



GOD'S MISSIONARY STANDARD

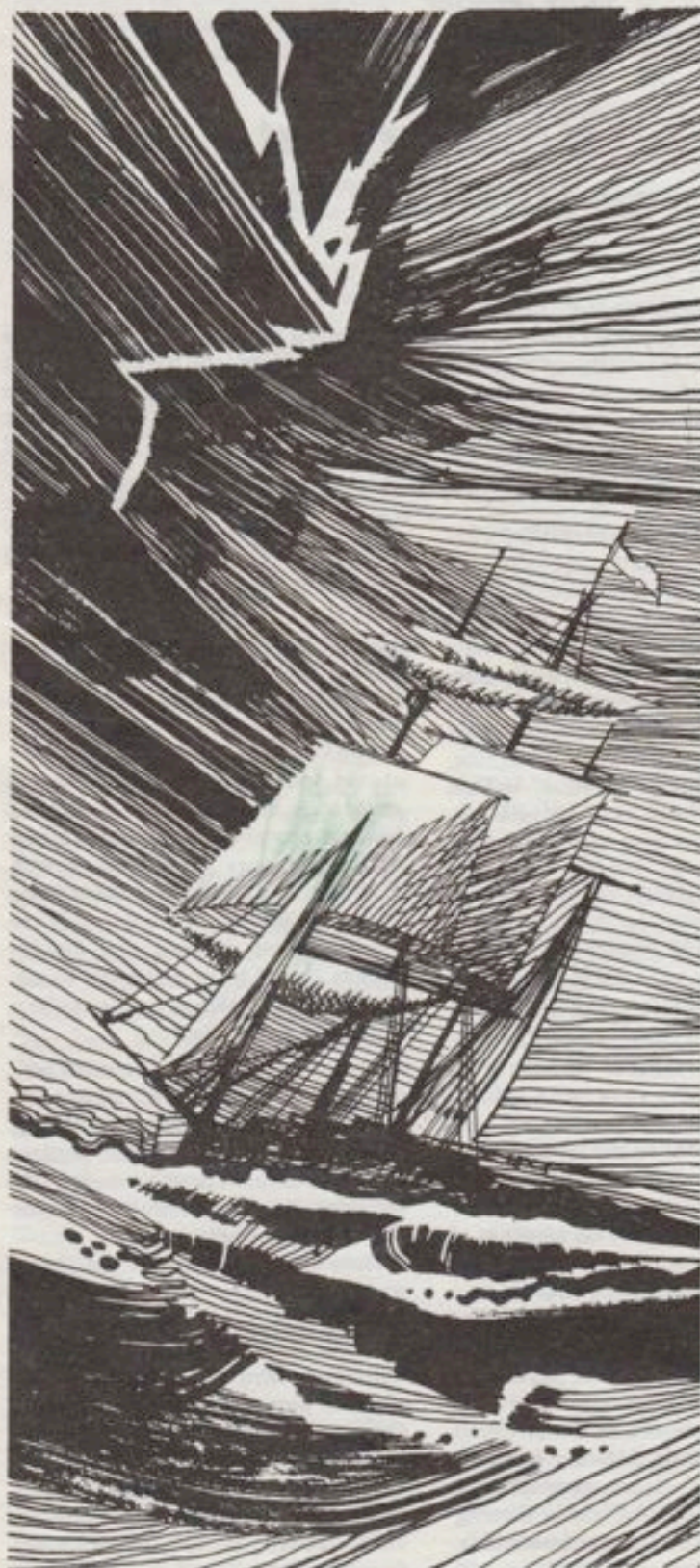
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Penns Creek, Pa.

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

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August 1983



God is Still God

God is still God, though the elements rage,
Though violence darkens our land.
God is still God in the darkest of night
Enfolding His own in His hand.

God is still God when the death angel calls
And claims our most cherished and dear.
God is still God when our children rebel
And Satan would tempt us to fear.

God is still God when our money's all gone
And all of our bills have come due.
God is still God, though a fevered child moans.
He's faithful; He's constant; He's true!

