



GOD'S MISSIONARY STANDARD

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

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

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No. 7

When He Is Gone

by

Edwin F. Harvey, Editor,

The Message of Victory

We have heard sermons on what to expect when the Holy Ghost is come. We, however, invite our readers to turn to John 16:8, and having studied the results that come when the Holy Ghost is present, to compare what we have on our hands today in church and out of church and to conclude whether or not the Holy Spirit is largely present or absent. We would like to ask what we may expect when He is missing.

When He is gone, there is no one to convict of sin.

A generation grows up around us with no sense of wrongdoing.

Our preaching can be ignored with impunity.

There is little sorrow for sin.

There can therefore be little true repentance.

So-called converts are not being born again.

The church becomes filled with worldly, unawakened members.

Crime and vice stalk unashamedly and unchallenged.

At a certain convention the writer heard the confession and testimony of an Indian minister. For years he had preached with few results. Then the time came when the Holy Spirit dealt with his own soul. He rose early in the morning to pray and search his own heart. He confessed his sins, admitted his lack and sought the Lord. He was wonderfully melted down and the

Holy host flooded his soul with love and faith. The next Sabbath the congregation was in tears and began to seek the Lord. Outsiders, including heathen, began to feel the effects. The Holy Ghost had come to His people.

Thus has it ever been. The Holy Spirit has not been given His place. We have such a condition on our hands because He is absent.

When He is gone, there is no one to convince of righteousness.

Christians become un-Christlike. The world sees their inconsistencies.

The churches begin to empty.

The prayer meeting dies.

Committees and social activities flourish.

Exaltation of self and pride are in evidence.

Formality becomes the substitute for righteousness.

Position seeking causes criticism and division.

There is no clear, effective stand on moral evils.

The church remains impotent and despised by the world.

The church apes the world but has little power to help it.

These and myriads more of regrettable evils take place when the Holy Spirit is left out. Every Sunday, thousands sing out "Take not Thy Holy Spirit from us," but too often He has already gone, and oh, how sad it is to attempt His work without Him! True, we can now substitute our own standards and live much as we please. There is no

voice to shame us for our hypocrisy and inconsistencies. We have no voice to show us true righteousness and so we drift on, a caricature of what the church should be. Our life may be easier than that of the saints of old and we may indulge in the desires of the flesh, but at what an awful price!

The Laodicean Church was simply one without the Holy Ghost. It was lukewarm because in its midst it no longer had that great Revealer of righteousness. It was rich and increased in goods but it was not only a failure, it was sickening to God, Who threatened to "spew" it out of His mouth. God help us today, that we may seek His righteousness by the Holy Ghost! May it no longer be said, "The Holy Spirit is missing."

When He is gone, there is no one to convict of judgment to come.

Personal accountability is ignored.

We deny, or at least forget, that there is a "Beyond."

We live as though we shall live forever.

The hell of the Bible is not preached.

Restraint is thrown to the winds. Immorality and crime have their golden age.

Materialism becomes our god.

Blinded millions go headlong to perdition, led by blinded church members.

The Holy Ghost in the pulpit thunders the law before presenting the gospel. If He is absent, the courage and power are lacking to enforce these unpalatable truths. Consequently a generation arises around us that has no restraint because they never dream they must

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BRAIN-WASHING

A term that has come into use much lately, and rightly so, is brain-washing. According to the American Family Reference Dictionary, brain-washing is a **gradual** process by which man's mind has been thoroughly changed to another's way of thinking. The subtlety of such a process is noted by the word "gradual". Extreme change so alerts the mind that the whole system seems to rebel against it, but when a change is gradual, man comes to accept that change as normal.

The Communists use this process to destroy man's belief in the Bible and Jesus Christ, as well as the whole American way of life. Modern educators are using the same process to accomplish the same goal. Gradually students who once believed in God and the Genesis account of creation of man, have come to disbelieve the Bible and believe in the theory of evolution. The truth of the matter is the Word declares, "God created man or made man from the dust of the earth, in the image of himself". How many have been convinced this is all a myth and that Darwin was correct?

A far more tragic truth, if there can be a more tragic truth, is that the Church has become the target of this same gradual process of brainwashing. There are many things that we have come to accept as the norm of the Church that at one time spiritual men denounced.

A prominent radio preacher said recently, "There was a time when religion was spiritual, shouting and emotional altar scenes were the norm of the Church, but we shall see them no longer. Never again will the Church be vibrant with the joyous shouts of the saints and

emotional altar scenes are forever gone." Friend this minister has been brainwashed. The same Holy Ghost is in the world that visited the upper room at Pentecost. If this kind of service is forever gone, then my friend, it is not God's fault but our own. Woe unto the preacher or parishioner who has listened to modern preachers so long that he has come to accept lukewarmness and dead formality as the norm for the 20th century church. Some one will say, "well, didn't you know we are in the Laodicean age. We can expect nothing else?" Maybe you have come to accept that but I believe as long as the Holy Ghost is with us we can expect and have services that are Spirit filled. I speak not of mere human emotionalism arising from lively quartets, bands, etc. but that descending of the Holy Ghost upon prayed-up and obedient saints of God. It is this lukewarm church that God has declared He would spew out or cast away (NEB). Let us not be brainwashed into accepting dead formal religious rites as the norm of this day but let us keep the holy fire of God upon our souls, else we miss the rapture.

We have been deceived into believing that our own law is the law by which we shall be judged instead of the Law of God, the written word. We carelessly toss aside the holy commandments, to do as we wish. We dress as we please, spend as we wish, attend services where and when we please and if we don't please we don't attend at all. Possessing a dry, lifeless profession of religion we completely ignore the Word, living as we please and hoping that our profession will satisfy the just demands of God. The truth is we shall be judged by the Word. One professor recently told me he did not wish to attend an old fashioned class meeting — he did not think he could stand his gaze and questions. If this be true, how will we

stand before the piercing eyes of God at the Judgement? Friends, a mere dead profession will not stand the judgement. We need a real born again experience, cleansing unto holiness and to be walking in the light at this present time. I have heard many folk say, "I am not where I ought to be spiritually". I can accept this to mean only one of two things: I am backslidden or not walking in the light of holiness, which eventually ends up in a backslidden state. Let me ask you seriously, "How far can we be behind light, knowing we are not where we should be, and still be in

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Holiness Teachings

Compiled by

Rev. Allen C. Russell

DEAD TO SIN

That many who profess the blessing of entire sanctification are greatly lacking in some of its essential elements is painfully evident. They are not "blameless and harmless, the sons of God without rebuke." They do not "shine as lights in the world." Not that one can reach on earth such a state that those who are disposed to find fault with him can not do it. This is impossible. Our Saviour was perpetually found fault with by the most noted religionists of His day, and at last put to death by them.

