



GOD'S MISSIONARY STANDARD

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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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"Signs of Progress"

George D. Watson

When a vessel starts out to sea, there are certain things by which the pilot measures his speed and direction, such as buoys, light-houses, and casting the lead for soundings. But when he gets well out to sea, all these things are left behind, and he measures his speed by the log, and his direction by the compass and the stars.

There is something very similar to this in the different modes by which a spiritual person measures his progress in the divine life. In the earlier stages of Christian life we measure our growth in grace by things easily recognized, and that lie close about us, such as our feelings, our contact with other Christians, our visible success in doing something for the Lord. But when we launch out into a life of unlimited faith, and God takes us into a supernatural life with Himself, He carries us beyond the shore signs by which we used to measure, and we learn to mark our progress by more hidden things, like the log at sea, and by far-off signs, like the polar magnet and heavenly bodies.

A believer is generally puzzled when he makes his transition from shore-line measurements to finding his latitude and longitude on the high seas.

There are many things in the life of faith which it is best for us not to know about ourselves, such as just what God thinks of us, just what success we are having, just how much good we are doing, in just what graces we excel, and

what our strength is in any given direction. The simple reason is that we are living a life of faith, and if we knew all the facts about our spiritual progress we should largely cease the living of a life of real faith. While ignorance in certain things is essential to perfect trust in the all-knowing One, yet there is much knowledge even about our growth in grace, which it is our privilege to have, and which we need to encourage us onwards.

One of the earliest signs that we are getting into deep water with the Holy Spirit is the clear spiritual discernment between things and beings; between blessings from God and a secret personal union with Him; between the coming and the going of various spiritual emotions and a steady gaze and leaning upon the immutable character of God. This can come only by a revelation from the Holy Ghost to the soul who has passed through certain definite works of grace, and learned over and over again to repose in the Lord Jesus instead of trusting in its feelings about Jesus. It is very easy for souls to learn the use of certain terms in religious language, before they have the real experience of the words, and oftentimes young Christians will fluently expatiate on the difference between the "blessing and the Blessor," when it is all head talk, and they soon betray their need of a blessing, or radical work of grace.

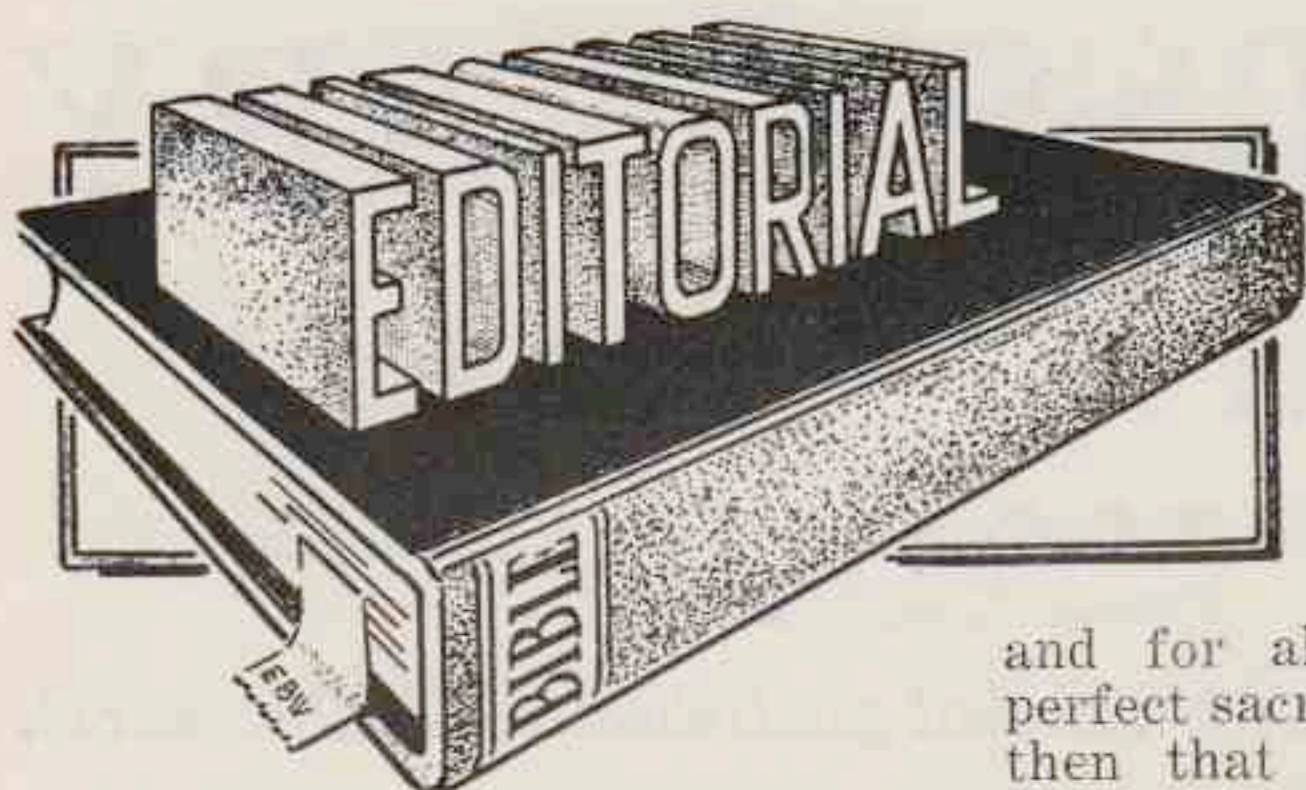
A deep, thoughtful Christian will never speak triflingly or depreciat-

ingly of the blessings of God in forgiving or cleansing the soul, and to so speak indicates ignorance and a lack of reverence for the most holy God. But after the most radical and powerful of blessings, there will come to the soul that is led by the Holy Spirit a time of extraordinary revelation of the three personalities of the Godhead, and a deep, inward discernment of receiving these divine persons into the heart, and a weaning from various emotions and states of feeling, and a most powerful attachment to God Himself. When this becomes a sweet, powerful reality in the soul, it may be taken as a proof of progress.

Another sign of real advancement in the Christ life is a growing disposition to appreciate little things—little mercies, little friendships, minute answers to prayer, little whisperings of the Holy Ghost, delicate tokens from God, infinitesimal leadings of Providence, little attentions from strangers, and little crumbs of comfort in daily life. The closer we get to God the stronger our vision becomes to see the value of little things, and the more tender our hearts become to feel the touch of little mercies, whether they flow out from God directly, or indirectly through His creatures. A shallow-hearted or narrow-minded saint, regardless of his high profession, is constantly betraying his lack of divine union by depreciating little things, and by neglecting them in his manners, his spirit, his words, and his dealings with others.