God is still God when discouragement comes,
When tears fall and lonely hearts break.
God is still God, and He's walking the waves;
He's God; He will never forsake.

The God of the lion's den goes where I go;
The God of the Hebrews is mine;
The God of the Jericho Road is alive;
I'm patterned by sovereign design.

If God is not God of your seas, my friend,
He's able and longing to be.
God is still God, though a jeering world mocks;
He's God, and He's walking your sea.

—Mary Mason

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(All camp business and reservations should be sent to the camp secretary.)

GOD'S MISSIONARY STANDARD

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no later than the fifteenth of each month, so as to be eligi-
ble for publication in the following month's edition.



Holding Out or Pushing Out?

Recently in a church service, I heard a testimony with a familiar conclusion to it. A dear little old lady who had testified to the grace and goodness of God in her life, concluded her testimony by saying, "Pray for me, folks, that I'll hold out faithful until the end."

While I feel that I understand what the dear lady was saying, yet it seems to me to point up a mentality, a philosophy that characterizes many in conservative holiness churches today.

Many preachers, as well as laymen, have a disconcertingly defensive demeanor. Preachers demonstrate this demeanor through their preaching, which is basically negative. Behind the pulpit, as well as in private conversation, these men are expressing the mentality of "holding out at all costs." They will try to impress you with their "holding on fervor" by describing their church rules. Their intense desire to maintain a pure church has left them with little or no outreach to a lost world. They're holding the standards against compromise, but have gone into a holding pattern in evangelism. Some act as if the gospel which we preach and teach is not big enough to meet the needs of the social misfits and outcasts of our day. It is as if we have no message of salvation, no "good news" for some types of sinners. Surely Christ died for the problem-sated people of the 1980's!! Surely the church has a message of hope for these days!

While I most certainly believe in the imminent return of Jesus Christ to claim His Bride, I do not feel that should indicate a paralysis of spiritual thrust. The fact of Christ's Coming should push us out to new levels of intensified spiritual activity. Christ will

not return for sleeping saints who are simply holding the fort against all comers. He is returning for a busy people, occupied in the greatest business on earth, the salvation of souls.

Instead of merely "holding out" we should be "pushing out." This is the result of a positive purposeful philosophy. We must change our mentality toward our age. God is still on His Throne!! He still saves and sanctifies those who are meeting conditions! He is preparing a bride out of these "last days."

Don't just hold out, push out! We should push out in local church growth. A statistical study of most holiness churches would reveal either minimal or negative church growth. While we may attribute that condition to our holiness, it could well be because of our laziness. Our Sunday schools should be growing; our extension programs should be expanding; we should be pushing out.

Every department of the church, locally and nationally, should be evaluated to see if this deadly paralysis is gripping us. Then positive steps should be taken to correct the situation. We have been sitting on our hands long enough.

Here and there across the movement there are people who are meeting the challenge of the 80's head-on. With grace in their hearts, with no desire to compromise the glorious gospel, but with a vision of God's will for this day, they are pushing out. How exciting and gratifying it is to be in their fellowship and catch a little of their contagious spirit.

How about you, sir? Where do you fit in?

D.L.F.

None But Christ. . .

by George B. Culp

The greatest need of the world, of the Church, and of the individual today is Christianity with Christ in it: the Christ of the Gospels, of the virgin birth, of Gethsemane, of Calvary and the burst sepulchre, of Olivet, of the mediatorial throne — very God of VERY GOD.

Personal Christianity is not a creed, however orthodox; not a profession, however outwardly consistent; not a service, however seemingly useful; but it is **Christ in man**. You may read a work on the evidences of Christianity, and when you have finished the book you may say: "It is quite evident to any unprejudiced mind that Christianity is true"; but **practice** the Word, **live** the Book, **walk** after the Spirit, and you will know it is "the power of God unto salvation." When we know (have an experiential knowledge of salvation), then, we are aggressive. We must **BE**, before we can **DO**.