Some evidently have not the love that is essential to salvation. They abuse, in no stinted manner, those who do not give them the indorsement they want. When things go contrary they behave very much as men of the world do when they are downright mad; yet they insist upon it that their bitter denunciations and personal invectives are prompted by love. They seem to forget that "love worketh no ill to his neighbor."

Others are self-willed. They seem consecrated, but it appears to be to have their own way. They make it a point of conscience to have every one come to their terms and submit to their conditions. They are bold and courageous, in defense of their own opinions and actions.

The trouble in these and similar cases is, there is an effort to get that sanctified to God, which is not capable of being thoroughly and permanently sanctified — the old

nature. The Apostle says: "Put off . . . the old man which is corrupt according to the deceitful lusts." Eph. 4:22. The modern interpretation is, "Sanctify him." So he makes an effort to get sanctified, and professes that it is done. But he will not stay sanctified. It is like putting a thin coating of silver on an iron spoon. A little wear brings the base material to the surface. A few knocks, and the old nature is apparent. The coating here and there comes off and he presents the appearance of being sanctified in spots.

There is an experience which will enable us to stand true to God, and true to our own convictions everywhere. Job had it. Paul lived in this state till death. God's true saints have had it in all ages. Paul tells us in his own experience how it is obtained. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

Crucifixion was a lingering death. It was not sudden, like decapitation. The victim might linger in agony for days. So, one does not die out to the world all at once. The struggle between the life of self and death to self, the world, and sin may go on for a long time. But the sooner it is ended the better. The sudden piercing of the spear, though it may look cruel, is really an act of mercy. Anything that keeps the old nature alive, but protracts the misery and postpones the triumph. For after death cometh the resurrection life.

Crucifixion was a death inflicted by others. The victim was simply passive. Others nailed him to the cross — others planted the cross in its place.

Many fail to go forward in their

experience because they lose sight of this truth. They do not accept the ill treatment that they receive because of their fidelity to Christ, as a part of their necessary discipline. They blame those who inflict it. Resentment takes the place of submission. They give blow for blow. When reviled they pay it back as best they can.

If led to the slaughter they make desperate and successful efforts to escape. They will not consent to be nailed to the cross. Their whole life is a life of self. They may be very zealous, but it is the zeal of Jehu and not of Paul. They spare no pains to herald their devotion to Christ. "Come and see my zeal for the Lord of hosts." They may be exceedingly plain and outspoken, and uncompromising; but they are simply acting out their natural disposition, modified and restrained somewhat by grace. It is a great opportunity for growing in grace and becoming strong for God that we miss, when we refuse to suffer patiently the wrongs inflicted upon us, it may be, by those who ought to stand by us. Diamonds are found in beds of gravel. The worthless clay becomes fitted for the walls of a palace by becoming moulded into shape and passing through the fire. The passionate, the proud, the self-willed, the worldly, may be fitted for a heaven of purity by consenting to die unto sin and unto the world. All they have to do is, to get and to keep the consent of their wills; the cross will be duly prepared. Let them quietly submit, the work will be done. More submission would make greater saints.

We fail to get a solid experience because we will not hold still and suffer the crucifixion to go on and

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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.

CHURCH NEWS

ANNOUNCEMENTS

Roaring Spring, Penna.

Spring Revival Services, March 31 through April 14, 1968. Evangelist, Rev. Fred Watson, Hartleton, Penna. Special music and singing. Everyone welcomed. Rev. Truman Motter, Pastor.

Spring Garden, Allenwood, Penna.

Spring Revival, Evangelist, Rev. Barry Arnold. March 20 - 31st. All are welcomed. Special singing by the Arnolds. Rev. William Rachau, Pastor.

Milesburg, Penna.

Spring Revival, March 27 - April 7. 7:30 week nights, Sunday 7:00. Sunday School 9:30, Worship, Morning 10:30. Youth Service, Sunday P.M. 6:15. Evangelist, Rev. R. T. Herr, Liverpool, Penna.

April 21, 1968, The singing Zims from Womelsdorf, Penna. will present two special services at 2:00 P.M. and at 7:00 P.M. This is a family of 12 adopted children and 10 foster children. They sing and play instruments, presenting the Gospel in a very different way. Be sure to hear them.

April 27 at 7:30 will be the regular monthly local youth meeting at Milesburg. Rev. Melvin Evans of Berwick, Penna. will be the speaker. The Evans brothers will be singing and playing for this meeting. This is a wonderful family in the Lord. We are looking forward to their coming and are sure that you will not want to miss it.

Mahaffey, Penna.

Spring Revival, March 20 - 31st. Evangelist, Rev. Burton Adiska of Buckhannon, W. Va. Our evangelist comes to us from the Wesleyan Methodist Church and is very highly recommended. Plan to attend these services. If this is impossible, please pray for us. We desperately need revival. Special music and singing. Paul Miller, Pastor.

MILESBURG REPORT

The winter revival here was a wonderful time in the Lord for the Church in the Valley. Our speaker, The Rev. Don Hughes from Hobe Sound, Fla. preached every night under the anointing of the Holy Ghost. It was good to sit under his ministry. We also had the very wonderful privilege of seeing new souls born into the kingdom of Grace. Restitutions were made, families were brought together and things of the world took wings. The church was tremendously strengthened and encouraged to continue in the good fight of faith. Many of the area Pastors visited us in this meeting and many different denominations were represented. We wish to thank all who have come, both far and near to help make these services the success they were.

In January we had a good youth meeting with the Brungart trio. The church was filled while they presented many wonderful musical selections. The anointing of the Spirit was on this meeting, the people praising the Lord. We are looking forward to their returning again.

We also had the privilege to welcome to our pulpit Rev. William Bloom, a retired minister from Bellefonte. He graciously filled the pulpit well and we are looking forward to his return. We heartily recommend Bro. Bloom to our churches. He is a good Brother in the Lord and will do your church much good.

MISSIONARY CRUSADERS REPORT

The Missionary Crusader's monthly youth rally was held on January 26, 1968, at the Lewistown God's Missionary Church. Rev. Marlin Crock, pastor.

The churches represented were: Lewistown, the host church, Beavertown, Millmont, Pillow, Spring Garden, Hanover, Zerby, Roaring Springs, Mahaffey, Pleasant View and Milesburg. Penn's View Bible School was also represented.

