, and then feed him

well, he can grow in the pen. And if you will die out to everybody and everything but God's perfect will, and trust Him, you can get sanctified wholly. Remember that you are to grow in that experience. Where do we get that in the text? It says, "The redeemed shall walk there." If we were to judge by the way a lot of people profess and live, it would seem to read that "the redeemed shall sit there, and be thumb-twiddlers and benchwarmers." But it says, "The redeemed shall walk there." To walk speaks of life, and of activity, and of progress. We are to make progress in this experience.

This truth is revealed by type in the Old Testament. When the children of Israel crossed the Jordan River into the Promised Land, they did not possess all the land yet. There were a lot of giants to be killed, a lot of fenced cities to be taken, a lot of old corn and wine to be enjoyed, and grapes of Eschol were to be partaken of. Yes, there was still a lot of land to be possessed. But there was a difference between those people and us; when they went far enough west they would reach the Mediterranean Sea. If they went north or south far enough, they would reach the bounds of the Promised Land. But, brother, you can put on your spiritual marching clothes and march as far as you please in the will of God—there is no boundary line to limit your progress. There are heights, and depths, and length, and breadths to the wonderful experience of full salvation that have never yet been realized. Sanctified people ought to be able to stand up and testify, "I'm satisfied, I'm satisfied"; and then before they sit down, they might say, "I'm so dissatisfied, I'm so dissatisfied." What do I mean by that crosswise preaching? Well, it is as simple as this: I am satisfied that I am in the land, but I am dissatisfied that I have not made more rapid advance and reached out for more territory. If more people would believe this and put it into practice, there would not be so much dead, dry, cold religion today. If more people believed what I am talking about, and faithfully lived accordingly, there would not be so much compromise as there is today. If everybody who ever did

get sanctified had pressed forward and made spiritual progress, instead of drying up and still going on professing, there would not be so much trouble with worldliness. We could have glorious blessing and victory, multiplied peace and joy.

Again, the Scripture reveals that the way of holiness is a way of praise. The redeemed shall "come with songs and everlasting joy upon their heads." The redeemed should be a praising people—rather, I should say that the redeemed are a praising people. Above all else, the people who have had their hearts cleansed from inbred sin ought to have deep, heartfelt gratitude and express it in words of praise. The Psalmist helps us along this line. It is interesting to notice that the word "praise" in its various forms appears in the Book of Psalms about a hundred fifty times. The Psalmist tells when to praise, who should praise, how we should praise, and for what we should praise. And it is interesting to notice that since there are a hundred fifty Psalms there is an average of one praise word per Psalm. But in Psalms 148 and 149 there is an average of one praise for nearly every verse. And in the very last Psalm there are enough praises to average a little more than two per verse. I am glad to tell you that the way of holiness is a praise way.

If you get into this plain, pure, protected, progressive way of praise, and faithfully walk therein, it will lead you to a possession. So far as I understand, God must have created us with a desire for possession. I believe I can illustrate that. Look at that little babe yonder in a basket, playing with a rattler. As you take the plaything from him listen to those cries. The baby is not able to talk yet, but by those cries he says, "No, no, don't take my rattler; it's mine. it's mine."

Well, it is all right to desire possessions, provided we want possessions here for the right purpose, and eternal possessions after we are through down here. And what eternal possession shall the people have who get into this highway of holiness and follow on to

(Continued on page 12)



## The Way of Holiness

(Continued from page 11)

the end? Well, the Scripture says, "They shall obtain joy and gladness, and sorrow and sighing shall flee away." Brother, that is more blessed than saying that they would dwell in a mansion. Now, it is all right that there are mansions in Heaven; if it were not, my Heavenly Father would not have provided any. But it is more blessed to read of joy and gladness than to say that every one of us will walk on the street of gold. It is all right that there is a street of gold in Heaven, or my Heavenly Father would not have provided one. But it will take more than a mansion to convert Ohio into a heavenly atmosphere. If the gold-paved street were to be taken out of Heaven, and stretched up and down the state of Ohio, it would not create an atmosphere of holiness. But if you could do away with all the sighing and sadness, and make joy and gladness to reign supremely in every home and every heart in all of Ohio, there would be a heavenly atmosphere right down here. The prophet declares that "they shall obtain joy and gladness, and sorrow and sighing shall flee away." There will be joy and gladness without measure, and without termination. It shall be glory—there is glory for God's people in that celestial land. Do you know what glory is? Well, I don't profess to know nearly as much as I would like to know, but I found something that helped me, and maybe it will help you.