The difference between a man of scruples and a man of deep love is that the scrupulous man is always stumbling over small things

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Spiritual Independence

"Stand fast therefore in the liberty where with Christ hath made us free and be not entangled again with the yoke of bondage." (Galatians 5:1).

It was a happy feeling to awaken on the Fourth of July with this wonderful truth upon my mind. "If the son therefore shall make you free, you shall be free indeed." (John 8:36).

I appreciate the "Declaration of Independence" and the liberty we have had in America, however, with all the great history of America, we cannot say that we are "Free Indeed" in America today. Little by little the squeeze is being tightened until we are about to surrender to a Socialistic government. As our religious liberty is being suppressed we see Atheism and Communism on the increase and freely operating under the cloak of "Civil Rights". While this is of great concern to me there is something that concerns me far more: that is the loss of Spiritual Independence within the Church. The church can and will survive the onslaughts of the enemy from without but she cannot survive the bondage of sin within.

Spiritual liberty was one of the most outstanding characteristics of the New Dispensational Church. The law of sin and death had enslaved the souls of men in the bondage of corruption ever since the Fall. The blood of bulls and goats nor the ashes of an heifer could deliver the soul of man from the bondage of sin. The Priest standing daily in the Temple ministering and offering sacrifices could secure forgiveness for the sin they had committed but the people would always revert back to their old ways. This is the bondage of sin which Christ broke when He offered Himself once

and for all as a complete and perfect sacrifice. It was there and then that Jesus Christ declared the independence of the soul of man and secured for us eternal salvation. Thank the Lord!

Paul the Apostle said, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. For sin shall not have dominion over you: Being then made free from sin, ye became the servants of righteousness." (Romans Ch. 6). Many people deny the possibility of being free from sin in this life and thereby infer that the death and resurrection of Jesus Christ was a failure but this does not change the truth of God's Holy Word. There are still some who are enjoying this blessed experience.

It is sad indeed that many people today are just as blind to the truth as the Jews of Christ's day. When Jesus spoke to them saying, "Ye shall know the truth and the truth shall make you free," they said, "We were never in bondage". I recognize this same attitude today. People all wrapped up in themselves, seeking the pleasures of the world, yet calling themselves Christians because they belong to a church and go through a little form of religion. Jesus spoke to them again saying, "Whosoever committeth sin is the servant of sin."

There is no greater bondage than the bondage of sin. The bitterness of this bondage is found in its deceitfulness. Many are being lured to the world through subtlety of Satan's devices in this modern day because they are in bondage to the flesh. They see no harm and feel no guilt and say with the Jews of old "WE are not in bondage", yet the controlling factor in their life is the lust of the flesh rather than the Spirit.

I realize there is a lot of controversy on this point in religious circles today but if you will take a scriptural analysis of the things which the compromisers are con-

tending for, you will discover that they are predominantly fleshly, worldly, and therefore of the Devil. Any preacher who will tell you that it is possible to follow the fashions of the world and still be a Christian is under rebuke in 2nd. Peter 2:18-20 "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, . . . While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are entangled again therein, and overcome, the latter end is worse with them than the beginning."

In the light of this truth it behooves us to "stand fast in the liberty wherewith Christ has made us free" and not return to the things from which we have been delivered. —The Editor

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"A Clean Heart— A Necessity"

By Bishop Charles V. Fairbairn

We shall not undertake to discuss the need of a clean heart, for there is no church of any repute but believes that to realize that for which man most deeply yearns—fellowship with God here and at home with Him forever—man must be made holy. In fact, the sinfulness of the natural heart is so realized that many believers despair of any change being experienced in the status quo anywhere this side of the grave. Of all the old-line denominations, Methodism stood alone, declaring it to be God's will to cleanse the heart from all sin in this life and fill it with divine love. We admit, however, that the doctrine has been held in varied form by representative theologians in all ages, and that the testimony of many believers is to personal experience far beyond the creeds to which they subscribe. We do not believe in heart cleansing because John Wesley preached it, but because we are persuaded that the Wesleyan doctrine is the teaching of the holy Scriptures regarding attainable Christian experience, and obtainable by faith hereto and now. Viewing it from this perspective, we fully believe that to have the heart made holy is sheer necessity.

"Ye shall be holy; for I am holy." God commands this. God is the great economist of the universe. Can you imagine God commanding His creatures to something which is not necessary? Since God commands man to be holy, a clean heart is an absolute necessity.

Within me—not by the nature which the Creator gave me, but by this which I have since the race became "naturalized in lostness" through the fall—is a something,

persistent even beyond justification, which inherently "is enmity against God, not subject to the law of God, neither indeed can be." And yet I have chosen to walk with God, willed to obey Him, and consecrated myself to belong wholly to Him; what shall I do about this rebellious "mind of the flesh" still resident within me? If spiritual ambition is to be realized, if heart hunger is to be fully satisfied, "the carnal mind must be expurgated, my heart must be cleansed.

As no kingdom divided against itself can stand, so no heart can expect spiritual stability so long as "the flesh lusteth against the Spirit, and the Spirit against the flesh." The inevitable result is disharmony and disunity, if not disintegration and defeat on every line. Well said the apostle James: "The double-minded man is unstable in all his ways." Well prayed the Psalmist: "Unite my heart to fear thy name!" In order to experience and enjoy fellowship and communion with Christ, "double-mindedness" must give place to "single-mindedness"—a clean heart is a necessity.

The Scriptures say: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation"; and "Ye are my witness, saith the Lord." A faltering witness is little better than no witness at all. A witness who tries to bear good witness, yet lacks assurance, does not help the case; and the double-minded man lacks assurance. But when "the fulness of the blessing of the gospel of Christ" comes in, expelling every doubt with "the full assurance of faith," "the expulsive power of a new affection" affords a testimony which is definite. So for God-glorifying witnessing, the cleansing of the heart by

the blood of Christ is surely a necessity.

What we have just pointed out is basic to attainment to a truly victorious experience, embracing the whole spirit and soul and body. Such victory gives weight to the testimony of the lips. Lip and life chiming in perfect attunement make such delightful harmony! If with all our hearts we desire truly to represent our Lord on earth, every Christian ought to have a heart as clean as the blood of Christ can make it.