Men have been and are failures. You cannot build for eternity on any man; you cannot tie to any man for time. Great churches have been gathered, in this country, around a personality. While he lived and preached, he drew; but when death came to the preacher, it came also to the church; it was scattered to the four winds and has no existence today. Men may and do lose their attractive power; but the Cross of Christ never does. There have been men (great men, I admit) who were valued for their lives; but Christ, for His **death**. The Cross is the magnet which sends the electric current through the telegraph between earth and heaven, making both Testaments thrill through the ages of the past and future with saving truth. None but Christ ever conquered death. He could not be holden of the last enemy. Pilate said, "Make it as sure as ye can," and they did. There was a Roman seal and Roman soldiers, but He came forth. The world could not bury Christ: "The earth was not deep enough for His tomb; the clouds are not wide enough for a winding sheet. He ascended into heaven, but the heavens could not contain Him. He lives today in the Church, of which He is the Head; in the Word that always

reflects His image; and in the hearts which burn as He talks with them by the way." He is wherever the two and three gather in His name; aye, "wherever there is one honest soul crying in the night, and with no language but a cry," He is there to hear and to bless. I do not wonder the saints sing: "There's not a friend like the lowly Jesus, no, not one." He is "all in all" to the trusting heart — all that His Word declares Him to be. Have you found Him so? You may. In poverty, He is your Friend; in every danger, He is your defense and munitions of rocks; in weakness, He will be your strength; in sorrow, your joy; in pain, your peace. In sickness, He is thy "Lord which healeth thee." In hunger, He is thy Bread; in trouble, thy Burden-bearer; in perplexity, thy Counselor; in the furnace, He will walk with Thee; in assaults, He will be thy Refuge; in accusations, thy Advocate; in debt, thy Surety. In the daytime, He will be thy Sun; under attack, thy Shield. In the night, He is thy Keeper. When you are in the desert, He will be thy Shepherd; in life, thy Hope; in death, thy Life; in the grave, He will be thy Resurrection; and throughout eternity, He will be thy Glory and thy God.

"Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." "Let the redeemed of the Lord say so." Let the earth know there is no God like unto Israel's King. He is "all in all" for all time, and all eternity.

*"Did Christ, when I was sin pursuing,
Pity me, pity me?
And did He save my soul from ruin?
Can it be, can it be?
Oh, yes, He did my salvation bring —
He is my Prophet, Priest, and King.
And now my happy soul can sing,
Christ for me! Christ for me!"*

In ages past, the days have borne testimony to the faithfulness of God as the martyrs in life have said: "None but Christ for me!" When the flames gathered around their forms as a fiery shroud, still they cried: "None but

Christ!" — Christ, our Righteousness. When the enemy comes in like a flood and says: "Your sins are so many," tell him the blood of Christ cleanses from all sin. When he tells you: "You do not know much," tell him Christ is made unto you "wisdom." When Satan claims you as a captive, tell him: "Christ is my Redeemer." When the shades of death gather round you, Christ will be there as the "mighty to save."

In the city of Columbus, men were working on a construction that required the use of a derrick. One of the ropes broke, and a part of the derrick fell, crushing an old man in its fall. Chief Justice Olds was passing by at the time and gave help to the dying man who was unable to speak, and to all questions gave no heed. After a little, the Judge repeated aloud: "Our Father, who art in heaven," and the muttering ceased until the prayer was ended. Then the sufferer began again his moanings, and the prayer was repeated, and the same reverent silence by the sufferer, yet no word did he speak. The Judge then repeated the first line of that mother's-knee prayer: "Now I lay me down to sleep." That sentence greatly affected the old man; it unloosed his tongue, and he repeated word for word: "Now I lay me down to sleep, I pray the Lord my soul to keep." Then there was silence, and The Only ONE took him home. None but Christ! none but Christ!