There were 17 God's Missionary

pastors present, and one visiting minister, Rev. Bitune, Bible Missionary Church, Newburg, Penna.

Brother and Sister David Fuller sang four selections under the anointing of the Spirit, and all those present enjoyed their singing immensely!

Rev. George Stepp was the speaker for the evening. His text was Matthew 20: 1-16. The last phrases of verses 6 and 7 was the essence of his message. Rev. Stepp said that he had a message and a half; his subject was: Inexcusable Idleness. Some of his comments were: "He must be Lord of all or He won't be Lord at all! Jews are God's people, while we are God's star people. Jews have their blessings in the physical realm while we have our blessings in the spiritual realm. In minding God there is no danger of encroaching on another's territory. It is not your sympathies I want but your prayers are what I need. He does not expect us to do the impossible but the unusual! Our life is short at the longest, and our array of sheep presented to the Lord are low in proportion to the lost."

This was one of the best messages that Rev. Stepp was ever heard to deliver. Rev. Stepp really delivered a challenge to the youth. Three souls bowed at the altar seeking God. This is what we want to see in our Youth Meetings.

I'm sure that everyone who attended this service went away from the church feeling happy that they had attended.

— Rev. Charles Haffling
Sec. Missionary Crusaders

Schedule for the Missionary Crusaders Rallies

March 22, 1968 — Milesburg Church (Rev. Herman Noll, pastor). Rev. Marlin Crock, speaker. The singers will be from the Lewistown church, or one of the College trios.

April 19, 1968 — Salisbury, Md. (Rev. Earl Deetz, Sr., pastor). The speaker for this service will be either Rev. Straub or Rev. Noll. Sister Stahl and Sister Jean Tillis will be the singers. Instrumental number by Rev. Noll and Rev. Haffling.

April 26, 1968 — The Wayside Church (Rev. Raymond Huffman, pastor). Rev. Truman Wise, speaker. The singers will be from the Lebanon Church.

THE BATTLE IS THE LORD'S

by Ada Mae Hoffrek
87 West Newell Ave.,
Rutherford, N. J. — 07070

How times have changed in just a few short years,
We took for granted good things of the earth,
We worked and lived with little care or fear,
Our days and years passed by in joyous mirth.
But now a conflict terrible to behold,
Has brought the nations to their knees in prayer,
Their sorrows to their Maker now are told,
Their burdens cast upon His loving care.
The Battle roars on where peace held sway,
While broken hearts and homes cast thoughts above,
These days make men kneel down and humble pray,
That God will cover us with wings of love.
The prince of evil gives us no escape,
Our only weapons are His Word and prayer.
We must a side in this great conflict take,
And choose twixt Satan's path and God's with care.
All weary souls are called upon to make
A stand, the climax races toward its goal.
Arise, march forth, your rightful place to take,
The battle is the Lord's, give Him your soul!
And more than conquerors we can be through Him,
His love and mercy goes beyond the grave.
March on! go forth and other souls help win,
The Battle is the Lord's and Christ will save.

What's Wrong With Spikes?

by
Rev. John F. White, Pastor,
Salunga, Penna.

It seems that each season of the year brings with it new styles of dress. These styles seem to include everything from hairdo to shoes. The true holiness church is faced

with new problems every time a new Sears or Spiegels catalogue comes out, taking your pick from bee-hive hairdos to spike heel shoes. It would be good for each professing Christian to take time to see what God has to say about these styles. Many of these things appear to be only small issues, but Solomon declares, "The little foxes spoil the vines" S. of S. 2:15. No church or denomination has ever fallen over big issues, it has always begun with the little things that have robbed them of their spirituality.

First, consider where do the styles come from, including spike heels? No one can trace them back to the Bible. No, they come from Hollywood, Paris and the sin capitals of the world. True Christians have no connection with sin and the world. The Word tells us that we are not to love the world neither the things that are in the world; for if any man love the world the love of the Father is not in him. I John 2:15. Many declare they do not love their "spikes", but if this be true, why do they defend them so? Why do they rebel against preaching that opposes them? Why do they continue to wear them when they mean nothing to them? Our actions speak louder than our words. Often the spirit manifested over this issue clearly reveals how much they do mean to our people.

Secondly, consider what they do for the one that wears them. You must admit they do tend to make one appear taller, yet, Jesus said, "which of you can add to his stature one cubit" Luke 12:25? This shows a marked dissatisfaction with the way that God made us — we are telling Him we are not satisfied with the job God did, that we need to improve His work. This is "carnal pride" and God declares that He resisteth the proud and that a fall further awaits the proud.

Again, it is a source of physical trouble, especially to the spinal column, the central system of the whole body. We are taught that drinking and smoking are harmful to our health, so these must come under the same order. We are the temples of the Holy Ghost, and we are not to do anything that would defile this temple, or injure it to shorten our life span. Have you ever stood on a street corner and listened to the clacking of these

heels as people passed by. Isaiah declares, "The haughty proud daughters of Zion (The Church) walked, mincing as they go, making a tinkling with their feet" Isa. 3:16. We holiness folk still believe in being sanctified, a total removal of the carnal nature with it's traits, including carnal pride, making us a partaker of the Divine nature.

Pastor's wives many times set the examples that the ladies in the church will follow. Many such wives have bought and worn spike heels and stand loudest in their defense, making unkind remarks about the minister who will take a stand against them. The tragedy is that when satan gets one to follow one minor (?) style, he soon gets us to follow others and soon we lose out. Little by little he leads you into sin.

In conclusion remember the Bible teaches that we should "Come out from among them and be ye separate". If a large curtain was placed so only the feet were exposed, and they were asking the world to distinguish which they thought were Christians, would the shoes you are wearing be any different from those who do not profess religion? I know your dress does not make you a Christian and many who are not Christian would not wear spikes, but then remember we as His people are to look like a Christian so that the world could tell the difference. Are you preaching a sermon in shoes?

HOW MUCH I OWE

by
Robert M. McCheyne
When this passing world is done;
When has sunk yon glorious sun;
When the pearly gates I gain,
Never to go out again;
Then, Lord, shall I fully know —
Not till then — how much I owe.

When I stand before the throne,
Clothed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart;
Then, Lord, shall I fully know —
Not till then — how much I owe.

