



GOD'S MISSIONARY STANDARD

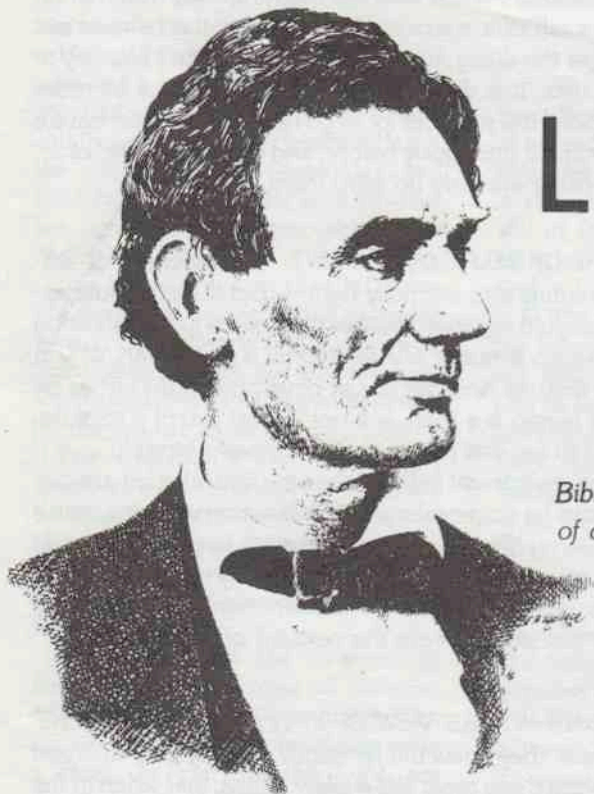
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"The Lord gave the word: great was the company of those that published it." Psalms 68:11.

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Lincoln Speaks

Compiled by George E. Failing

Lincoln is known as the President who read the Bible more and quoted directly from it more often than any of our Presidents.

While he never formally united with a church, the record of his faith in God, in the Bible, and in God's purpose for our nation has been written for us to read. We do well to discover again the roots of faith as expressed by Abraham Lincoln.

ABOUT OUR COUNTRY'S DESTINY. "There must have been something more than common that those men [who fought in the Revolutionary War] struggled for. It was something even more than National Independence, something that held out a great promise to all the people of the world to all time to come. I am exceedingly anxious that this Union, the Constitution, and the liberties of the people shall be perpetuated in accordance for which that struggle was made. I shall be most happy indeed if I shall be an humble instrument in the hands of the Almighty, and of this, His almost chosen people, for perpetuating the object of that great struggle."

ABOUT GOD'S WILL. "Unless I am more deceived in myself than I often am, it is my earnest desire to know the will of Providence in this matter (the emancipation of all slaves). And if I can learn what it is, I will do it!"

ABOUT FRIENDSHIP. "The true approach to winning a man is first to convince him that you are his sincere friend. Therein is a drop of honey that catches his heart, which, say what he will, is the great high road to his reason, and which, when once gained, you will find but little trouble in convincing his judgment of the justice of your cause, if indeed that cause really be a just one." To a close friend Lincoln wrote: "I do not feel my own sorrows more keenly than I feel yours. You know my desire to befriend you is everlasting."

ABOUT THE BIBLE, CHURCHES, AND RELIGION. "That I am not a member of any Christian Church is true; but I have never denied the truth of the Scriptures; and I have never spoken with intentional disrespect of religion in general, or of any denomination of Christians in particular." "I do not think I could myself, be brought to support

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Lincoln Speaks

a man for office, whom I knew to be an open enemy of, and scoff at, religion." "When any church will inscribe over its altar as its sole qualification for membership the Savior's condensed statement of the substance of both the law and Gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself' — that Church will I join with all my heart and soul."

ABOUT HIS VIEW OF PERSONAL IMMORTALITY. To a friend whose father was seriously ill, Lincoln wrote: "I sincerely hope [your] Father may yet recover his health. But at all events tell him to remember to call upon and confide in, our great, and good, and merciful Maker; who will not turn away from him in any extremity. He notes the fall of a sparrow, and numbers the hairs of our heads. And He will not forget the dying man who puts his trust in Him. Say to him that if we could meet now, it is doubtful whether it would not be more painful than pleasant; but that if it is to be his lot to go now, he will soon have a joyous [meeting] with many loved ones gone before; and where [the rest] of us, through the help of God, hope ere-long [to join] them."

ABOUT THE DOCTRINE OF SELF-GOVERNMENT. "The doctrine of self-government is right — absolutely and eternally right — but it has no just application . . . or perhaps I should say that whether it has such just application depends upon whether a Negro is not or is a man. If he is not a man, why in that case, he who is a man may, as a matter of self-government, do just as he pleases with him. But if the Negro is a man, is it not to that extent a total destruction of self-government to say that he too shall not govern himself? . . . If the negro is a man, why then my ancient faith teaches me that 'all men are created equal'; and that there can be no moral right in connection with one man's making a slave of another." . . . "No man is good enough to govern another man, without that other's consent. I say this is the leading principle — the sheet anchor of American republicanism . . . 'Governments are instituted among men, deriving their just powers from the consent of the governed.'"

ABOUT THE FOUNDING FATHERS' VIEW OF MAN AND GOVERNMENT. "Wise statesmen as they were, they knew the tendency of prosperity to breed tyrants, and so they established these great self-evident truths, that when in the distant future some man, some faction, some interest, should set up a doctrine that none but rich men, or none but white men, were entitled to life, liberty, and the pursuit of happiness, their posterity might look up again to the Declaration of Independence and take courage to renew the battle which the fathers began — so that truth, and justice, and mercy, and all the humane and Christian virtues might not be extinguished from this land."