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Sept. 23-Oct. 2 (AWMC) Wilgus, PA
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Sept. 15-25 - (AWMC) Dublin, IN

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Petersburg, IN 47567

Aug. 8-14 (Camp) Carson City, Mich.
Sept. 2-11 (PHC) Lima, OH
Sept. 13-18 (Indp) Milroy, PA
Sept. 23-25 Loogootee, IN
Sept. 30-Oct. 9 (PHC) Frankfort, IN

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Church News

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Ph. 717-922-1274

Aug. 4-14 Camp - Eight Mile, Ala.
Aug. 19-28 (B.M.) Summertown, TN
Sept. 16-25 (G.M.C.) Roaring Spring, PA

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P.O. Box 86
Penns Creek, Pa. 17862
July 28-Aug. 7 Camp - Rising Sun, OH
Aug. 8-14 Camp - Anderson, IN
Aug. 19-28 Camp - Massieville, OH
Aug. 29-Sept. 4 (Wes.) Boneville, IN
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HARVEST TIME CAMP

Center Valley, Pa.

August 5 - 14, 1983

Evangelist - Russell Herr

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Write: Rev. Dennis McCoy
92 E. Landis St.
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Meals served on freewill offering plan. Cottages Available.

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1 MI. SOUTHEAST OF HANOVER, PA. OFF ROUTE 216 ON HOFF RD.

August 19-28

SCHEDULE BOTH CAMPS

7:00 A.M. Rising Bell
7:30 A.M. Prayer
8:00 A.M. Breakfast
10:30 A.M. Worship
12:00 Noon Dinner
2:30 P.M. Children's Service
2:30 P.M. Bible Study
5:00 P.M. Supper
6:00 P.M. Prayer
6:45 P.M. Youth Service
7:30 P.M. Evangelistic Service
11:00 P.M. Lights Out

*On Sunday Worship at 10:30 A.M. &
Sunday School at 9:30 A.M.

**First Service of First Friday

PERSONNEL FIRST CAMP

Evangelist
Marshall Smart

Evangelist
Henry Lelear

Singers
Don & Shirl Gessner

INFORMATION

- Meals Served on Free Will Offering Plan
- First Meal Served on Saturday Morning
- Many Cottages & Several Trailer hook-ups
For a Donation of \$3.00 a Night
\$20.00 a Camp \$40.00 a Season
- Plenty of Tenting Space on 9 Acre Grounds
- Bring Bedding, Personal Items & Flashlight
- Dress Modestly - "as becometh a Christian"

RESERVATIONS

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• An Old Fashioned
Holiness Camp

EVERYONE WELCOME! PLAN NOW TO ATTEND!

Elementary Honor Addresses

Editor's Note: This year the Elementary Graduation of Penn View Christian Academy featured speeches by two honor students from the Eighth Grade. They were well written and well delivered. I'm sure you'll enjoy them.

Heidi Straub

Valedictorian

Mr. President, Mr. Principal, members of the School Board, Faculty, Parents, Guests and graduating students. We, the 8th grade class of 1983, here at Penn View Bible Institute, welcome you to our Commencement exercises. For a few minutes tonight I would like to speak on "Christian Education" and what it means to me.

Prior to coming to Penn View it was very difficult for me to understand the difference between secular and Christian education. Little did I realize the importance of being taught by Christian teachers and sitting in a classroom where the word of God is expounded daily.

I would like to give five reasons why Christian Education is so important to young people.

(1) It is God's plan -

In Deuteronomy 6:7, we are told that parents should teach the commandments to their children in every situation and every area in life. I believe this includes the area of

education. By the time a child receives a high school diploma, 16,000 hours of that child's life will have been spent with teachers. This is why it is important that these hours are spent under the influence of a Christian School with Christian teachers.

(2) All subjects are taught from a Christian view point. God and the Bible have been left out completely in secular education. In the public schools, education is mancentered instead of centered around God.

(3) Prayer and Bible reading are a vital part of our day. In 1963 the Supreme Court ruled prayer and Bible reading in the school as unconstitutional. It seems that they have forgotten about our first textbook, the Bible. But our day in a Christian School begins with God's word and prayer.

(4) Christian Fellowship

When God created man, He put something in him that longs to have fellowship with friends. In a Christian School we can have fellowship with other Christians. With the many ac-

tivities at P.V., we don't have to seek fellowship with the wrong kind of friends.