EVANGELISTS' SLATE

Rev. & Mrs. William Tillis
Box 2, Beavertown, Penna.
17813

March 14 - 24, Peebles, Ohio (P.H.)
March 28 - April 7, Bloomingdale,
N. Y. (P. H. of N. Y.)
April 9 - 14, Hanover, Penna. —
(Brethren in Christ)

A PAGE FOR YOUTH

The Story of a Bird's Nest

In the city of Hamilton, Ontario, once, a gang of men were busy putting in a new sewer down one of the main streets. In the course of breaking up the pavement, a big tree had to come down. A workman spied a bird's nest in one of the branches, so he climbed up to see if there was anything in it. Sure enough, there were four little eggs inside.

The foreman decided not to touch the tree for the time being. The workmen were astounded to think that the construction job should be held up for the sake of a bird's nest. But the foreman said, "No! We can't disturb that little bird."

So they went to the other end of the street and started to work back from there, hoping the eggs would be hatched and the little birds gone by the time they reached the tree again.

After some days the construction crew again arrived at the spot where the tree stood. The nest was still there, so one of the men climbed up to take a look inside. Sure enough the little birds were gone. He called down to say that only a few broken eggshells were left. The foreman called back up and told him to bring the nest down. So he did, and you know how curious people are! They took the nest apart to see what the bird had used to build it with, and what was their surprise to find at the bottom a small piece of paper with the picture of a sparrow on it. It was a Sunday school paper, and the sweet verse printed on it was "I will trust, and not be afraid" (Isaiah 12:2).

How lovely that was! We believe that God used this little circumstance to speak to the hearts of those men, reminding them that He is their Creator, that He loves all His creatures, and that happy are all they that put their trust in Him (Ps. 2:12).

What He wants us to do first of all is to seek His beloved Son as our Saviour, and then, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse

us from all unrighteousness" (I John 1:9). Not only will He fill our hearts with joy and peace, but He will give us the power to overcome temptation and the power of Satan, and to fulfill His word: "Cease to do evil; learn to do well" (Isa. 1:16, 17). Then in faith we can say:

"Behold, God is my salvation; I will trust, and not be afraid" (Isa. 12:2).

— Selected

OF TRUTH

Bless all the words,

As yet unspoken, Lord, for Thee,

And all that they can do

To make a troubled world to know

Thy mercy and Thy goodness over
all,

Where hope of peace

Could even be

So near a battlefield's dark smoke

And pall,

Where a spark of faith could be

Much greater than

The mighty steel and fire,

To soar in space.

— Selected

WANTED! REAPERS

Selected

Young people, the days in which we are living are days of opportunity for Christ. By His help, we can accomplish great things for Him in the realm of the spiritual.

Christ's kingdom on earth — His Church — is in need of young men and women who are filled with the Holy Spirit and have an inner burden and zeal to save a lost world at the price of sacrifice, self-denial, and bloodshed, if necessary.

In many places, His Church could push forward in the evangelization of the lost if she had some dedicated young people who would be willing to burn out for His cause.

Today, pastors weep and pray to God for some spiritual young laymen to help lift the load and push forward in the battle against unrighteousness.

At this moment, missionaries are begging for laborers to lead heathen nationals out of spiritual darkness into the light of the Gospel.

Missionary boards are seeking for spiritual young people to send out to represent Christ.

Bible schools present a tremendous challenge for young people who wish to invest their lives in molding the lives of others.

In our day of spiritual decadence the Church of Jesus Christ must have young people who will stand like Daniel, live like Paul, and follow Christ's example in love and purity.

Young man, young lady, will you not join others as a volunteer in the army of Christ? This army — the Church — needs you, wants you, and has a job for YOU!

I exhort you, in the name of Jesus, to seek God's will for the future, to prepare yourself for the future, and to invest your life, as a spiritual layman, a missionary, a teacher, or a preacher. The doors of opportunity are open now. Which one are you to enter? ASK GOD!

A MORNING PRAYER FOR YOU

Jesus, keep me all this day,
When at school and when at play;
When I work and when I rest,
Bless me and I shall be blest.

Keep my body free from pain,
Keep my soul from sinful stain;
Bread supply for daily need,
Help me on Thy truth to feed.

May I do all things I ought,
May I hate each evil thought;
Let no false or angry word
From my lips this day be heard.

Faulty I have often been,
Pardon, wash me, keep me clean;
Give to me a holy heart,
Never let me from Thee depart.

Keep me in the narrow way,
Never let me slip nor stray;
Guide Thy little pilgrim band,
Bring us to the promised land.

May I serve Thee here below,
Serve Thee when to Heaven I go,
Serve and love and trust in Thee
Now and through eternity.

— Selected

HOW TO BE MISERABLE

1. Think about yourself.
2. Talk about yourself.
3. Use "I" as often as possible.
4. Mirror yourself continually in the opinion of others.
5. Listen greedily to what people say about you.
6. Expect to be appreciated.
7. Be suspicious.
8. Be jealous and envious.
9. Be sensitive to slights.
10. Never forgive a criticism.
11. Trust nobody but yourself.
12. Insist on consideration and respect.
13. Demand agreement with your own views on everything.
14. Sulk if people are not grateful to you for favors shown them.
15. Never forget a service you may have rendered.
16. Be on the look-out for a good time for yourself.
17. Shirk your duties if you can.
18. Do as little as possible for others.
19. Love yourself supremely.
20. Be selfish.

This recipe is guaranteed to be infallible. — Sel.

Not The Gift — But The Motive

From The Free Methodist
April 2, 1868

The spirit in which our Lord receives the gifts of His disciples is well illustrated by the following anecdote:

A poor Arab traveling in the desert met with a spring of clear, sweet, sparkling water. Accustomed as he was to brackish wells, to his simple mind it appeared that such water as this was worthy of a monarch and, filling his leathern bottle from the spring, he determined to go and present it to the caliph himself.

The poor man traveled a considerable distance before he reached the presence of his sovereign and laid his humble offering at his feet. The caliph did not despise the little gift brought to him with so much trouble. He ordered some of the water to be poured into a cup, drank it, and, thanking the Arab with a smile, ordered him to be presented with a reward. The courtiers around pressed forward, eager to taste of the wonderful water;

but to the surprise of all, the caliph forbade them to touch a single drop.

After the poor Arab had quitted the royal presence with a light and joyful heart, the caliph turned to his courtiers and thus explained the motives of his conduct: "During the travels of the Arab," said he, "the water in his leathern bottle had become impure and distasteful. But it was an offering of love, and as such I have received it with pleasure. But I well knew that had I suffered another to partake of it, he would not have concealed his disgust; and therefore I forbade you to touch the draft, lest the heart of the poor man should have been wounded."