Moreover, I have heard declared that if there were no heaven at the end of the trail the benefits enjoyed by the believer along the way would pay anyone to follow the Christian path clear to the end of the trail. Yet there is a heaven at the end of the way; and some of us have it settled to go clear through by the grace of God. But breaking in upon our meditation, three warning trumpet blasts are heard: (1) the City any thing that defileth." (2) "Follow peace with all men and holiness without which no man shall see the Lord." (3) "Blessed are the pure in heart; for they shall see God." For final triumph and an abundant entrance into the City, a clean heart is a necessity:

And how shall my heart be made clean? Must I wait until death for some marvelous miracle? Have I any encouragement whatsoever in God's Word to wait for deliverance from inbred sin at death, in death, through death, by death, or beyond death? Something encourages me not to wait, but to look for deliverance now.

Listen to the Word of God: "Know ye" not "that they which are of faith, the same are the children of Abraham? So then they which be of faith are blessed

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Editor Rev. Kenneth Walter
Allenwood, Pennsylvania
Associate Editor Rev. Wm. Tillis
R. 3
Williamsport, Pa.

Business Manager
Eva Bailey, Centre Hall, Pa.

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

"Simon Peter's Sword"

Leota L. Knopp

"Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear" (John 18:10).

Where did Peter get his sword, and why was he, an Apostle of the Lord, carrying it? These questions came to mind while reading about Gethsemane and the betrayal of the Lord Jesus. We could well understand why Peter carried a fishing hook in the folds of his cloak, for he was an able fisherman, and he evidently believed in having things handy. We do not believe, though, there was any need for this sword as long as he walked with the Lord and was in fellowship with Him. Peter had Divine protection. We know he loved his Lord and was over-zealous for Him. But he used no discretion in the matter of severing the ear of the servant. His weapon of protection became carnal. How true are the words of the Apostle Paul to the Corinthians: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The Bible—the Word of God is the Christian's weapon of warfare. He ought not to attempt fighting a single battle in this life unless he has the Word of God to back him up. But sad to say, many fight without using it, using their own vain imaginations in endeavoring to back up their so-called arguments, for arguments is all it amounts to when the Word is not in the heart! Then, too, there is the danger of using the Word as a carnal weapon, as Peter did the sword. They know the Word, it is in the heart, but it is handled deceitfully. One commentator says he believes Peter had every intention of severing the head of the servant, but God directed otherwise and the Lord healed the wound.

Sometimes we handle the Word of God, our Sword, zealously but without discretion. We use it to criticize others. Seems as if we can

always quote Scripture to fit the occasion, or our feelings. But it is not right when we wound others, or endeavor to sever their heads. We want to justify our actions, so we hunt Scripture, when we know well enough what God expects us to do under the circumstances. One Christian woman who was divorced for Bible reasons, wanted to marry again. This, she knew was against Scripture teaching, but she announced that the Lord gave her special permission through the Word, and quoted Scripture accordingly. But down deep in her heart she knew that God does not change His Word to fit the individual carnal desires of the flesh. His Word stands, is yea and amen, and it is the business of the Christian to order his life according to God's Word. Otherwise, it becomes sin.

How careful we ought to be in quoting the Word, not misquoting it! Just a word misplaced, or misquoted, changes the meaning and may lead someone wrong. But it is necessary to know the Word, know its setting, and quote it correctly. Do not use the Word to justify your actions, but wield the Sword skillfully, correctly, in the Spirit of Christ. Do not handle it without discretion allowing it to become a carnal hindrance as was Peter's sword. Remember: "The Word of God is quick, and powerful, and sharper than any two edged sword". We also read that it is a discernor of the thoughts and intents of the heart. The Word will lead us all right if we want to be led right. "Not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

—Gospel Herald



Testifying

It's easy to praise and testify
When everything's going fine;
When you've got a job and the pay
is good,
It's easy to rise and shine.
But when you're broke and your
job is gone.
And troubles around you lie,
When the battle's hard—what
about it then?
Are you going to testify?

It's easy to praise and testify
When you're feeling fine, you
know,
Without a single pain at all,
Or an ache from head to toe.
But when there's sickness in the
home,
And trouble begins to fly,
Can you still look up with a smile
and say, "I'm glad I can testify?"

It's easy to praise and testify
When your burdens all seem light,
When the clouds in your sky have
disappeared,
And the sun is shining bright,
But if you still can praise the Lord
When trouble around you mounts
Then go ahead and testify,
For that's when it really counts!
—Everek R. Storms



Sometime

Sometime I'll hear him calling,
"Arise and come away.
Leave all your earthly treasures
Your worn house of clay."
I do not know the hour;
It may be noon or night,
Or in the early morning,
At dawn's first pearly light.
I need no chart or compass,
To that country all unknown,
But one sweet thought I cherish,
I shall not walk alone
For He who tasted of life's gall,
Of loneliness and pain,
Will be my guide to that fair land,
Where love and peace shall reign,
To see my Saviour face to face,
To kneel at his dear feet,
And know the wonder of His grace,
Will make my joy complete.
—Emily Thomas

A PAGE FOR YOUTH

Temptation

Down on his knees in the snow an Indian was making a little path between some pine branches which he was pushing down into the snow.

"What are you making?" asked a man who had been watching him. "A snare for rabbits," answered the Indian. "But I don't see the snare," said the man. "Ha! Ha!" laughed the Indian. "I shan't put the snare in for a couple of weeks yet. I fix this lane now so the rabbits will get used to it. Tonight they will come and be scary about it. Next night they'll come a little closer. Soon they'll grow bolder, thinking there is no danger, and nibble at the twigs. Then I'll put my snare in the middle of the little arch and I shall catch a rabbit every night."

"Yes, I see," nodded the man. "That's just the plan Satan uses when he wants to catch a man or woman. He gets them to make little beginnings, little nibblings at temptation, little puffs of cigarettes, little sips of wine, and when he has fooled them into thinking there is no danger he catches their souls." —Selected

The Steppingstones

Corinne E. Edman

Special meetings were held in a certain church, in a certain small New England town. There were ten churches in this town, but only one who felt the need of a visiting evangelist. Some members remembering the wonderful revivals that had taken place in that church in past years had become burdened because of the lukewarm atmosphere felt in each meeting.

One of the Sunday School boys, now in his teens, was walking to church, very unwillingly. He had a sullen expression on his face as he muttered while he kicked a pebble angrily:

"Tonight, when Spike and Ned asked me to go to a show, and I have to go to church! They are all hypocrites anyway, there ain't nothing to it."