ABOUT THE NEED FOR PRAYER AND DIVINE HELP. As Lincoln left Springfield for Washington to assume the presidency, in February, 1861, Lincoln spoke to his friends: "I now leave, not knowing when, or whether ever, I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him who can go with me . . . and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

All quotations cited are in the public domain and have been gleaned from the book *The Almost Chosen People*, by William J. Wolf, Doubleday and Company, New York, 1959.

Fashioned By An Ideal

by Frank Bateman Stanger

Every person's life is fashioned by an ideal. In Nathaniel Hawthorne's story of "The Great Stone Face," there was a young child who stared adoringly every day at the likeness of a face in the granite crest of a lofty New England mountain. Later in his young adulthood, he discovered that his friends saw in his own face a likeness to that Great Stone Face.

My wife and I had a college friend who was a beautiful contralto soloist. She told us one day that from earliest childhood Madame Schumann-Heink, the world-renowned opera star, had been her model. Having such an ideal, her great talent was helped to develop to its fullest.

It is just as true that the Christian's life is shaped by some kind of model. How tragic when it is an unwise or unattractive model, but how beautiful when the Christian's life is fashioned by the loftiest ideal.

The Christian's ideal is that of holiness. Paul expresses this grand truth as he writes to the Ephesians: "He has chosen us . . . before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. 1:4).

Commenting on the dynamic influence of such an ideal of holiness, Paul writes to the Corinthians: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

In support of such an ideal of Christian holiness, I call your attention to a particular Pauline passage: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

In this passage are revealed six basic truths about Christian holiness:

1. Paul's use of the verb "sanctify" well expresses the ideal of holiness, about which we have been speaking. "Sanctify" means "to make holy." The Christian ideal is not primarily truth, love, service, although all of these are intimately related to it. The Christian ideal is holiness.

Holiness is "perfection," in the sense of a perfect relationship of love to God and other persons. We are to

love God with all our hearts, minds, souls, and strength; and our neighbors as ourselves.

Holiness is wholeness. It means soundness, vitality, the health of the total person.

Holiness is singleness of motive and the resulting purity of character.

Holiness is growth, attainment, ultimate finality, the formation of the image of Christ within a person.

2. The passage also speaks of the identification of holiness — "the God of peace." Holiness immediately identifies the Christian with God. Holiness is the nature of God. Holiness is the will of God. Holiness is the requirement of God. Holiness is the call of God.

3. The passage goes on to declare the infusion of holiness. Persons cannot make themselves holy. It is "the God of peace" who sanctifies. Persons are made holy by the infusion of God's Holy Spirit. This is an epochal spiritual experience. It was dramatized on the first day of Pentecost as the early disciples were filled with the Holy Spirit. Such an experience is always subsequent to one's initial commitment to Christian discipleship. The fullness of the Holy Spirit is in response to total surrender and faith.

4. We discover also the inclusion of holiness. We are to be sanctified wholly — spirit and soul and body. The word here translated "wholly" is not found elsewhere in the Greek Bible. It is formed from two Greek words meaning "all" and "end." Thus, holiness suggests finality as well as completeness.

5. Prominent in the Scripture passage is the portrayal of the impact of holiness. Holiness in the heart, effected by God's sanctifying Spirit, makes a manifest impact upon the total of life of a person. It is impossible for holiness to be in the heart without its becoming manifest in one's life.

Look at the sevenfold impact of holiness as revealed in the context:

(1) Holiness makes its impact in human relationships. "Be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (vv. 14-15).

(2) Holiness makes its impact upon personality moods. "Rejoice evermore" (v. 16).

(3) Holiness makes its impact by safeguarding against self-sufficiency. "Pray without ceasing" (v. 17).

(4) Holiness makes its impact in the creation of a Christian contentment. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (v. 18).

(5) Holiness makes its impact by relating an individual affirmatively to the truth. "Despise not prophesyings" (v. 20).

(6) Holiness makes its impact by engendering within the individual spiritual discernment. "Prove all things; hold fast that which is good" (v. 21).

(7) Holiness makes its impact by producing purity. "Abstain from all appearance of evil" (v. 22).

6. Finally, we are impressed by the insurance of holiness. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." In the life of holiness there is an insurance against any ultimate destruction by evil. Such is not the result of any mere arbitrary imputation of God's power. It is not confirmed by any doctrine of "eternal security," either popularly understood or irrationally misunderstood. Nor is it guaranteed by any moralistic transactions.

The insurance of Christian holiness is dependent upon both the continuous working of God's Spirit within the Christian — "faithful is He who calls you, who also will do it" (v. 24) — and the Spirit-filled Christian's disciplined resources to the Spirit's activity within — "quench not the Spirit" (v. 19).

With both these spiritual factors operative, the final perseverance of the saints can be a glorious actuality. Through the Holy Spirit it is possible for the center of one's being to be kept intact in holiness and righteousness, and thus one's entire being is preserved blameless for the coming of our Lord.

Every one of our lives is being fashioned by an ideal. Actually, each of us every day is becoming more like

(Continued on Page 10)

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MY GREETING

I thought to wish that God might truly bless you;
But that, I see, He's clearly bound to do:
He is Himself the fountain of all blessing,
And loves to bless His children — therefore you!

I thought to wish that for your earthly journey
God would supply your need: (could He forget?):
But now I see that He has clearly promised
To meet all need — and so it shall be met.