In such love will our Lord receive our poor gifts.

A SUMMER PARABLE

Now it came to pass that, as the time of vacation drew near, a certain member of the church bethought himself of cool streams where fish were found, and his children thought of shady beaches by the sea, and his wife thought of the mountains. And this church member spoke and said, "Lo, the hot days come, and my work lieth heavy upon me. Come, let us depart and go where the fish do bite, and where the cool winds bring refreshment, and the land is beautiful about us."

"Thou speakest words of wisdom," said the wife, "yet four things must we do ere we go."

"Three things think I of, but not a fourth," said her husband. "That we ask our neighbor to minister unto our flowers, that we arrange for our grass to be mowed and watered, that we have our mail forwarded, but no other thing cometh to my mind."

"The fourth is like unto the other three, but greater than these," said his spouse. "Even this — that thou dig into thy purse and pay the church pledge, in order that the good name of the church may be preserved, that the heart of the treasurer be made glad, and that it may be well with thee."

And the husband replied, "Verily, thou art noble and wise among women." And he did pay his pledge for the summer, and the treasurer rejoicing greatly said, "Of a truth, these are those who care for the good of the church." — Midweek Bulletin.

How to Move Mountains Selected

U. S. Steel in an advertisement tells how to move mountains the easy way, and by varied methods. A wheel excavator, which is a continuous earth-moving machine and run by two men, is capable of filling 1,700 hundred-ton trucks in a 24-hour day. There is the big dipper, the world's largest power shovel, which is taller than a 20-story building. The dipper itself can hold 14 compact cars. Its giant teeth bite with surprising ease through dirt, shale and solid rock to uncover the rich veins of coal that are used to generate much of Chicago's power. A mammoth truck is able to carry 115 tons at 35 mile per hour — uphill or downhill. There is the crashing borer, world's largest, most powerful tunneling machine. It packs 1,400,000 pounds of thrust, and a laser beam guides it underground. The 25-foot diameter cutter head is rotated by five 200-horsepower motors.

These are methods by which man is able to move mountains — mountains of dirt, stone, rock, and shale.

How do you move mountains? Mountains of spiritual measurement in your life? Or do you? Not by the above named methods, of course.

Didn't Jesus say something about moving mountains? Yes, in Matthew 17. He is speaking: "Your faith is too weak. I tell you this: if you have faith no bigger than a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; nothing will prove impossible for you."

Are there any mountains you want moved?

LEAVE ME MY MEN!

Andrew Carnegie, the fabulous little Scotsman who built a gigantic financial empire in coal, iron, and steel, once was asked about the future of his far-flung industrial interests. He replied, "You can take from me all my plants, you can take my equipment, you can take my money; but if you will leave me my men, I will build it all again."

That was the real genius of Andrew Carnegie. He knew that the basic need of any enterprise is manpower. Likewise, the first essential for the missionary program of the church is Spirit-filled men. As Campbell Morgan put it, "God's method is always a man."



Missionary Message

Foreign Missions Report

by

Rev. Herman Noll

The Foreign Missionary Board made another trip — this time to the state of Maryland. We had an invitation to come to the Faith Community Church of Salisbury, where Rev. Harvey Dixon is the fine pastor. Revs. Wise, Herr, Crock and this writer took the journey leaving Saturday noon and arriving about 7:00 p.m. After meeting Rev. Dixon and getting located we endeavored to contact one of our pastors living in the area, Rev. Earl Deetz, Sr., and found he was away. We then motored to his church and then returned to prepare ourselves for the Lord's day and the ministry of His Word. We did participate in all the services, including Sunday School, Bro. Crock as the teacher, Morning worship Bro. Wise preaching and the evening service with Bro. Herr preaching a masterpiece on the Theory, the Philosophy and the experience of Salvation. Three souls came to the altar and all found the Lord as Savior and two of these were a fine young couple and the other a young teenage lad. The afternoon service was entirely devoted to emphasizing Foreign Missions. After the day, we all felt it was good to be here with Rev. Dixon and his people. We also had fellowship with Rev. Deetz and several of the folks from his church as well as other churches that came in to enjoy the services with us. All of the brethren feel this was a worthwhile trip. We greatly enjoyed meeting and fellowshiping with the Dixon family whom this writer has known for a long while, but the other brethren now meeting for the first time. We arrived home in our area at about 5:45 but feeling good in soul even though tired in body. Again we thank the Lord for the opportunity to represent Foreign Missions.

Challenge of Missions

Late in the 18th century and through the 19th century, a new spirit of daring-for-God took hold of the Christian world, and under the impelling guidance of the Holy Spirit, men like Carey, Livingstone, Morrison, Taylor, Judson, Bingham and others went out to conquer dark continents for God.

In recent years, with increasing material prosperity, the first enthusiasm of the crusading Protestant Church has died away, until now, lethargic church members sit back, indifferent to the command of Christ and the need of the world.

Missionary enthusiasm has to be "drummed up." It is not the wholesome zeal that "welled up" in the hearts of men and women who had been touched by the Spirit of the living, loving Christ — men who were touched and moved by the divinely inspired compassion of Christ for the sheep who are without a Shepherd.

There is growing concern over the plight of the missionary enterprise. The hour is late, perhaps later than we think. Doors that are open today may be closed tomorrow or next year, for great areas are boiling cauldrons of unrest and dissatisfaction with things as they are.

With increasing demands for workers, mission boards are faced with a man-power shortage, and this in an age when the home church is filled with young men and young women whose educational advantages have given them the skills needed to help win men to God.

The church has the skill; now she needs, as never before, the WILL, and the consecration to apply the skill. Her members have the money to evangelize the world, but they lack a personal sense of stewardship and responsibility. Where there is a will to do, there will be found a way to do; where

there is a will to give, there will be a gift to give.

St. Paul both practiced and preached that "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" (II Cor. 9:8). The supreme work of the Church is the evangelization of the world. Missions are paramount in the divine conception of "every good work."

— Selected

PULL IN THE ROPE!

Through the quiet streets of a fishing village that lay at the mouth of a turbulent river, a cry rang out, "Boy overboard!" Quickly a crowd gathered, and anxious eyes looked out over the rushing water to the figure of the drowning boy. Each anxious mother's heart was asking, "Is he my boy?"