Still angry, Colby Adams slid into a corner seat by the door. While the evangelist, guided by

the Holy Spirit gave the people the message he had received, Colby was thinking of the show he had missed, and how he could manage to see it the following night. The testimony meeting had killed what little interest he had in the meeting. When one of the deacons stood up and praised the Lord that he was saved before the evil one could lead him astray, he laughed inwardly because he knew the home life of this man, and how he lived in constant warfare with his neighbors. He was a very able man and the church had benefited financially and socially through him, but spiritually he was but a stumbling-block. There were the three Jones sisters, so very talented, and how soulfully they sang Fanny Crosby's beautiful hymns this night; but Colby knew how worldly they were because he met them often at the movies and he knew that they were no different from him or his friends.

Then there was Mrs. Quinby who liked to gossip and stir up trouble, but how could the church do without so fine a cook? There were others, too, and Colby was looking and thinking. No, he did not even see saintly old Mrs. Cleveland, who all her life had lived for others, and who loved the Lord more than life itself. There were many true Christians there, and they were the ones who called the evangelist to the church. However, the boy typical of hundreds of others, could not see the steppingstones because of the stumbling-blocks, and so he went away sneering.

A year went by and Colby had become even more worldly than he was the night of the meeting. He was a moral boy, but he had little interest in religion, if any. The opportunity had come for him to go to prep school so that one day he could become a physician. His mother felt that God would never reach him now because she had heard much about the theory of evolution as it is taught to the boys and girls in school today; but she kept on praying, knowing that God is a God of miracles.

One day Colby was ushered into his room at the dorm in a very exclusive school. He was a poor

boy, but had been very fortunate in receiving a scholarship in this school. A boy who was seated at the table, stood up as he entered and was introduced to Colby as Richard Andrews. Later in the evening the boys became more talkative, and they busied themselves getting Colby's things in order. Colby found out that Richard's father was a well-known physician in New York. There was something about Dick that Colby liked, and he felt less lonely as he prepared himself for bed that first night.

As Colby had to arise early to wait on tables, he felt the need of a good night's sleep, so retired before Richard who was reading at the table. Colby lay there and looked at the new room and wondered how he was going to adjust himself to this new life, when Richard turned to speak to him:

"I always read a chapter from the Bible before I go to bed, and I was wondering if I could read it aloud now that I have company."

Colby blinked in surprise, then he raised himself on one elbow while he searched for words. No boy had spoken to him like this before. Religion was discussed in Sunday School, and his mother very often referred to it; but a young man, his own age, asking to read the Scriptures! Finally he said:

"Oh, did you promise your father and mother that you would do that every night? Go ahead, read, I don't mind."

Richard paused for a moment and then he said:

"My father and mother are not interested in religion—they have not had the personal experience that I once had, and one that all must have in order to know God. I read His Word because I want to, and each word thrills me through and through."

Then in his strong young voice he read one of the Psalms, after which he knelt to pray.

Weeks went by and Colby discovered that Dick was a highly-respected member of the student body and held his own in studies as well as in sports. He was a splendid young man. In Colby's soul there was a turmoil. He fought against the Spirit's pleading—feebly he tried to recall those home folks who were such hypocrites but to

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These Are Alcohol's Children

By Dr. W. R. White

The product of a thing reveals its nature. The harvest tells everything about the seed. Alcohol is prolific in certain types of offspring.

IRRATIONALITY

Alcohol tends to produce irrationality on a large scale. It disregards intellectual discipline. It dethrones reason and inflames imagination. It creates all kinds of illusions. It makes one incoherent and frequently ridiculous. It interferes with mental processes so as to make them unpredictable. Often small quantities will becloud and slow down the operation of the brain when vital and discriminating decisions are to be made. Sometimes the responsibilities are staggering to even a rational, sober mind. In this tense, closely knit, and intricate world situation, clear thinking and sound judgment are needed as never before.

IRRESPONSIBILITY

There is very little consciousness of responsibility on the part of one under the influence of liquor. There is a carefree attitude that can be very dangerous. Absenteeism, recklessness, and downright indifference often result from drink. Even one drink often changes man into a derelict with mock-energy, whether in a factory or on a highway. A keen sense of responsibility in all positions involving the welfare and safety of others is imperative.

IRREVERENCE

Liquor weakens, blunts, and often destroys one's sense of values. Disrespect for the rights of others, even a disregard of the sacredness of human personality, often results. It often causes otherwise decent people to blaspheme.

IMMORALITY

Intoxicants fire the passions, diminish inhibitions, and weaken the will. Thus, alcohol becomes the most productive source of crime and immorality. Lust lures and discretion abdicates. Blasted lives, broken homes, crowded jails follow as a natural consequence.

BESTIALITY

Too many people act like beasts under the powerful influence of strong drink. A few act like cowed, subdued, whimpering beasts;

others become ferocious and brutal. Incidents as cruel as some of the worst in the horrible bestialities of the concentration camps can be cited. The perverted, primitive instincts of the jungle are brought out with increased intensity.

HABITUALITY

Some of the evils of alcohol could be averted by moderation. Too many people will not, some cannot, be moderate. It is a habit-forming drug. It creates not only a thirst for repetition, but for augmentation. Its cry is for "more, more, more." Some have inherent weaknesses that render them helpless once they start drinking. This is one type of alcoholic. No one who drinks knows whether he will be an alcoholic until it is too late.

These are alcohol's children!

—The Baptist Standard



The Common Sense of it

A. B. Simpson

The Book of Proverbs is the common sense side of religion. It is the manual of practical righteousness and is designed to show the connection between a true life and the Divine blessing. It is a sort of paraphrase in extension of the simple prayer of the Apostle John in his Letter to his friend Gaius: "Beloved, I wish (pray) above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Read, for example, Proverbs 3:7,8: "Fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones." Again, Proverbs, 4:5, 6, 13: "Get wisdom, get understanding: forsake her not, and she shall preserve thee: love her, and she shall keep thee. Take fast hold of instruction; let her not go: keep her, for she is thy life." Again in Proverbs 12:28: "In the way of righteousness is life; and in the pathway thereof there is no death."

There is no more striking passage in this connection than Proverbs 4:20-27, "My son, attend to my words; incline thine ear unto my sayings. For they are life unto

those that find them, and health to all their flesh." And then he points out in detail what practical righteousness means.

First, it is the keeping of the heart. "Keep thy heart with all diligence (or above all things); for out of it are the issues of life". Our physical life and health are intimately connected with the keeping of our heart. The impure imagination, the unholy thought, the sudden fear, the flash of anger—these instantly affect the circulation of the blood, the action of the heart, the elasticity of the nerves, and the freedom of all the physical functions. A sweet, contented, joyful, and loving spirit has more to do with healthfulness than all the drugs in the dispensaries.