(5) We have a better opportunity to seek God's will for our future. We are not taught to just look at our future with a selfish view, what I want to do, but what God wants me to do. In order to be a success in life we are urged to use the gifts that God has given to everyone of us. We do this here at Penn View because these gifts are cultivated and watered and tendered until they reach the point where they can be highly used by God.

Tonight as we graduate from the 8th grade class, we have a large part of our future ahead of us, but with a Christian School, Christian Teachers, Christian Friends, Christian Parents, and most of all God, I know our future is bright.

In conclusion, let us, the 8th grade class go forward to meet the challenges ahead of us, to seek out God's will for our lives that we may be a blessing to Him.

Thank You-

Lanisa Wilson

Salutatorian

President Walter, Principal Fuller, Faculty, Staff, Parents, friends, and fellow students. This time has come that we are in the midst of our elementary graduation, and as I look back over the past eight years, I am pleased with the knowledge and skills I have gained during this period. I would personally like to thank the teachers and Principal Fuller for the encouragement and counsel spiritually and scholastically they have given to me over the period of time I have been at PVCA. I also would like to thank my parents for their help and encouragement, but most of all, I want to thank God for his leadership and guidance during my life thus far.

As we think of our graduation or commencement, we think of it as the end of our elementary years, but ac-

tually, it is a new beginning or turning point in our lives. In Ecclesiastes, chapter 3, verse 1, it says, "To everything there is a season, and a time to every purpose under heaven. May I suggest, that this is not a time for looking back, but a time for looking to the future. Our future holds many opportunities, and what we do with these opportunities is our responsibility. One of our opportunities is the opportunity to be in a Christian school or college, to gain more knowledge in our later years, and learn more of God's word, and his plan for our lives."

As we enter our high school years, we must do our best, because our future, and the future of many others depends upon it. We are the future leaders of the church, and future

preachers, the future teachers, the future government leaders, and the parents of tomorrow's generation. In fact, the future of this nation and the world depends on our lives and the way we accept our responsibilities. I would like to ask you, "What kind of generation will we be if we don't take advantage of the opportunities we have for learning?" In II Timothy, Chapter 2, verse 15, it says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I challenge all of us, that we can only be the church leaders, preachers, teachers, government leaders and parents that will be pleasing to God, by taking full advantage of the opportunities that are before us.

Thank you.

Missionary Convention Report

April 25-27, 1983

Reach Every Available Person

Another Monday morning and off you go to school. But wait, what is this? As you enter the school doors you notice unusual pictures depicting foreign sights. Around the corner, maps are hung all over the walls and look what is on those tables—all kinds of unusual and strange curios and objects. "Hey, what's that?" "Is that really a pillow?" "Don't those shoes look funny!" The questions go on. Then you remember that it is the week of the Missionary Convention. A sense of excitement fills the air as everyone waits with anticipation for the opening service. You never know what is going to happen at a missionary convention.



We had four special guest speakers this year at the convention. All were very well informed and contributed considerably to the convention. The first speaker, Rev. Guy Troyer, comes from Evangelistic Faith Missions. He has been a missionary to Egypt, Ethiopia and Korea. He spoke of the need for having an open and receptive heart before God and putting ourselves at God's disposal. He gave some very practical guidelines on receiving a missionary call.

Rev. Raymond Shreve comes from the Evangelical Wesleyan Mission and has worked in China, Latin America and Cuba. He emphasized that God must have first place in our lives if we really love Him with all our heart. God wants us to yield our all to Him. He will bless it, break it, and multiply it beyond measure for His service. Later in the convention he spoke on the subject of "Bonding and



Language Learning." He gave some good guidelines on preparations for going to the field as well as suggestions for on the field. He believes that a combination of both formal learning and situation learning is the best



method.

The third speaker was Rev. Michael Hobbs. He spoke to us from the viewpoint of the church. In a dynamic talk he gave several signs of an effective



church. In a later talk he gave some goals for a church and pointers on becoming a "dedicated disciple" of Christ.

Bonnie Williams of God's Missionary Church in Haiti brought a compassionate message on doing the will of God and the need for every Christian to find his place in God's plan. God has a will for each of us—a general life plan and a specific will. When God's will is done in our lives it will be done in others' lives as well.