Then I might ask that God Himself might guide you;
Then this is needless, since He is your Guide:
Since He has promised constantly to guide us
Until we reach, at last, the Other Side.

What shall I ask then, — what indeed is left me;
What say to gladden as you journey here;
How can I help to comfort, strengthen, hearten,
As you tread nobly through each passing year?

How can I — save that, gently, I remind you
Being His child you are supremely blest:
And that whate'er may come — of joy or sorrow —
All that He gives or sends is aye the BEST.

— J. Danson Smith

Rules To Live By

AWAKENING: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Ephesians 5:14. "Awake to righteousness and sin not." I Corinthians 15:34.

DRESSING: "Put on the Lord Jesus Christ." Romans 13:14. "Put ye on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." Colossians 3:12.

WASHING: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Corinthians 7:1. "Purge out therefore the old leaven that ye may be a new lump." I Corinthians 5:7.

EATING: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4. "As newborn babies desire the sincere milk of the Word

that ye may grow thereby." I Peter 2:22.

WALKING: "We also should walk in newness of life." Romans 6:4. "Walk worthy of the Lord, unto all pleasing." Colossians 1:10.

WORKING: "Always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord." I Corinthians 15:58. "Not slothful in business; fervent in spirit; serving the Lord." Romans 12:11.

RESTING: "Rest in the Lord and wait patiently for Him." Psalm 37:7. "Let us labor therefore to enter into that rest." Hebrews 4:11.

SLEEPING: "I will both lay me down in peace to sleep; for Thou, Lord, only makest me to dwell in safety." Psalm 4:8. "He giveth His beloved sleep." Psalm 127:2.

— The Evangel

The Responsibility of Leadership

Ministers, Attention!

By: A.W. Tozer

The history of Israel and Judah points up a truth taught clearly enough by all history, viz., that the masses are or soon will be what their leaders are. The kings set the moral pace for the people.

The public is never capable of acting en masse. Without a leader it is headless, and a headless body is powerless. Always someone must lead. Even the mob engaged in pillage and murder is not the disorganized thing it appears to be. Somewhere behind the violence is a leader whose ideas it is simply putting into effect.

Israel sometimes rebelled against her leader, it is true, but the rebellions were not spontaneous. The people merely switched to a new leader and followed him. The point is, they always had to have a leader.

Whatever sort of man the king turned out to be, the people were soon following his leadership. They followed David in the worship of Jehovah; Solomon, in the building of the Temple; Jeroboam, in the making of a calf; and Hezekiah, in the restoration of the temple worship.

It is not complimentary to the masses that they are so easily led, but we are not interested in praising or blaming; we are concerned for truth, and the truth is, that for better or for worse, religious people follow leaders. A good man may change the moral complexion of a whole nation; or a corrupt and worldly clergy may lead a nation into bondage. The transposed proverb, "Like priest, like people," sums up in four words a truth taught plainly in the Scriptures and demonstrated again and again in religious history.

Today, Christianity in the Western world is what its leaders are. The local church soon becomes like its pastor, and this is true even of those groups who do not believe in pastors. The true pastor of such a group is not hard to identify; he is usually the one

who can present the strongest argument against any church having a pastor. The strong-minded leader of the local group who succeeds in influencing the flock through Bible teaching or frequent impromptu talks in the public gatherings, is the pastor, no matter how earnestly he may deny it.

The poor condition of the churches today may be traced straight to their leaders. When, as sometimes happens, the members of a local church rise up and turn their pastor out for preaching the truth, they are still following a leader. Behind their act is sure to be found a carnal (and often well-to-do) deacon or elder who usurps the right to determine who the pastor shall be and what he shall say twice each Sunday. In such cases, the pastor is unable to lead the flock. He merely works for the leader; a pitiable situation indeed.

A number of factors contribute to bad spiritual leadership. Here are a few:

1. Fear. The wish to be liked and admired is strong, even among the clergy; so, rather than risk public disapproval, the pastor is tempted simply to sit on his hands and smile ingratiatingly at the people. "The fear of man bringeth a snare," says the Holy Spirit, and nowhere more than in the ministry.

2. The economic squeeze. The Protestant ministry is notoriously underpaid, and the pastor's family is often large. Put these two facts together, and you have a situation ready-made to bring trouble and temptation to the man of God. The ability of the congregation to turn off the flow of money to the church when the man in the pulpit gets on their toes is well known. The average pastor lives from year to year barely making ends meet. To give vigorous moral leadership to the church is often to invite economic strangulation, so such

leadership is withheld. But the evil thing is that leadership withheld is in fact a kind of inverted leadership. The man who will not lead his flock up the mountainside leads it down without knowing it.

3. Ambition. When Christ is not all in all to the minister, he is tempted to seek place for himself, and pleasing the crowds is a time-proved way to get on in church circles. Instead of leading his people where they ought to go, he skillfully leads them where he knows they want to go. In this way, he gives the appearance of being a bold leader of men, but avoids offending anyone, and thus assures ecclesiastical preferment when the big church or the high office is open.

4. Intellectual pride. Unfortunately, there is in religious circles a cult of the intelligentsia which, in my opinion, is merely beatnikism turned wrong side out. As the beatnik, in spite of his loud protestations of individualism, is in reality one of the most slavish of conformists, so the young intellectual in the pulpit shakes in his carefully polished Oxfords lest he be guilty of saying something trite or common. The people look to him to lead them into green pastures; but instead, he leads them in circles over a sandy desert.

5. Absence of true spiritual experience. No one can lead another farther than he himself has gone. For many ministers, this explains their failure to lead. They simply do not know where to go.