A rope was brought, and the strongest swimmer in the village volunteered to rescue the drowning lad. Tying one end of the rope to his waist, he threw the other among the crowd, and plunged in. Eagerly they watched him breast the tide with strong, sure strokes, and a cheer went up when he reached the boy and grasped him safely in his powerful arms. "Pull in the rope!" he shouted over the swirling waters.

The villagers looked from one to another. "Who is holding the rope?" they asked. But no one was holding the rope! In the excitement of watching the rescue, the end of rope had slipped into the water. Powerless to help, they watched two precious lives go down because no one had made it his business to hold the shore end of the rope. Must millions be left to perish because there is no one to hold the shore end of the rope?

— Selected

Midnight Petition For A Teen-age Girl

by

Ruth Vaughn

from the Free Methodist

Midnight, and in the darkness not a stirring, not a sound, except the hushed breathing of a teen-age girl. And I, her mother, stand above her while starlight caresses her cheeks. I send my petitions to Thee, my God, asking for Thy help so that I may be worthy of my motherhood.

This room has changed so much since I first entered its door to pray for my little girl. The pink, nursery-rhyme linoleum has given way to a dark green rug; the baby-pink curtains have been replaced with soft pleated drapes; the tiny table and chairs are in the attic, and a bright new hope chest proudly reigns in their corner. The red-checked pinafores and high-top shoes are now obsolete in favor of plaid skirts, and bright-colored sweaters.

My daughter is no longer a child; she is becoming a woman. Adolescence is here, and maturity is just around the corner. Then she will be gone from my care and home. I hold these hours as precious, for the days when I can train her will go too rapidly. Soon she will go to fashion a new life of her own.

As I stand above her this night, my God, I pray for wisdom in helping her to make this transition between childhood and maturity. Give me the ability to understand when she comes to me a young woman, and the ability to understand when the next moment she returns to me a little child. This is a difficult age for her, Lord. She cannot return to childhood, nor has she attained maturity. May I, her mother, be enabled to give to her the guidance to make the transition successfully so that she may reach the realm of fulfillment.

I ask Thee, Lord, to give me patience for her numerous parties filled with songs, giggles, and whispers. Help me to like her friends and welcome them to our home. Give me the ability to laugh with her, play with her, tease with her. Give me the sensitivity to comprehend her dreams. May she know every moment my love for her, my

aspirations for her, my desires for her happiness.

During this period of adolescence, of transition, may I be enabled to give her courage to face the storms of life with head held high and heart unafraid. May I be enabled to give to her the strength to cope with the future ably and well — with eyes clear and bright, her trust strong and deep. May she gain a true sense of values from me. O God, may I endow her life with gifts of far greater value than mere monetary possessions.

Through these teen years, Lord, help me to give to my child glowing memories filled with joy — a home rich with love, sympathy, tenderness, and truth. May I be able to hold her steady, with discipline firm and strong, but softened by the kindness of my smile and the depth of tender understanding and compassion of my heart. Help me to give to my little girl a glimpse of the glory of heaven.

When I first saw her wrapped in a tiny, fuzzy blanket, love enfolded me in such dazzling, fierce measure that I sank to my knees in gratitude and adoration for this Thy gift to me.

During these ensuing years of rattles, bottles, and teething rings, skates, dolls, and jump ropes, that love has grown each day. And now, Lord, I ask for wisdom, guidance, and direction so that I may teach her, lead her, guide her until she finds the fulfillment of Thy plan for her life on the plateau of maturity.

For my teen-ager I ask that Thou wilt give to her a mother who will be worthy of the wondrous cloak of motherhood.

BRAINWASHING

(Continued from Page 2)

victory?" The answer is not very far if any at all. Let us pause a minute and find out if we have come to accept our own way instead of God's.

We have looked upon a world of independence so long that we have been deceived into believing we can be religiously independent and still retain a sanctified experience. This feeling is doing great harm to America, draft card burners, tax evaders and a whole host of other things that have done great harm to our way of life and the same

feeling has done great harm to the cause of God.

Folk used to try to do their best to measure up to the Word of God, but now if the rules of the Church (Scriptural and Biblical rules) don't suit us, we just leave and go where they do. And satan has enough different kinds of churches that you can find one that suits you, whether it prepares us for eternity or not. If the conference I am in does not suit me in any little way, I'll join one that will recognize my qualities etc. The Word says, charity, divine love, covers a multitude of mistakes (NEB) but love is such a temporal thing that we can become distraught and disgruntled and go somewhere else, over the slightest things. Oh yes! we can soothe our consciences with a hundred reasons why, but what about it when we stand in the judgement, having brought disgrace upon the church, done irreparable damage to the cause of Christ and made bitter agnostics of our families and friends. Let us as professor of holiness, not be caught in this trend of independence, thinking that this is the right spirit of the day. Let us be subjected to our conference, our church and most of all the will of God. It was said of Jesus, He was subjected. Can that be truly said of us or are our wills predominant?

I am out of space but in conclusion let us take inventory. Thousands have been brainwashed! Have you?

BANKER'S ADVICE

Patrons who turn to the Royal Bank of Canada get good financial advice — and something more. The bank has issued a series of self-help pamphlets.

Without putting a finger on specifics, the bankers warn against that feeling of "being pushed." They declare that people who, like Longfellow's heroes, "while their companions slept, were toiling upward in the night," are simply digging their own graves.

"Let's slow down!" suggest the bankers. On this point, every sincere Christian believer should agree. People who are on the rush all day, every day, and far into the night, are not living fully. The true life of man does not consist in reckless surrender to forces he cannot explain. We all need what Carlyle called "the calm supremacy of the spirit over its circumstances." (EP)

Holiness Teachings

(Continued from Page 3)

become completed. We do not reap the result desired because we will not accept the process. Our claim to having faith in God is worthless so long as we refuse to have confidence in His mode of working. Faith in God is faith in His providence as well as in His word. It believes in what He does, as well as in what He says.

Job saw the hand of God in making him poor, as well as in making him rich. "The Lord gave; and the Lord hath taken away; blessed be the name of the Lord." - Job 1:21. He blessed the Lord in his affliction, and the Lord blessed him out of his affliction. His latter state was better than his first.

The only way to life is through the valley of the shadow of death. The worm weaves its shroud to get its wings. It dies to the earth that it may live in the air. After the crucifixion of self, comes the resurrection to life. As the old nature dies we are transformed into the divine nature. The change is real, and may be permanent. The whole being is changed. The intellect is stronger and more active. Truth is comprehended and retained more easily than before. The conscience is corrected, and invested with sovereign authority over the entire man. Truth is loved and sought after and embraced. There is a keen sensitiveness to right and wrong. The side of right may have but few adherents, and they despised; but it can never be so unpopular that it is not, when seen, espoused and defended.