There were several different and interesting aspects of the convention. The panel discussion about different aspects of culture and missionary life was a real eye opener for some. The skit by the Laborers of Love and the panel on qualifications and steps to the mission field were extremely practical and informative. Bro. Adam's



talk on strategy was mind-stretching and challenging.

Over all the convention proved to be not only interesting and challenging but quite practical. The practical aspects of missionary life on the field, preparation, and God's calling were clearly presented. It was refreshing to see the "whole church" presented as a unit, not as though missions were some distant and separate part of the church. The emphasis was clear—missions is a vital part of the church. The focal point was not an emotional appeal to make everyone a "missionary" as such; but the main thrust of the convention seemed to be for everyone to yield their life to the divine will of God—a total commitment and surrender to God's plan. When we place ourselves at God's disposal, He then puts us in His service whether at home or abroad.

The whole convention was uplifting and exciting. Many came away with new insights and a greater desire for service.

Thank you Laborers of Love for sponsoring the convention.

—Darlene Myers

For The Young People

The Great Untangler . . .

We have seen the power of the gospel message work on a drunk man's heart as he staggered near a street meeting in Cincinnati, Ohio. We have seen the power of the Gospel stop a man in his tracks as he was on his way to commit suicide. He heard the strains of the gospel music from a street meeting:

"There is pow'r, pow'r,
Wonder-working pow'r
In the precious Blood of the Lamb."

Instead of being in eternity that Sunday morning, he was in the house of God, sitting beside one of the members of the Gospel Team. We have personal friends who were slaves to dope, who have associated with witches, and have gone on LSD trips, but the power of the Gospel made **new creatures** of them. They were changed in an instant; there was a complete break with sin. Dope had hold of them; they were enslaved in sin's jagged jaws, BUT JESUS CAME, and He untangled the gnarled mass of sin.

We have been blessed in being eyewitnesses to such marvelous miracles of God's grace while we were yet in America. These experiences have indeed increased our faith for those in New Guinea, so steeped in heathen darkness, bound by superstition and fear, entangled in their heathen customs; but **this same Jesus**, who spoke worlds into existence, who stilled the waters on the stormy Galilee, who healed the blind with His tender touch, is yet today performing the greatest miracle of all, when He **transforms** wicked sinners into men after God's own heart!

Heathen customs and culture have deeply entangled the lives of those precious people in New Guinea. But Jesus' power has not diminished one iota. His power is **greater** than heathenism! When He declared He was "THE WAY," He meant it for every generation and creed and culture. Indeed, He is the Living Way. He is the Great UNTANGLER!

Our hearts have been heavy many times as we have watched people seek the Lord. Week after week, they would come to pray, and arise from the place of prayer with that same



troubled countenance. Finally, a man came to our house one night and told us his story. He had tried to serve the Lord and go God's way. He had gotten rid of his worship stones. He did not sacrifice pigs any more. He did not worship the spirits of his ancestors. He tried to live for Jesus and witness for Him; but there seemed to be a constant cloud hanging over him. He said God had spoken to him about his **three wives**. He was a victim of polygamy. We told him that the same God who spoke condemnation to his heart also wanted to speak peace; that God was all-wise, and since the beginning of time had never made a mistake. If he would trust God, He would show the troubled man a solution to his problem.

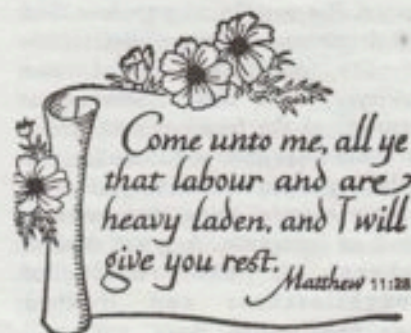
One day he came back and said, "God has told me a Christian man should NOT have THREE wives, but it would not be Christian to just put my second and third wives out in the bush." He continued, "It is the Christian thing to provide for them and the children they have borne me."