6. Inadequate preparation. The churches are cluttered with religious amateurs culturally unfit to minister at the altar, and the people suffer as a consequence. They are led astray, and are not aware of it.

The rewards of godly leadership are so great and the responsibilities of the leaders so heavy that no one can afford to take the matter lightly.

— Message of the Cross.

"Wilt Thou Not Revive Us Again?" — Psalm 85:6



A Call for a Revitalized Ministry

By: Rev. William Portune

The greatest need of the Church today is a revitalized ministry. With alarmingly few exceptions, the pulpits are filled with men unconverted and unsanctified. Spiritual death in the pulpit will bring spiritual death in the pew. There is little that is definite and positive about the modern ministry. Evil thrives with little or no opposition from the Church. The powerful preaching of the Sinai gospel that pierces the heart and soul and fastens pungent conviction for guilt upon the wicked is scarcely heard any more in the House of God. The chief burden of many who occupy the sacred desk is to devise methods and wrest scriptures to make sinners feel comfortable and safe in their sins.

"There was a man sent from God, whose name was John" (John 1:6). Far too many preachers are in the pulpits who have never had any calling thereto. They seem to be as totally ignorant of the New Birth (conversion) as was Nicodemus; and they have no conception of what the Upper Room means for the ministry. Instead of spreading holy fire by evangelical preaching, they are promoting spiritual death by preaching a sinning religion.

Jeremiah complains sadly, and tells of the anger of the Lord against the false prophets in his day: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

"But if they had stood in my

counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings" (Jer. 23:21-22).

In Bible times when God called His ministers, there was a time of spiritual preparation. As a result, they went on their mission with heavenly anointing and power from on high that made them fruitful in salvation of lost souls. They accomplished something. They never compromised with sin nor did they broaden out the way which Jesus said was straight and narrow. They preached with such force that men's hearts were smitten with conviction until they cried out, "Men and brethren, what shall we do?"

Our Lord Jesus, in His parting message to His disciples and others told them to tarry in the Upper Room in Jerusalem until they were endued with power from on high (Luke 24:49). On the tenth day, the Holy Ghost fell upon them. From that hour they were men and women of Divine anointing. Their accomplishments were thrilling. We wonder what is wrong with the ministry today. Do they not want or feel their need of pure hearts and Holy Ghost power? Or are they unwilling to pay the price? Honesty will be one of the searching issues in that day when God searches the motives of every heart.

The simple and powerful doctrines and experiences of regeneration and

sanctification that stirred men's hearts in the past, and brought men and women to the altars of God to wrestle with Him for conversion and sanctification, have been discarded as out of step with the church of this age. The mourners' bench is gone, along with the weekly, soul-warming prayer meeting and the class meeting. With all of this gone, and with ice in the pulpits and snow in the pews, where can sin-sick souls go to find God? Is it not time to ring the church bells again and cry mightily for God to come back again to His House, as we pray with melted and broken and crushed hearts to rekindle the holy fire of our fathers in our souls again? Isn't it time to call a halt and lay aside pride and worldliness and sinning religion, and call upon the Lord whom we profess to know so well and love so much, lest the midnight cry sounds and finds us robed in the garments of sin instead of holiness?

It is not a question of denomination or creed; it is a matter of simple honesty with ourselves and the Word of God. Our Lord told the cultured and cold Nicodemus, not once, but thrice in succession that he must be born again (John 3:33). Jesus also said to others of the withered and dying Jewish church of His day: "Except ye be converted, and become as little children, ye shall not enter the kingdom of God" (Matt. 18:3).

The sin question must be settled, and settled right, in every sinner's life. Millions are going to sleep on and on in their sins until they are summoned to meet God in that final day before the Great White Throne.

Why wait until all the golden moments of life are gone and the devil comes for our poor souls? The Bible offers our only hope for deliverance from sin. Begin with yourself **now**. Get on your knees and wrestle with God in mighty repentance and prayer. Renew your covenant you broke long ago, and call upon the name of the Lord until He comes back to you.

Unless the modern ministry can be revived without delay, and the soul-saving doctrines are brought back to the pulpits and the altar benches set up again, there will be no revival. The only hope is for good Christians everywhere, who know how, to prevail with God until delinquent preachers and people in the pews are seized with mighty, old-time Holy Ghost conviction for sin and a general awakening come over the whole country; then this nation will come back on its knees before its forgotten God.

— Pillar of Fire

For The Boys and Girls

Betsy's

Pancakes

"Why do we go to church every Sunday?" Betsy asked as Mother tucked her into bed. Mother sat on the edge of the bed.

"We go to church to learn more about Jesus, and how the Bible tells us to live."

Betsy yawned and rubbed one sleepy eye. "But the Bible has such long words, and sometimes I don't know what they mean."

"You'll know more as you grow older. God helps us to understand what He says in the Bible."

Betsy said, "Oh," and Mother kissed her cheek and turned out the light.

Betsy woke early the next morning and listened for the morning sounds. She didn't hear Daddy's razor buzzing or the pans clanking in the kitchen. Then she remembered it was Saturday, and Mother and Daddy liked to sleep late. All at once she had a wonderful idea. She would fix breakfast and surprise everybody! She slipped quietly out of bed and put her robe and slippers on. Then she washed her hands with soap like Mother always said. "Pancakes," she whispered to herself as she tiptoed down the hall. "I know how to make pancakes. I have watched Mother so many times, and she already lets me turn them."

The egg was the hardest part. Once when Mother let her crack an egg the inside fell on the table and the shell went into the bowl. It was probably one of the worst things to clean up, Mother said. Betsy hit the egg ever so lightly on the edge of the bowl. All the inside slid right down where it was supposed to. Only a little piece of shell went in.