Next, we must keep our tongue. "Put away from thee a froward mouth, and perverse lips put far from thee". An angry word will hurt you a great deal more than the man it strikes; the unkind criticism will always come back upon your own head. It is not possible for you to strike a deathblow at another's reputation without being pierced with the arrows of retribution. Thousands of professing Christians are suffering physically because they have filled the air with boomerangs which are now coming back to pierce their own hearts.

Next we must keep our eyes. "Let thine eyes look right on, and let thine eyelids look straight before thee." The obscene picture, the glitter of the street procession and the shop window, the observance of evil in another, the eye that watches for wrong and fault in a brother—these open the avenues of the soul to a thousand distractions and a thousand stings—they interrupt the quiet, deep communion of the heart with God. They break the current of Divine life and love within your soul, and leave you open to "the arrow that flieth by day" and "the pestilence that walketh in darkness".

Finally, you must keep your feet. "Ponder the path of thy feet, and let all thy ways be established." You must walk right; you must live in obedience; you must weigh your actions; you must hearken diligently "to the voice of the Lord thy God" and keep His holy ways if you would gain the prom-

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A great many people are thinking that we need new churches, new measures, new organs, new choirs, etc. What the church of God needs is the old-time power that the Apostles had. That will bring new life.

—D. L. Moody

In Heaven

A. L. Vess

"When we all get to Heaven, what a day of rejoicing there will be."

When we all get to heaven, what a difference there will be.

On earth and in Heaven, God's distinctions are so different; contrasts to each other. JESUS CHRIST never recognized or honored ecclesiastic leaders and dignitaries, but ignored, rebuked and condemned them. They were his worst, jealous enemies. They just could not stand to see the multitudes following and honoring Him instead of them. In fact, their jealous ambitions drove Jesus Christ to the cross. Jesus recognized and saved Lazarus, but condemned the rich man, and sent him down to hell.

It will be amazing when, if we all get to Heaven, what a difference there will be. Those who were ignored, hated and persecuted and/or martyred down here will be the most prominent persons in Heaven, while those most honored and paraded and promoted down here will be the most forgotten in Heaven, if they get there.

Jesus said, "Suffer the little children to come unto me, for of such is the kingdom of Heaven." Little children are not conscious of themselves, but only of those who love and care for them.

Holiness and true holiness people have always been the most despised and hated people in the world. Jesus Christ, the HOLY SON OF GOD was the most hated and despised person that this world has ever known; and so were His true apostles and disciples, most of whom were massacred. When we condemned the horrible sins in the world, and especially worldly church members, we are hated, despised and cast out. This was so with the Early Church, the Protestant Reformation, Early Methodism. As we older ones remembered, this was true of the early Holiness Move-

ment. Some of us still remember how that the early Holiness people were hated and despised by the prominent churches. They had to hold their revivals in tents (Tent Meetings), and were hated, persecuted and ignored by all prominent church leaders. They warned their people to stay from tent meetings, and not to believe what they preached. They mocked their weeping, shouting and running the aisles with the glory of God all over them, while honest sinners rushed to the altars to get saved from all kinds of sins, such as drunkards, harlots, whoremongers, etc. Homes were restored and made happy homes, while husbands and wives loved each other and their precious children. Most of their preachers were uneducated and not honored, but hated by the high church leaders. There were no "D. D.'s" except a few who were converted from their prominent churches, such as Dr. Godbey and others.

But now the scenes have changed. Our churches and their institutions are doctoring their leaders and professors all over the country and allowing atheistic schools to train their teachers who are to train and mold our young lives for the future. Almost none of our students from our once "holiness" schools are becoming ministers or missionaries, while a large majority of them were becoming ministers, missionaries, etc., when some of us were younger teachers in our "True Holiness" schools.

Our once holiness churches will soon be pastored by modernistic preachers and teachers. We are becoming more and more formal in our church services. "Amens" to the preacher and praising God is almost unknown. We are training up our children to become prominent leaders in our singing, reading parts so that they will become leaders in our future churches without a vital experience.

We are specializing in programs, organizing, and honoring our



unsaved children and members, while weeping over lost souls and rushing them to our altars for salvation and transformation, is almost unknown. We shall soon be as modernistic as modernists in Methodism. WHAT NEXT???

When a conscientious soul gets stirred upon any line, then the destroyer of souls is ever ready and present, to cause them to make some rash vow or promise to do this, or that. He who abandons everything to God, to live and walk in the Spirit, needs not promise anything but simply to obey God on every line. —E. E. Shelhamer

Time

Time is money — we have no right to waste it.

Time is power — we have no right to dissipate it.

Time is influence — we have no right to throw it away.

Time is life — we must value it greatly.

Time is God's — He gives it to us for a purpose.

Time is a sacred trust — we must answer for every moment.

Time is wisdom — we have no right to be ignorant.

Time is preparation for eternity — we must redeem it.

Selected.

Bad Theology

The story is told of a man who decided to hang himself in the sight of his neighbors because he felt that he was not appreciated as much as he deserved. He got a rope and fastened it to a tree limb in the front yard. A little later a couple of his wise neighbors came by and saw him hanging from the tree limb, but the rope was tied around his waist! They called to him and asked what he was trying to do. He said, "My neighbors don't like me and I decided to hang myself."

"If you really want to hang yourself, you should tie the rope around your neck, not your waist!" they suggested.

He answered, "I TRIED THAT, BUT I COULDN'T GET MY BREATH."

How many people try the same theory in dealing with the "sin nature". They prefer to "die daily" but are never dead!



Missionary Message

Examination of a Would-Be Missionary

At three o'clock one wintry morning, a missionary candidate climbed the steps to the examiner's home. He was shown into the study where he waited until eight o'clock for an interview.

Upon arriving, the old clergyman proceeded to ask questions.

"Can you spell?"

"Yes, sir," was the reply.

"Alright—spell baker."

"Baker, b-a-k-e-r."

"Fine. Now do you know anything about figures?" the examiner inquired.

"Yes, sir—something."

"How much is twice two?"

"Four," replied the lad.

"That's splendid," returned the old man. "I believe you have passed. I'll see the board tomorrow."

At the board meeting the man submitted his account of the interview. "He has all the qualifications of a missionary," he began.

"First, I tested him on self-denial. I told him to be at my house at three o'clock in the morning. He left a warm bed and came out in the cold without a word of complaint.

"Second, I tried him out on promptness. He appeared on time.

"Third, I examined him on patience. I made him wait five hours to see me, after telling him to come at three.