For his **third** wife he built another house in the village. His **second** wife, he liked very much, and felt it would be too great a temptation to build her a house nearby, so she is presently staying in another village with Christian friends; and he is living with only his **first** wife. All of them have a good testimony.

He came to our house on the night he finally had everything settled. His smile was broad and came from 'way down inside. He said, "God has helped me straighten **everything** concerning my wives, they are all provided for, and the joy in my heart feels as big as the sky! There are **no clouds**. All is clear. I know if Jesus comes, I'm going with Him." With tears running down his cheeks, he said, "Thank you for bringing me God's Word. I've loosed from all the ways of sin, and the happiness in my heart softens the hardness of the road." Since that time, there are others who have given similar testimonies. To God be the glory!

It has been said that one cannot unscramble scrambled eggs. Indeed, that would be a difficult task! But the God we serve, delights in impossibilities. We have seen scrambled and splattered across the western horizon, the colors: red, orange, yellow, green, blue, indigo and violet. The colors were strewn in streaks with seemingly no order at all, but merged into a beautiful sunset. Before the close of another day, we have seen Him gather up those splattered and scrambled colors, and form a perfect arch in the sky with seven distinct colors arranged in perfect order, forming a lovely rainbow. No, we cannot untangle heathen customs, but we can present them with the Gospel that frees from all sin, gives a mind to break with sin and choose a **separated way**, and God will work out **all the details**. It is He who is left with the untangling; and He is big enough for the job, for He is **THE GREAT UNTANGLER!**

—Barb Brock,
missionary to New Guinea.
In Missionary Messenger.



Does God WILL Everything That Happens?

by W.T. Purkiser

A disturbing note has crept into much evangelical devotional writing recently. It is the claim that everything that happens is the will of God and therefore to be received with thanksgiving.

The reason for this claim is to encourage a positive attitude on the part of Christians toward the negative aspects of life. When sickness, accident, bereavement, and deprivation come, it seems to help some people to resign to it with the sigh, "It must be the will of the Lord."

Not necessarily.

Theologically, this idea seems to be a hangover from the older Calvinism which claimed that God foreordains everything that comes to pass. All that happens is said to be decreed by the sovereign will of God.

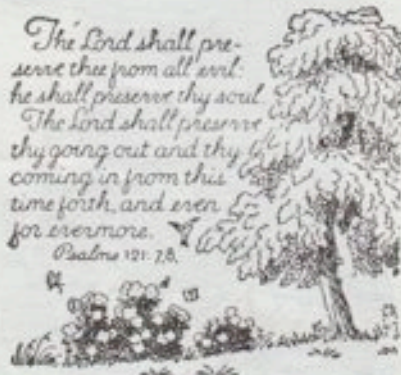
Even when some of the more grim implications of this theology have been set aside, the idea lingers somehow that "sovereignty" has to mean detailed and purposeful control of all that happens.

To question this whole idea that everything is an expression of the will of God does not mean that the universe is running out of control or that man is the master of his own destiny. It simply recognizes that God permits some things He does not purpose, and allows some things He does not intend.

The clearest example of this is in the area of moral choice. To give human beings the power to choose must always run the risk that all the people some of the time and some of the people all the time will make the wrong choices.

Evil in this universe exists, not by the will of God, but in rebellion against His will. In no way does God will drunkenness, drug addiction, immorality, dishonesty, greed, and cruelty. Yet He allows them as expressions of the freedom with which He himself has endowed those created in the beginning in His image.

Some harmful things happen as a result of ignorance. A great deal of sickness is the result of thoughtlessness and limited knowledge. God does not will



thoughtlessness and ignorance on the part of His people; nor does He always save them from the consequences.

What are we to say, then, when evil circumstances come into our lives? Two suggestions may be in order.

First, we should recognize that, while God does permit what He does not purpose and allow what He does not intend, He has guaranteed us against odds too great to handle. Nothing overwhelming can destroy the one whose ways are committed to Christ.

Isaiah saw this with great clarity. God speaks to His people: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

It is "when," not "if" — for all of us must sometimes meet the unexpected and the unwanted. "Waters," "rivers," "fire," and "flame" are all part of human experience — for Christians as well as others.