She didn't have much trouble with the milk. The flour was fun. She turned the sifter so fast she coughed from the dust. "Just a little sugar to make it sweet," she said. Oh, dear, the sugar

bowl was empty. How do you pour a teaspoonful of sugar out of a big sack? A big spoon for stirring should be in the top drawer. Every time Betsy took a step she heard a "creak, creak" noise. But she really couldn't help spilling a little sugar. Anyway, it was better than spilling an egg.

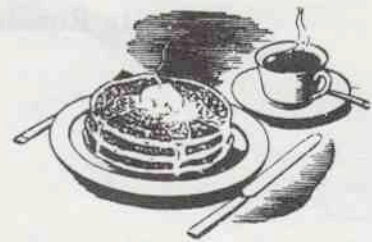
"Now for the fun," Betsy giggled. "I'll wake everyone up and tell them breakfast is ready." Mother and Daddy seemed very surprised, and said they would be right out. Timmy groaned and turned over, but he finally crawled out of bed when she said, "Pancakes."

Betsy poured the batter onto the pan very carefully. She watched for bubbles, because when they were bumpy all over, it would be time to turn them over.

She bit her lip and screwed up her face. The problem was not to make them lean against the side, or on top of another pancake. There it landed right back in its own spot, and everyone breathed again!

Betsy could hardly wait for the blessing so she could taste her own pancakes. Um - m - not quite the same as usual, but maybe she was not tasting right this morning. Daddy said he wasn't very hungry. Mother said she had lots of work, and Timmie took just a few bites, and said, "Ugh! This tastes terrible!"

Betsy could feel the tears starting to sting her eyes. She had worked so



hard. What could have gone wrong?

"Betsy," said Mother, "where's the recipe you used?"

"Recipe? Oh, you mean the ones in the big book with the long words that you use when **you** cook? But I don't know all the words, so I didn't use it."

Mother got out the book and found the page about pancakes.

Let's see what you put into the bowl." She read the list, and Betsy jumped up.

"That's it!" she cried. "I forgot the salt! Is that why they tasted so funny?"

Daddy laughed and Timmy reached for a cereal box.

"Do you remember when you asked me why we go to church and learned about the Bible?" Mother asked. "In a way, the Bible is like a recipe book. We read it to find out how God wants us to live."

Betsy's brown eyes danced, and she said, "Now I understand."

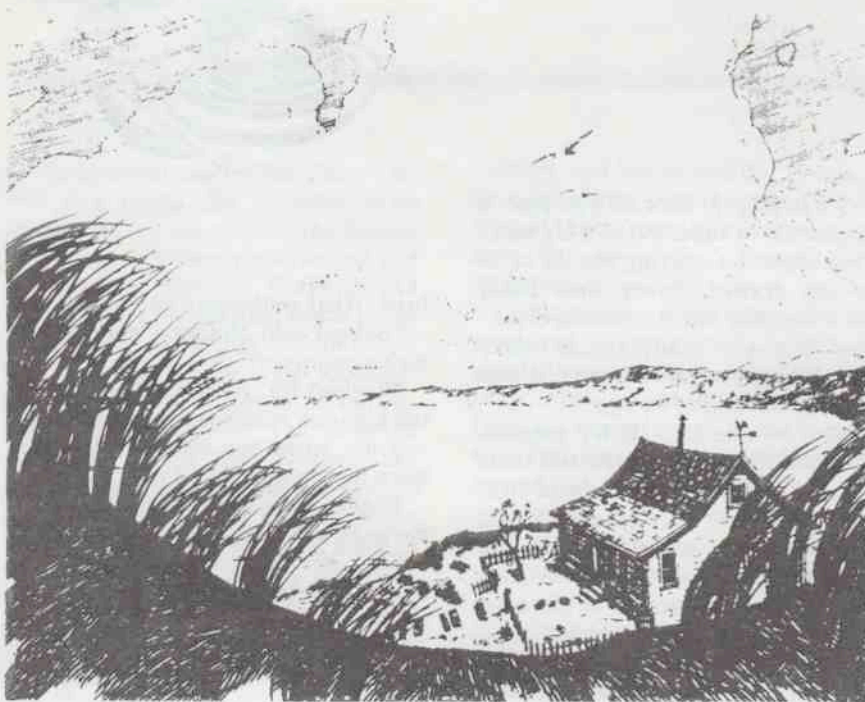
"You can't learn how to live by just watching other people, either," said Timmy between mouthfuls of corn flakes. "You might forget the salt!"

Everybody laughed, then, and Betsy poured for herself a heaping bowl of cereal. All of a sudden she was very hungry.

— The Free Methodist

The Theology Of The Clouds

By Ronald F. Rogers



And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand" (I Kings 18:44a).

In the land of Israel in the days when Elijah prophesied, the people had known nothing for three years but drought and famine. The springs of water dried up, the brooks ceased to run, the grass withered away, every tree, shrub, and herb perished; and men and beasts were dying. Like the widow woman of Zarephath, many families were preparing their last meal before succumbing to the curse of famine. Day after day as the sun glared from the heavens, its rays became arrows of destruction leaving all forms of life gasping and pining on

the ground.

Then like a blast on the trumpet, Elijah announces to the king, "Get thee up, eat and drink; for there is a sound of abundance of rain." Preceding this there had been no sign that the drought was at an end, and for sure no cloud appeared on the horizon. But Elijah was a prophet, and being a prophet, he knew the secrets of the Lord.