Suppose I had a piece of chalk and a blackboard here, and would write down, column after column after column of figures. Then suppose I would add them up. The answer might be forty-two million, five hundred ninety-one thousand, three hundred and thirteen. But suppose I don't put figures on the board; suppose I write the attributes of God. At the head of the list write the fact of His eternal existence, eternity as an attribute of God. Underneath that write His omnipotence, His almighty power; and then His omnipresence, His being everywhere present; and then His omniscience, His having all knowledge; and then His immutability, His unchangeableness;

and then His wisdom, and His goodness, and His justice, and His mercy, and then last—not last because it is least, but last because it is most blessed of all—write holiness. Draw your line under them and add them up. The sum total is not so many million and thousand and hundred; but it is the "glory of God."

If you and I will realize that there is a God who is personally holy, seated on a throne of holiness, performing holy works, and with a holiness in His will, provided by the eternal plan and the purchase price that His Son paid to make a plain, pure, protected way for our progress that brings praise to God as we journey in the way, it will lead us to the eternal possession where we can benefit from all the attributes of God, and enjoy His glory eternally. Bless His name for such provisions for the children of men!



## Temptation and Leisure

(Continued from page 7)

purpose and the improvement of self and society.

There is particular peril in the drift to amusements which characterizes our times. The lust for entertainment is almost insatiable. While there are, to be sure, innocent diversions, and while some relaxation is necessary in any healthy manner of life, the hard fact remains that most commercialized entertainment is bait for the poison of sin.

The very term "amuse" contains a warning. To "muse" is to think. The a is the so-called privative. It means "without" or "the absence of." The whole attitude of the person seeking "amusement" is that of a mind in neutral, going nowhere and therefore liable to be pushed anywhere. Like a rolling stone, it gathers no moss,

but is likely to pick up some mud.

Here is part of the peril of television. When even the head of the Federal Communications Commission describes television in the United States as a vast "wasteland," there is certainly a note of alarm for the spiritually sensitive. Children are spending hours filling their minds with images of the unreal and impossible, that could better be spent in active play and body-building recreation. Young people who might go down in history not only "go down" in history, but also in mathematics, English, science, and all the rest of their school subjects by reason of too much time with the one-eyed monster.

And adults who could spend their evening hours in Christian service or with the wealth of good books now available fritter them away in aimless twisting of the TV knob. There are actually two kinds of illiteracy in the world today. There is the illiteracy of the person who would read if he could. And there is the greater illiteracy of the person who is able to read, but prefers to be "amused."

But all is not gloom in the matter of leisure time. There is possibility as well as peril, challenge as well as blight. A Christians' leisure hours are part of his stewardship of all of life and can be used to build the kingdom of God both in himself and in the lives of others.

Let us view with critical eye the activities of our leisure hours. Even the legitimate may be harmful if it crowds out the more important. "I count that man idle," said Mr. Wesley, "who might be better employed." Let us labor that our lives may be filled with that which will glorify God, leaving no room for the temptor on the prowl to see whom he may snare.

—Herald of Holiness

*Begin the year with God,  
Thine every vow fulfill,  
Thy family life instill with God  
And worship His sweet will.*

*Begin the week with God,  
'Twill hallow all the days;  
Thy 'goings out' thy 'comings-in'  
He'll fill with joyful praise!*

*Begin the day with God,  
Look up to Him in prayer,  
Lift up thine heart to His abode  
And pay thy worship there!*