The bodily appetites undergo a great transformation. Those that are unnatural are removed. Those that are natural and right within proper limits are subdued and brought into subjection to reason and conscience. The reins of government have passed from the carnal to the spiritual. He is still in the body, but not in the flesh. The flesh no longer dominates and controls. A blessed harmony prevails throughout his entire being. One thus saved is no longer at war with himself. The rebel is dead. The "I" that made trouble is crucified. It no longer lives. Christ has taken possession. He sits upon the throne of the affections. The words and

actions prompted by His Spirit are in harmony with His teachings, "It is a faithful saying: for if we be dead with him, we shall also live with him; If we suffer, we shall also reign with him: if we deny him he also will deny us." — II Tim. 2:11, 12.

— From Holiness Teachings

B. T. Roberts

A PLAN FOR CHRISTIAN GIVING

(Continued from Page 12)

almost as though a burden had been lifted from their consciences. But the relaxation did not last, for the professor continued, "You must remember, however, that Jesus' challenge went far beyond the tithe, demanding everything — all that we have and are."

3. That is why the Apostle calls for proportionate giving. Let every Christian start with the tithe. Then let him give in proportion to his prosperity and see how far his generosity can reach. LeTourneau, the industrialist, has given as high as 90 percent of his income. There should be some in every congregation who are moving in that direction.

V. Finally, Our Giving Should Be

Preventive . . . "so that contributions need not be made when I come"

1. The Apostle did not want a frenzy of appeals for funds when he got to the city of Corinth. He didn't want deacons rushing about trying to extract funds to meet a quota. He didn't want pressure tactics to spoil the public services. He would regard such methods as sub-Christian.

2. There are many sub-Christian methods of raising Christian funds. For example, the sale of produce is a poor substitute for stewardship. In the long run, this stifles Christian giving. Someone has estimated that women who use bake sales to raise funds for their churches realize less than 15 cents an hour for their efforts. Pressure appeals may also be sub-Christian in nature. Urgent needs do arise which must receive special attention. A place for spontaneous giving must be left in

every church program. But pressure appeals often only advertise that a church has not practiced the regular and faithful stewardship of funds week after week.

3. The only Christian alternative is preventive giving. ". . . Upon the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come." The church that teaches its people periodic, personal, provident, proportionate giving will find its giving preventive as well.

Here, then, in a few well-chosen words, the Apostle Paul has set forth an excellent plan for Christian giving. You have admired and felt its worthiness as it has been unfolded. You have seen the inadequacy of inferior methods in its light. You have caught a glimpse of its possibilities both for you and your church as you have heard it explained. Now, one simple but compelling question follows: Will you adopt it for yourself? Will you pledge both to God and yourself that not one more dollar, one more paycheck, one more dividend will pass through your hands that is not treated as a trust from God and subjected to this plan? Will you make that pledge now?

WHEN HE IS GONE

(Continued from Page 1)

give an account for the way they live.

"What!" shouted a teenage lad in one of our late night meetings, "you say we are going to be judged for how we live? It can't be true. Our parents never told us about it! Our teachers never told us about it! The vicar never told us about it! You are the first ones that ever said such a thing. It can't be true!" Where there is no vision the people throw off restraint. Our world is what it is because the Holy Spirit is missing.

He Brought Him To Jesus

How simple it is to bring others to Christ when He is first in our lives! Bishop John P. Newman was brought to Jesus by a man saying, "My boy, God wants your heart."

PENN VIEWS

POTENTIAL UNLIMITED

Nearly everything that comes within the pale of man's physical perception has positive limitations. We mortals are circumscribed by very definite bounds and barriers. There is a terminal point to our every effort.

There is a limit to our physical endurance and when that limit is reached death ensues.

There is a limit to our mental capacity, and when that point is reached, stagnation sets in and often frustration results. There is more to learn but our limit has been reached. Psychiatrists can't even help.

There is a limit to our financial resources, and when we try to exceed this limitation bankruptcy often results.

There is a point where we can no longer see clearly defined objects. We have reached the limit of our vision. And so it goes, the same old story, man is a creature of definite and well defined limitations. A ready recognition of this fact, while it may be humbling, is a wholesome thing in itself. It makes for a greater awareness of God's majesty and omnipotence and of man's dependence.

Notwithstanding all of these limitations, and more that could be cited, there is one particular area of man's achievement - potential where there is virtually no limit. This is the area of prayer. James, in the fourth chapter of the dynamite Epistle that bears his name, tells us that "we have not because we ask not." — 4:2. The New English Bible has a rather novel but meaningful translation of this. "You do not get what you want because you do not pray for it." In either the AV or the NEB the implication is that of unlimited potential if only prayer be made. It is true that not too many of us in this self-sufficient age have fully imbibed this philosophy, but this is not a commendation by any means. Instead it is a sad commentary on our lack of trust in God's infinite capacity and in His ability to supply all our needs. We have not because we pray not, and we pray not because we trust not, and we trust not because we depend en-

tirely too much upon our own initiative and ability rather than upon God. It is very true, of course, that all of us are expected to work and to plan so that progress can be made, but with all our planning and all our efforts there come times when we are found wanting. Here is where God could help; and He would, I think, delight to help if we would only, as James suggests, pray. Oh, to be sure, we may present our petitions in a very mild and precise way, but do we really come to the place where we really pray that believing prayer for the things that we need? I fear that many of us must hang our heads in shame and answer in the negative. Sometimes when we do pray we do not always receive that for which we have prayed. The apostle James thought of this too, and in the already cited chapter makes it clear that the fault lies with us, although not many of us like to admit it. We have prayed with selfish motives! Unanswered prayer can be the only result.

Granted, however, that our motives are correct and our petitions are for His glory then the textual reproof and the implied promise must be just as valid now as when James penned the words so long ago. We do not get what we want because we do not pray for it, but we could get what we want if we did pray for it. Shame, thrice shame on us for our lack of trust and our lack of prayer both issuing in a lack of resources. Instead of appropriating to ourselves this inverted and implied promise by whatever preparation and conditioning may be necessary, we often choose what seems to be an easier way out. We set about to plan, program, scheme, and sometimes connive, in our efforts to acquire those resources that we say that we need for the upbuilding of God's Kingdom. George Mueller of Bristol, to name one outstanding kingdom builder, didn't fall into this error. He prayed, then trusted. We plan and scheme, then ask God to ratify our decisions and to bless our efforts — often little more than creaturely activities.