"Fourth, I tested him on temper. He failed to show any sign of it; he didn't even question my delay.

"Fifth, I tried his humility. I asked him questions that a five-year-old child could answer, and he showed no indignation. So you see, I believe this lad meets the requirements. He will make the missionary we need." —Selected.

Fruit Bearing

"Every branch in me that beareth not fruit, he taketh away." (John 15:2).

How disheartening it must be to God to see so little fruit bearing in this present church age. We launch many programs, campaigns, drives, and have evangelistic services, but when it comes to actual soul winning, we witness very little.

One contributing factor is that many people today in our churches are not missionary minded. This not only foreign missionary work, but it applies also to Home Missionary work. It used to be that after a Holiness Church was well established in a community, they would spread into other areas. It seems that the so-called "God-sent" preachers of yesterday were not too much concerned about where they were to live and how they were going to make it financially in a new area. They depended fully upon God to supply all their needs.

As saints of God today, we must pray that God will give us some young people with a vision. Young people who are more concerned about what God thinks of them and their efforts than the compliments of society.

We've heard all kinds of excuses as to why this venture hasn't materialized and why this church could not prosper, why we haven't seen too much accomplished this conference year so far as additions to our memberships are concerned. But all this ado gives us nothing but dispondency over the whole affair. Besides that it does not satisfy an eternal God who requires that we produce fruit.

We need to be more concerned about our attitude towards the commandments of God. We have gotten so far in the rut, so to speak, by making excuses that making excuses for our failures comes to us naturally.

I, for one, am concerned about pleasing God. I begin to become frightened when I fail to see new

converts from time to time. When the services in the house of God are just running along in the same old routine, with never any excitement, never any demonstration, hardly ever any tears, I ask God to search my heart and the hearts of my people so that wherever the fault may be, it might be corrected.

In 2 Cor. 5:14, we read the words, "For the love of Christ constraineth us." This love was manifested to a remarkable degree by the Waldensian missionaries. They felt that God required more of them than merely to maintain the truth in the mountains of their own districts. Disguised as common peddlers, they carried the word of God to distant countries. While displaying their goods, their hearts were uplifted to God for wisdom to know when and how to let it be known that they had the treasures of God's Word among their wares, as a precious gift to those who would receive it. They had a continual longing to break the bread of life to the benighted followers of the papal church. It was their greatest joy to give hope to every sin-stricken soul, thus pointing them to the Lamb of God. Theirs was the true missionary spirit, and is worthy of imitation by the church today. We go by the name of GOD'S MISSIONARY CHURCH, but just how missionary minded are we? Let this not be said of us, as it has been said of others, "They have lost their first love." Let us not be content to just have our own little group, when there are thousands who have not been privileged as we have to know the way of HOLINESS. Let's live up to our profession, God's MISSIONARY CHURCH. Many times a member of the official board can use his influence to help in the cause of missions. It's important that every church has a vision beyond their four walls.

We, as saints, represent Christ. Some professing people are poor representatives. They are dependable SOME of the time, they give tithes and offerings when it's

(Continued on page 12)

"Signs of Progress"

(Continued from page 1)

and making them occasions for quibbling and doubting, and a wretched religious bondage; whereas the soul of deep love makes small things an occasion for gratitude, for charity, and for the adoration of God, by a broadhearted appreciation. Just as a millionaire will appreciate making a few pennies, and the great artist will appreciate one additional touch of the brush on a picture, and a great musician detect an almost imperceptible note in music which poorer and less trained minds would fail to notice, so it is a proof of spiritual progress when the soul sees God in the smallest things and appreciates Him everywhere. The greater the mind the more easily it comprehends the smallest details; hence the infinity of God is proved as much by the inestimable wonders of the insect world as by the magnitudes of solar systems. In like manner the greater the heart the more minute and delicate the affections.

Another true mark of spiritual progress is that of going slow with God. This is the opposite of laziness or tardiness, which is the essence of disobedience. Going slow in divine things never comes in a Christian life until the impetuous will, the rash judgment, the hasty expression, the feverish excitement, and the green zeal of the soul have all been crucified and chastened by many a painful experience into a quiet, thoughtful, measured pace, which indicates a real likeness to God. In fact there is no one thing in a saintly life more supernatural, more like the image of God, than divine recollection and going slow. When Christians are first sanctified they are in a great hurry to grow, they are impatient about learning patience, they lose humility in being anxious to be humble, their quick decisions check their charity, and it requires many a mortification, many an apparent backset, in either the outward or the inner life, to burn out the creature hastiness. To have a soul all on fire with divine love and zeal, like a great engine under an enormous pressure of steam, creeping slowly through a crowded street so as not to hurt the children, yet with a capacity of running seventy miles an hour, is the picture of a loving saint going slow with God.

To be slow in our words, in our judgments of people and things, in our prayers, in our religious reading, in deciding on any line of work, in our interior recollection and outward conduct, to be always occupied and never in a rush—this is the carriage of spiritual progress, the quiet, majestic movement of a soul that is putting on the habit of the royal majesty of God. Young Christians think it is almost a sin to go slow, and seem to think that there is great virtue in mere speed, hence are apt to sing, and pray, talk and act so fast as to put but little thought and real heavenly weight in what is done. Jesus walked but never ran.

Another sign of advance in holiness is a growing sense of perseverance. The Christian life is against the tide of everything in this world and in fallen human nature, and the more spiritual one is the more he is cut loose from the sympathies of earth. In addition to thousands of outward trials and difficulties, and a great many inward weaknesses and hindrances, there are certain peculiar trials which spring from the spiritual life itself, such as its hiddenness, its mysteriousness, and a certain strange monotony in it, so that perseverance is the greatest of all necessities in the spiritual life.

Multitudes of earnest Christians pass through experiences over and over again which seem to take nearly all their strength; they don't faint but they almost faint. Now when these dear souls can detect a deeper settling of purpose to go all the way with Jesus, when they feel, as it were, the inward fibers of their soul tightening around the cross, when their will seems to be girded with a calm, fresh courage, and their secret prayers gather new vigor, it is a good, heavenly sign of real progress.

Another sign of progress is a disposition to universal kindness, especially the cultivation of kind thoughts towards everybody.

There are persons who are naturally full of humanitarian kindness. I mean something a thousand miles above that. I mean something more than the easy flow of religious love. I refer to that stage in Christian life where, seeing the infinite worth and beauty of kindness, the soul deliberately and on set purpose chooses to cultivate kind thoughts, loving interpretations, gentle and tender judgments, and to form this habit in the very fountains of the mind, not for any special outward results, but with a supreme choice to be like God in the hidden depths of his being. This is a sign that divine grace is rising to high tide in the soul. These are but a few among the particular marks of growth in holiness.