Even as He prayed he sent His servant; "Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand" (I Kings

18:43-44). But that was enough, and soon the heavens were black with clouds, and there was a great rain. Life was once again revived in Israel.

It is a part of every prophet's task to scan the distant horizon and to interpret the message of the clouds to his own age and generation. As believers in Christ, we must constantly look to the clouds, for the Bible tells that He shall come in a cloud and as a thief in the night, "Watch therefore" (Matt. 24:42).

It is evident that there is a cloud hovering on the horizon of our world today, and that there are many men and women anxious and perturbed about its nature. With many this apprehension is having a paralyzing effect upon their lives.

What, then, is the nature of this cloud that hovers so low on the horizon and what is its message? Has the Bible any light to shed on this question? I believe it does.

Being the Word of God, the Bible takes the viewpoint of eternity and sees time in that light, not merely as past, present, or future. In this sense it is never out-of-date, nor merely up-to-date; it is ahead of date. The Word of God, like the Spirit of God, "will shew you things to come." How then are we to interpret the cloud on the horizon of our day?

In the Bible the cloud is used to symbolize at least three things: the cloud of ruination, of revival, and the cloud of the King's return.

We can see in our day the **cloud of ruination to the world**. The Bible depicts the day of God's wrath as a day of clouds and thick darkness. Such is the interpretation of many regarding the cloud of our day. They see it as a mushroom-shaped, radio-active cloud, spelling doom and destruction to our civilization. I'd like to take a quote from Billy Graham's book, *World Aflame*: "At 5:30 a.m., on July 16, 1945, a light brighter than a thousand suns illuminated the desert sands of New Mexico. One scientist who was watching wept, 'My God, my God, we have created hell.' From that day on our world has not been the same. We entered into a new era of history — perhaps the last."

This is a far cry from modernism a few decades ago. The so-called social gospel promised mankind a wonderful future. People were hypnotized by the idea of progress that humanity would soon be making, and the imminent evolution of the kingdom of God. The idealism of such things as: the man-

(Continued on Page 10)



SUPERINTENDENT:
REV. DENNIS McCOY
 92 E. Landis St.
 Coopersburg, Pa. 18036

Greetings to our Standard Family this snowy, ice January day. After the unusually mild winters of recent years, this past December had a way of causing us to remember that we still have a definite change of seasons!

We trust that you and your families had a very blessed and enjoyable holiday season. The passing of the New Year ushered us into a new decade and the passing of this decade will usher us into a new century if Jesus tarries. I confess to you that I look for Jesus to come before the nineties close, but I also thought that He would come before the eighties ended. The more that time passes and the longer the Lord delays His return should serve as a reminder of the mercy that God is showing this old world. But sadly it seems to be having the opposite effect. People are more brazen in their sinful practice today than it seems they have ever been before. Homosexuals march gallantly to city hall to proclaim their "constitutional" right to their freedom of choice in sexual preference. The butcher shops and back alley slaughter houses that call themselves "women's centers" and

"birth clinics" are annually taking the lives of 1.5 million unborn children in this country each year. The mayor of our nation's capital, Washington D.C., is found smoking "crack" cocaine in a hotel room in that city, and the cries of a permissive public are for leniency and forgiveness because he is, in their words, a "good man!" Divorce, rape, incest and child molestation are growing at a rate that even the "professionals" are finding difficult to comprehend. Earthquakes are wreaking their devastation on the populated areas of our world on an almost daily basis. The Berlin wall is being dismantled, and communism challenged the world over. It seems the iron curtain is being shredded to ribbons right before our eyes! But Jesus says to pay particular attention when you hear men crying, "Peace, peace!" And when iniquity abounds because the love of many waxes cold, look up, for your redemption draweth nigh! I believe Jesus is coming, and coming soon! It may be morning, night or noon! But we must be looking for Him when He comes!

The possibilities for evangelism in

the U.S. are greater today than ever. It seems that God is awakening the spiritual nature of mankind to try to get them prepared for His Imminent return. With this awakened interest comes renewed responsibility to the Christian community to reach them before the cults or the occult gobble them up. Satan is not concerned about peoples' spiritual interest as long as he can interest them in something that is spiritually false. He cares little about how many call themselves "Christians" as long as they do not strive to be Christ like. Today is the day to let the true light shine forth! The light of God's love can pierce the darkness and win them to Christ! Let us who love the light, accept the responsibility we have to our society, and bring them to the true and living way, Christ Jesus!

I'd like to take this opportunity to thank each of you who prayed for me and sent me cards at the recent time of my hospitalization and recuperating time at home due to a back problem. The Lord is helping me to which I give Him the Glory and Praise!! God bless you as you labor for Him!

FASHIONED BY AN IDEA.....(Continued from Page 3)

the ideal that is shaping us. Are we growing in grace? We are maturing in the knowledge of the Lord? Are we increasing in our holy love of God and in our service of righteousness?

Let us pray with P.P. Bliss, the hymn writer:

*More holiness give me,
more strivings within;
More patience in suffering,
more sorrow for sin;*

*More faith in my Saviour,
more sense of His care;
More joy in His service,
more purpose in prayer.
More purity give me,
more strength to overcome;
More freedom from earth-stains,
more longings for home;
More fit for the kingdom,
more used would I be;
More blessed and holy,
more, Saviour, like Thee.*

THE THEOLOGY OF THE CLOUDS.....(Continued from Page 8)

made millennium, the desert blossoming into a flower garden; perfect peace through human strivings; and all of the fine dreams of social philosophy were soon to be reality. Plato's *Republic* and More's *Utopia* and other works like them are to be looked upon as outstanding examples of man's leading the world to triumph. Their theme song was, "Glory to man in the highest, for man is the master of things."