The great instrument of prayer has such a mighty keyboard that no man living, regardless of his status, pomp, or power, has ever mastered all its keys. We may have played little ditties, but the masterpieces

of which the instrument is capable, remained unplayed.

Now that this denomination is involved in a tremendous building program where many and varied materials and much finance are needed, might we not give more serious consideration to the real possibilities involved in this positive text. Maybe we haven't been praying enough along these lines. This is not to say that all human solicitation for needed funds should immediately cease. Neither does it justify us to pray a little and then sit idly by while the Lord sends in the supplies in His own good time. No, it implies nothing of this. It does, however, bring into prominence an implied source of material - benefit that perhaps too many of us haven't considered too seriously. The earth is the Lord's and the fullness thereof. The cattle upon a thousand hills are His. The forests on those hills and the mineral resources in those hills are His also. Why should the physical aspects of God's program be stalemated because of a shortage of material resources? Would it not seem that church buildings, chapels, school houses, tabernacles, and whatever God's building program needs be easily available if we would pray that believing prayer for these material needs? God once disposed some Egyptians to provide funds for a tabernacle in wilderness. Perhaps He might dispose some in this modern Egypt to contribute fifty or a hundred thousand dollars to our work here at Penn View if enough of us would ask Him. There is no shortage of funds or needed material in God's great world. God knows where the funds are, and He knows who could give them. There is really no need for us to resort to tactics, twist arms, or apply pressure. We can resort to prayer, then we can trust. The Lord can work at midnight as well as noonday. We have not because we pray not. We could have if we'd pray. Here is potential unlimited. If at least one member in each of the meetings of God's Missionary Church would pray, fast if necessary, and believe God, our present building program with its attendant financial obligation would pose no big problem and work no real hardship upon anyone. Let's give this method a real try for His glory.

— George W. Stepp, President
Penn View Bible Institute

A PLAN FOR CHRISTIAN GIVING

by

Rev. Donald Bastian

The man in the pew often accuses the preacher — usually under his breath — of failing to answer the question, "How?" Regrettably, the charge can be supported of most preachers, but not of the Apostle Paul.

Take, for example, his treatment of the theme of stewardship. What the Scriptures say about it can be summarized under four heads: 1. God is the true owner and giver of all things. 2. All that we possess, we hold as a trust from Him. 3. We acknowledge our stewardship by returning a worthy portion. 4. We must render to God an account of our administration.

All this the apostle believed, but when he talked to the Corinthians about their stewardship of money on behalf of the poor saints in Jerusalem, he told them how. In a few simple, well-chosen words he gave them — and us — a plan for Christian giving.

I. Our Giving Should Be Periodic — "on the first day of every week"

1. After listening to a sermon that urged Christians to give money every week as an act of worship, a physician, with some show of irritation, asked the minister why he could not write out a check for the church once a year and be done with it. He had asked the question of several ministers but had never got a good answer. This time it was different. The minister explained that giving is an act of worship, and therefore, if it is possible, one should worship with tithes and offerings each Lord's day.

2. This is why we make so much of the offering in our services of worship. We do not take a collection, we receive offerings. We do not interrupt the service of worship to look after money matters,

we present our gifts of money as a high act of worship. The offering is not an interlude, it is a major act in a service of worship. This is a part of our Sunday services because we are instructed to give regularly, "on the first day of every week."

II. Our Giving Should Be Personal "each of you"

1. A seven-year-old boy in Denver thought he was being unfairly treated at home. He told his mother he was leaving, and went to his room to pack his little bag. With parental love and wisdom she watched him leave, walk down the street, and turn hesitantly into the neighbor's, where he told his tale of woe. The neighbor gave him cookies and milk, and while he was eating she phoned his mother.

"I know," the mother said, "for I watched him go. Would you mind letting the boy stay to see what happens?"

By dusk, there was no place like home. The mother greeted the lad, lovingly fed him, and put him to bed. Then, knowing that with the finality of youth he had packed his bag intending to stay away permanently, she looked to see what he had taken as his most valuable possessions.

There was a Davy Crockett hat, a Roy Rogers pistol, a bag of marbles, a jackknife — and his envelopes for the payment of his church building fund pledge.

2. It is a wise church that teaches little boys that stewardship is very important! Such a church is in the mood of the Apostle Paul, who told the Corinthians that everyone should be a giver. It is in the mood of Jesus, Who even observed the widow giving her mite and approved her generosity. It is in the mood of the New Testament which asserts, "The Lord loveth a cheerful giver." The congregation that wishes to be in the mood of the New Testament must teach all its members — the children with an allowance, youth with a first pay check, homes newly-established, the aged on restricted funds — the responsibility and joy of the stewardship of money.

III. Our Giving Should Be Provident . . . "put some aside and store it up . . ."

1. What is provident giving? J. B. Phillips paraphrases this part of the verse, "Let everyone put so much by him." The New English Bible says, "Every Sunday each of you is to put aside and keep by him a sum . . ." In each case there is an emphasis on thoughtful and deliberate giving. Christian giving is not to be haphazard or unplanned. There is something admirable about the Christian family that talks about stewardship at the dinner table, and when the check is cashed, first lays aside that portion which the Lord's work is to receive. If the Israelites under the old dispensation knew in advance which animals of the flock and what portions of the crop were the Lord's, the Christian under the new dispensation should know no less.

2. And the result of provident giving? Back in the days of the steam locomotive, a radiant Christian engineer said, "When I get my pay package, the very first thing I do is take out the Lord's portion and put it in a separate pocket. When I climb back into the cab, I feel as though the Lord and me is partners."

IV. Our Giving Should Be Proportionate . . . "as he may prosper . . ."

1. No principle has ever been discovered for the support of the Lord's work which improves on the principle of tithing — the first 10 percent for the Lord. John S. Bonnell reported, "The year we officially adopted tithing, the givings in our church increased by 20 percent. The following year we again held up that standard to our congregation, and made another 20 percent increase. This 40 percent increase in two years meant an increase of tens of thousands of dollars. . . ."

2. Nowhere in the New Testament is the practice of tithing repudiated. A professor of New Testament in Toronto, Ontario, mentioned quite incidentally the subject of tithing. "But, Sir," one student said anxiously, "isn't it a fact that Jesus did not stress tithing, and that legalism for the greater part had been abolished from the New Testament dispensation?"

"It is a fact," the professor replied, and the whole class relaxed

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