—A Pot of Oil

—God's Revivalist

"A Clean Heart— A Necessity"

(Continued from page 3)

with faithful Abraham" (Gal. 3:6, 9). And Luke 1:73-75: "The oath which he (Jehovah) swore to our father Abraham: That he would grant unto us, That we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." "Before him"—that is, by the standards of God "who looketh on the heart" and knoweth when the heart's deepest desire and purpose are pure, holy, "unblameable and unreprouvable in his sight." This gracious experience is to be provided, not at death, nor in death, nor through death, nor by death, much less beyond death, but to enable the believer "to serve him without fear, in holiness and righteousness before him, all the days of our life." Not something to die by; an experience to live by!

God's Word assures me that "the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live"; and also that "the god of peace himself" will sanctify you wholly. The same Word assures you, "Faithful is he which calleth you, who also will do it."

The cleansing of my heart from sin, this amazing miracle, is not

*Now faith is the
substance of things
hoped for, the evidence
of things not seen.*

Hebrews 11:1



the result of my working or striving, but is made possible only by a divine operation, wrought by the Creator Himself—the circumcising of my heart.

But has anyone, while living in the body, ever experienced this operation?

Colossians 2:10-11, affords the apostles testimony: "And ye are complete in him (filled with him), who is the head of all principality and power. In whom (by whom) also ye have been circumcised with a circumcision not made with hands (not performed by man), in putting off the body of the sins of the flesh, by the circumcision of Christ." God's Word declares that this miracle of grace has been performed. And since God declares that He "is no respecter of persons," and that "whosoever will may come," if it was done for the Colossians, it may be done for me.

"So wash me, Thou, without, within;

Or purge with fire, if that must be;

No matter how, if only sin

Die out in me, die out in me!"

—The Free Methodist

The Steppingstones

(Continued from page 5)

no avail because our doubting young Thomas began to see the Lord, and as he drew nearer a terrible feeling of guilt overcame him.

One night, around Easter, as Dick read the thrilling Easter account, Colby jumped up and shouted:

"Dick, pray for me, that I, too, will be—like you!"

So in this dormitory room two boys knelt in prayer and there was joy in Heaven over a "sinner that repenteth" (Luke 15:7). Soon Colby knew beyond a shadow of a doubt that Christ was a real living Saviour. All at once he saw the hypocrites for what they were—weaklings. They were there in Christ's time, too, and tried to ruin His work.

As the boys stood up it seemed as though the whole room had changed, and that angels were there.

Colby was an earnest lad and having received Jesus Christ as His Saviour, continued to grow in the knowledge of the Lord. He now

read the Bible, like Dick, because he wanted to, and as the years went by he finally graduated as a physician—a Christian doctor who was not ashamed to kneel and ask God's help as he ministered to the sick, and this because of one of God's faithful young witnesses.

—Young People's Delight

A Repeal Girl

Once I was an innocent, beautiful, virtuous, religious, ambitious girl. I went to school and had lofty ideals of doing big things in life. I hoped some day to have a good husband and a happy home. I loved my church, I believed my Bible, I went to Sunday school, and was inspired to help the needy. I was much loved and admired by many friends.

Then from other folk, whom I thought to be my friends too, I caught the "Repeal Fever." I bobbed my hair, rolled down my stockings, cut off my skirts, pencilled my eyebrows, painted my lips, face, and fingernails. I was made to believe that my happiness depended on being "smart" and that only popularity, pleasure, and a "sporty" life were ideal and was told that "everybody was doing it."

After hearing the cigarette "ads" on the radio, seeing them in the magazines and on billboards and watching my so-called friends indulging, I, too, was influenced to smoke, and got a great "kick" out of sitting in public places, puffing in other people's faces.

Having lost my desire to go to church or to be with the church folk, I went with the crowds to the dance halls, the road-houses, the beer gardens, and to the cocktail rooms. I soon became brazen enough to call for a drink at the bar. Soon I learned to gamble, played the races, and had many after-midnight dates.

Now I have had my fling. I have been a "modern girl." I have had my "personal liberty." My virtue is gone; my religion is gone; my old-time friends are gone; my beauty is gone; my pride and high ideals are gone. Here I am, an ugly, blear-eyed, blotch-faced, cigarette-stinking, half-crazed, drunken sot. I have repealed everything that was good, noble, refined, beautiful, moral, and spiritual in my life.

The few friends I have are as miserable as I am. My body is diseased; my heart broken; my noble ideals crushed; my motherly instincts dead; my good family name disgraced; my character ruined; my ambition gone; and my soul is damned forever. My past is evil; my present is hell, and future dark. Here I am waiting for death to end it all, for I am nothing now but just A Repeal Girl.

A Tract



The Common Sense of it

(Continued from page 6)

ise, "I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exod. 15:26).

It is the settled tranquility of a heart rooted and grounded in love, and established in the sweet will of God, that brings perfect physical repose and poise and that equilibrium of the whole inner life which saves us from a waste of vitality and keeps us physically, spiritually, and mentally at our best for God.

It is not all at once, as a rule, that we get either sick or well. The things that seem to develop suddenly are but the outgrowth of long processes either of disintegration or of growth. The children of God sometimes allow themselves to get into a low spiritual condition. They begin to lose the freshness of their spiritual spring, the intimacy of their communion with God, the loyalty and faithfulness of their implicit obedience, and the outflow of their holy gladness; and without knowing it their physical strength is being gradually undermined.

We never know when we shall need our utmost strength, and when we may be called upon to face the decisive battle of life. Let us always be ready. Let us "ponder the path of our feet, and let all our ways be established."