But how different today is the environment in which we live. Gone in the thought of eat, drink, and be merry. Gone is the unbridled optimism of yesterday, and now over the entire world is a cloud of extreme pessimism.

Scientists are now warning us that we are living on the brink of eternity. Weapons have been created in laboratories of the world capable of wiping out entire civilizations. Some scientists would even go a bit further and speak of certain future missiles capable of destroying all forms of life on our planet, and which some day may blow our globe into segments. Now, those are scientists speaking, but consider what the Apostle Paul has to say on this matter, "Behold, I shew you a mystery; We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye" (I Cor. 15:51, 52).

It is interesting to note that the word "moment" as used by Paul is derived from the word *atomo*, the very word that has given us the word atom.

What can we say to these predictions of science? Forget them? Ponder them? Consider them? None of us can deny that God in His omnipotence can use these very inventions of science to further His own purposes. The Bible teaches that God on several occasions has used the wrath of man to praise Him. Did He not call Cyrus His servant?

God has not relinquished His control over the world. He is still the Ruler of the universe. Be assured that when it comes time to fold up the book of history, that order will be issued, not from Red China, Moscow, or from Washington, D.C. It will come from the throne of God. Christians need not be driven to despair. For His is the kingdom, the power, and the glory for ever and ever.

The cloud we see in the heavens might be the **cloud of revival**. Just as the cloud on the horizon of Israel was a symbol that life was to be revived, so the cloud of our day may be one of the revival blessing from God.

Pastors and evangelists give testimony to the fact that they believe it is characteristic of every revival to contain the unexpected. Further, they say that every revival demands the unusual, and the unusual does not come about with usual effort.

Human kingdoms may succeed in one of two different ways: progress or revolution. We know that nature is not always evenly progressive. It sometimes grows in leaps and bounds.

Religion likewise contains the same characteristics. Sometimes it carries with it the evenly progressive aspects: plowing, sowing, and reaping. But this may not always be the case. Isaiah of old exclaims: "A little one shall become a thousand, and a small

one a strong nation." Amos says, "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed."

Although it is true, that every revival has these unexpected, it is also true that preceding revival is prayer and supplication by the people of God.

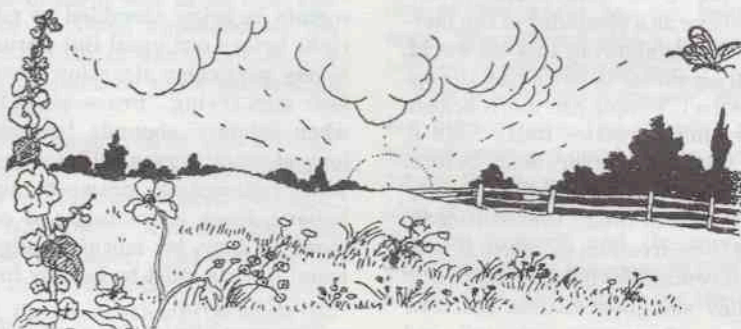
It happened in Israel in the days of Elijah the prophet. Before the blessing came, the prophet had given himself to urgent and persistent prayer on Mount Carmel, beseeching God to unlock the heavens and send rain from the brazen skies. Seven times he prayed, and seven times he sent his servant to look toward the sea. "And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand."

We need in this age Elijah's persistence in our praying.

In the book of II Chronicles there are verses packed full of promises—"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

The **cloud** in the sky may speak to us of the **King's return**. His return we are told will be in clouds with power and great glory. The cloud on the horizon of today may well be a sign that His return draws near.

This truth of the second advent of Christ has suffered much at the hands of destructive critics, and also at the hands of certain date-fixing commentators. Both schools have done a great disservice to the truth of the King's return, one by denial, and the other by extravagance. Although we do not know the exact date of His return, we can be sure of this; that every day is one day closer to seeing Him face to face. As Augustine has said, "That day lies hid, and every day we must be on the watch." The Bible warns us, "Take heed to yourselves. . . lest . . . that day come upon you unawares."





Penn View Bible Institute

P.O. BOX 970

• PENNS CREEK, PENNSYLVANIA 17862



Penn View And You

Is it all right to reminisce?

Let's go back to August 1966. About 200 people walked from the Penns Creek Camp Tabernacle through a hay field, to get to the top of the hill for a ground breaking service. I, being a teenager at the time, was present because I was a part of the Lebanon Valley Gospel Band. It was Rev. Russell Herr who said, the line of people walking to the hilltop reminded him of the children of Israel journeying to Canaan.

There on the mount, I noticed some excitement as Rev. Arthur Thomas, who had just taken a polaroid picture, came to Rev. George Straub. The picture revealed God's seal of approval in the form of a flame of fire. Shouts and praises to God were heard immediately, knowing that God was the Inspirer in starting this Bible School.

With earnest desire, I prayed that I could attend. By the third year of operation, God saw fit to open the door for me to do so.

Then the day arrived when we turned the tassel. We thought then that we would leave the halls of Penn View, and never think of them again. But it hasn't happened that way.

When it was time for our daughter to attend school, the question arose,

where will we send her? To public school or to private school? And if to a private school, where? We lived so far from Penn View. We made it a matter of prayer, and God opened the door for Marie to enroll in the first kindergarten class started at Penn View Christian Academy.

From that time until now, there have been many worries, sacrifices, arranging transportation, driving bus and van, driving to a spot to meet others; worrying about accidents, breakdowns, slippery roads, etc. But I feel it has been worth it! I do not regret a dollar in tuition that I have spent.