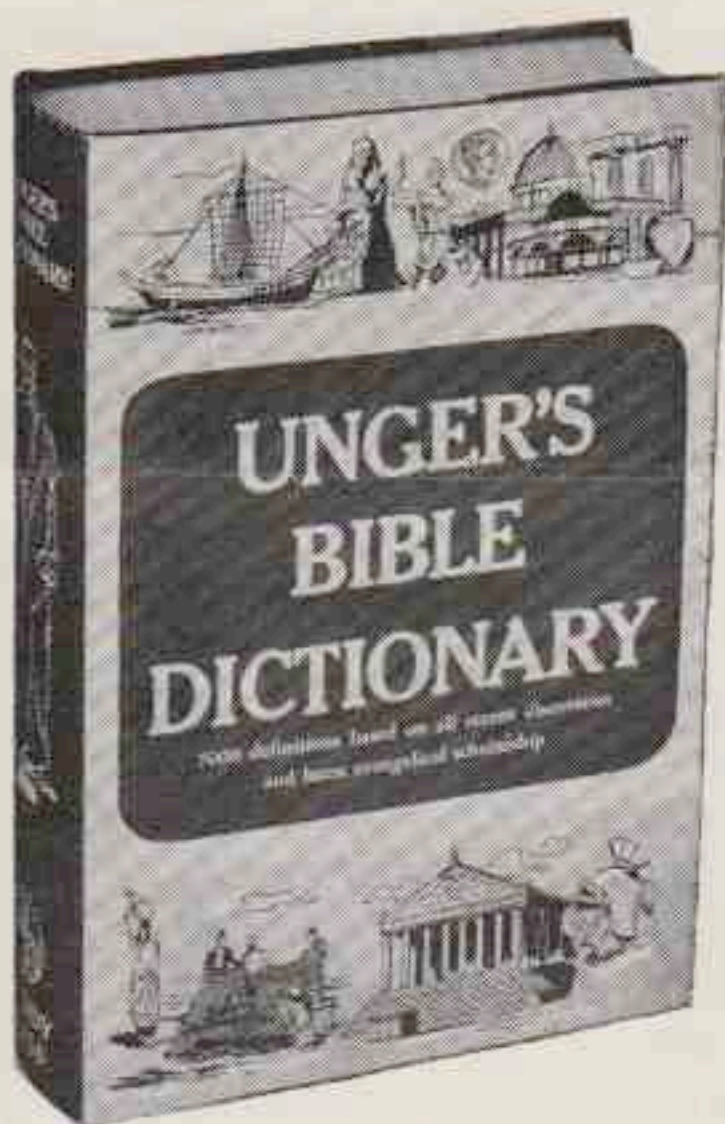
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A Date With Destiny

Rev. Victor Glenn

In I Peter 4:18 we read, "and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Now this is indeed a striking text, and certainly should provoke thought. It is awful in its truth and in the broadness of its sweep, for it includes every man who will ever live.

No one can consider this text without being shocked into thought. It should awaken every mind to serious consideration. In the same passage of Scripture it says, "judgment shall begin at the house of God," but it shall not end there for where shall the ungodly and the sinner appear? Notice first of all, it says "if the righteous shall scarcely be saved." David described the blessedness of the righteous man saying, "blessed are they whose iniquities are forgiven and their sins covered." Yet this scripture says, "if they scarcely be saved." You say, what is He talking about? He is talking about the difficulties and situations an individual will be confronted with who starts out to serve God.

This is a warfare and Christians are compared to soldiers. We are wrestling not against flesh and blood but against darkness, against principalities, wickedness in high places. Jesus Christ speaking on the subject says, "strive to enter in." Oh, my friend, we need to keep close to the wounded and bleeding side of the Son of God as we face these tremendous assaults of Satan. He is our help, and our refuge. He is able to fortify our soul against the assault of Satan until when Satan brings his attack, we can stand because He that is within us is greater than he that is within the world.

Then He speaks about the ungodly. Who are the ungodly? It is man without God. Just as a friendless man is a man without friends. Now this individual may be moral yet he does not have the righteousness of God. He may be self-respecting; he may pay his bills, yet he has not been saved by faith in the Son of God.

Then He speaks about the sinner. The sinner. "Where shall the ungodly and the sinner appear?" Now the sinner is engaged in all manner of sin. And

if a Christian scarcely be saved, my sinner friend, where do you hope to stand in the day of judgment? If those who abstain from immorality and vice shall scarcely be saved, what hope have those that turn their passions loose and have said, "I will have my fling, I will take my course, I will rebel against God's will." Yes, what is your hope in the day of judgment? What hope will the drunkard have, the Sabbath desecrater, the profane individual, the liar, the thief and the out-broken sinner? Ah, my friend, what a day of reckoning shall come to that individual when the fearful, the unbelieving, the abominable, the murderers and the whoremongers, and all liars shall stand before God. If the obedient are scarcely saved, what hope have the disobedient?

Where shall the ungodly and the sinner appear? They shall appear at death for it is appointed unto man once to die. They shall appear at the judgment for God has appointed a day which He shall judge the world in righteousness. The writer says, "And I saw the dead, small and great, stand before God and the books were opened and another book was opened which was the book of life. And the dead were judged out of those things which were written in the book according to their works." What a day that will be.

Ah, my sinner friend, God wants to save you. He wants to save you just now if you will only give Him a chance.

—Missionary Herald

Traveling with God

My plans were made, I thought my path all bright and clear,

My heart with song o'erflowed,
the world seemed full of cheer.
My Lord I wished to serve, to take
Him for my guide,

To keep so close that I could feel
Him by my side.
And so I traveled on.

But suddenly, in skies so clear and
full of light,

The clouds fell thick and fast,
the days seemed changed to
night;

Instead of paths so clear and full
of things so sweet,

Rough things and thorns and
stones seemed all about my
feet

I scarce could travel on.

I bowed my head and wondered
why this change should come.

And murmured—"Lord, is this
because of ought I've done?
Has not the past been full enough
of pain and care?

Why should my path again be
changed to dark from fair?
But still I traveled on.

I listened—quiet and still, there
came a voice—

"This path is mine, not thine, I
made the choice;

Dear child, this service will be the
best for me and thee,

If thou wilt simply trust and
leave the end to me."

AND SO WE TRAVEL ON!!

—Selected

—The Bible Holiness Trumpet

Fruit Bearing

(Continued from page 8)

convenient, they come to prayer meeting when it doesn't conflict with anything else. These people have not presented their bodies as a living sacrifice, Holy and acceptable unto God. There is no ambassadorship there! They are a people who are misguided in their conception of what God expects from his followers.

I would exhort to you, that you prayerfully consider your achievements! How many souls have you won this past year for the Lord? How many miles have you driven to bring people into the church? How many visits have you made to those of your acquaintances with the thought of winning them to God? How much of the good things of life have you sacrificed so that you could better give to missions? It might be good too, while we question ourselves, to think back and consider how we influenced others to follow our same pattern. Many a husband can not do what he would like to do when it comes to giving because his wife objects to most of these missionary and advancement programs. Many a wife does not feel at liberty to do what she feels under God she should do, because of the feelings of her husband.

I would again, ask you to consider the words of our text. Every branch in me that beareth not fruit, he taketh away. By His help and grace, we do not have to be removed from his presence into an eternity without God. We can be branches that will bring forth MUCH fruit.