I have not only looked at Penn View from a former student's and now a parent's perspective, but I have also looked at it from the pastor's perspective. Being the pastor of children who attended Penn View, I was concerned about their education as well as their feelings about the school.

I then have had the privilege to serve the school by serving on its board for several years, and that gives one a different viewpoint, from the other three I have mentioned.

And now, as a General Board Member, I see the need of the continuation of Penn View Bible Institute

and Penn View Christian Academy. I can honestly say, "Penn View is my school - Penn View is our school."

We need Penn View! It didn't have its beginning 22 years ago for it to cease in operation now. I thank God that Penn View has sent out many effective workers. I thank God that Penn View has been here for me to send my daughter to.

Penn View must not only be a school of our memory, but Penn View must be **OUR SCHOOL** today, meeting the needs and challenges of this generation. We need Penn View to help steer our children (today's generation) in the same Godly path that she steered our generation many years ago. We need Penn View to be the spiritual haven where our children can get their feet established in the grace of God. We need Penn View to shine as an Academy and an Institute for our families.

Penn View needs us! If Penn View should forget the students that have left its halls, it is just as detrimental as if we would forget Penn View. We are continuing to make Penn View what it is today through our support.

Rev. John W. Zechman
General Secretary
Alumni Speech 1988

The Firing Line

John T. Hatfield

While I was conducting a revival meeting in a town in Indiana, during an evening service a drunken man sent me a note in which he requested prayer for his salvation. As I was passing out of the church that night, the man met me in the aisle and asked if I had prayed for him. I replied that it was my purpose to do so as soon as I reached my room at the parsonage. The man begged me not to fail to do so. I assured him that I would not, and started for my room. Just as I reached the door of the church a sudden impression came to me that I must pray for the man at once. I returned to him in the aisle, and told him that I must pray for him then or not at all. After considerable persuasion, I got him down on his knees. After much prayer, and urging him to pray, I succeeded in getting him to do so, and in a short time he was converted.

The man proved to be a brakeman on the railroad, and at two o'clock the next morning he was called out to make up his train. While at his work, he missed his footing, fell under the car wheels and his limbs were severed from his body. The suffering man's fellow-workmen rushed to his assistance, but were helpless to do him much good. As they stood around him, watching his life ebb away by the loss of blood that was spurting from the arteries, he was shouting and praising God, and said, "Oh, how glad I am that I settled it last night!"

While I was enroute from San Francisco, Calif., to Los Angeles some years ago, I prayed God to make me instrumental that day in the salvation of some soul. A young woman was occupying a seat just ahead of me, and the Holy Spirit impressed me that here was the precious soul to be saved. All day long, travelers were entering and leaving the car, and several occupied the seat with me. I tried to interest them in religion, but without

success — one woman especially. She said, "Have you ever been in California before?" I again asked her if she was a Christian, but she said, "You will find this one of the most beautiful states in the Union." I persisted with my inquiry, "Have you ever made any pretensions to the Christian religion?" She said, "This is a land of flowers; the air is laden with sweet odors, and eucalyptus and pepper trees are green the year around. You will be delighted." Unwilling to take her bluff, I again put the question: "This is certainly a beautiful country, but it is not heaven; have you made any preparations for that place?" She said, "When you get farther south, you will come to the fruit ranches — the oranges, lemons, olives, and the fruitful vineyards." Just then the train whistled for a station, and the woman arose and started from the car, saying, "I am glad to have met you."

Later on in the evening, the train stopped for lunch, and when the passengers returned to their car, someone had taken the seat which the young woman had occupied in front of me. Seeing this to be my opportunity, I invited the young lady to a seat with me. In a very few moments after she was seated, I addressed her upon the subject of religion. She admitted that she was very desirous of becoming a Christian. I began at once to urge her to seek the experience, and make a full surrender to Jesus just then. I gave her some instructions along the line of faith, quoting some promises. She was a hungry soul, and was willing to pay the price. I asked her to raise both hands and in simple, trusting faith believe that Jesus saved, while I sang:

*"I can, I will, I do believe
 That Jesus saves me now."*

By this time the passengers were greatly interested in these novel proceedings, and were gazing at us with considerable interest. But nothing

daunted the young woman, and she prayed through and gave clear evidence that she was saved. She was truly grateful for the interest I had taken in the salvation of her soul, and was full of praise to God for the new-found blessing. She said that was one trip she would never forget.

During another meeting, while I was working out among the congregation, I approached a young lady who was a beautiful singer. She was holding her head proudly and singing with all her might. I asked her several questions, but she continued to sing without making any reply. I observed a cunning smile playing over her features, and detected that her seeming indifference to all my questions was all a bluff. At last I pointed my finger at her, looked her squarely in the face, and said, "Go on if you want to, sing your soul into hell and be damned, for you are doing that very thing."

After taking a few steps down the aisle, I turned to see how the young woman was taking my sharp rebuke, and she was making a bee-line for the altar. She was soon converted and within a few weeks sought and obtained the experience of entire sanctification. She received a call to preach the Gospel, soon entered the evangelistic field, and became a very successful winner of souls. She was a marvel to the people who knew her, so mighty was she in preaching the Word of God. She afterward told me that it was my sharp words that awakened her; that she was hard-hearted and wicked, and had no thought of ever becoming a Christian, but those words, coming so sharp and keen, went to her heart like a knife, and it frightened her. Instantly conviction seized her and she said, "If ever I'm saved, it must be now," and at once surrendered her will and started to the altar where God, in great mercy, pardoned her sins.

— Sel