The promise lies in the fact that in the waters there is a Presence; the raging river cannot overflow. Though the fire is hot and the flame is searing, there are limits to what they can do to us.

The Apostle Paul echoes the same truth: We know that in everything, God works for good with those who love him, who are called according to His purpose. (See Rom. 8:28) There is no suggestion that everything is good; but God works in everything for good.

Temptation for us means solicitation to do evil. But in the New Testament, the word meant more than that.

It meant not only solicitation to evil, but trial and testing of every kind.

In this broader meaning, we may read in I Cor. 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer [permit] you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Second, in view of this, our attitude can be one of thanksgiving and praise in all that comes to us.

Those who rightly emphasize the importance of praise, sometimes get carried away and claim that we should thank God for the evil and harmful, as well as for the good. They quote Eph. 5:20, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

What does not show up is that the original working is not nearly as explicit as the English makes it sound, and Paul's more usual way of speaking is, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God," (Phil. 4:6), and "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

It is not that everything is the will of God, but that in everything I learn to give thanks. I cannot thank God for the evil which others do that brings suffering to me; but I can thank him in testings of this sort, that His grace is sufficient.

I cannot thank God for sickness and pain, for I believe His purpose is health and soundness, but I can thank God in sickness and pain that, though I may not see just how, He works for good to me.

To me, the final word about the will of God is again that of the Apostle Paul in Romans 12:2. We are to prove or test the "good, and acceptable [or well-pleasing], and perfect will of God."

God's will is not accomplished in evil. His will is good. God's will is not for affliction and torment. His will is well-pleasing. God's will is not expressed in ignorance and blindness of heart. His will is perfect.

This is because God's will is simply love in action. It is the perfect combination of infinite love and infinite wisdom.

William Barclay of Glasgow says so much so well but nothing better than his comment, "There is only one way to bring peace to the heart, joy to the mind, beauty to the life, and that is to accept and do the will of God."

The Unity Of The Sanctified

by D. Shelby Corlett

In the high priestly prayer of Jesus (John 17th chapter) He prayed for the unity of believers, particularly His sanctified children. He prefaced this portion of His prayer with these words, "Neither pray I for these alone, but for them also which shall believe on me through their word." The scope of His prayer is enlarged. He prayed definitely for these immediate disciples, but He embraces also all future believers. The future believers may enjoy the very same great spiritual blessings and privileges which these immediate disciples enjoyed, all the benefits requested in the entire prayer. The purpose stated by Jesus is

A SPIRITUAL UNITY

A twofold fact of unity is suggested, "That they all may be one;" — note the semicolon (v. 12). Here the unity of believers is stressed, a unity of brethren, of the sons of God, "the whole family in heaven and earth," the unity of a spiritual organism, the body of Christ; a spiritual unity, or "unity of the Spirit" as St. Paul called it later. This is a unity which knows no limits as to age or generation and has no differences as to color, language or race—a unity of the sanctified. The other phase of the unity is stated "that they also may be one in us" — a oneness of spiritual relationship with God, such a full and perfect harmony of heart and will with the will and nature of God that they are "one in us." This oneness with God makes possible the oneness of unity of believers.

Jesus in the prayer mentions some of the contributing factors or benefits of this spiritual unity. They were sharing a common life; eternal life, a vital experiential saving knowledge of "the only true God, and Jesus Christ, whom thou hast sent" (v. 3). This spiritual life provided the foundation for a family unity. They were possessors of His Word. He had given them the Father's word, they had received it (v. 8), and were sharers in its light. Hence they were children of light. They were blessed in a mutual security (v. 11)—kept in the Father's name. They were heirs of the work of sanctification (v. 17). They were given a common task, "even so have I also sent them into the world" (v. 18). They

were sharers in His glory, "And the glory which thou gavest me I have given them; that they may be one, even as we are one" (v. 22). They were enjoying a mutual relationship in Christ, "I in them, and thou in me, that they may be made perfect in one" (v. 23). He recognized them all as His own, hence He called them "mine," the precious word of possession. They were possessors of His love, "Thou ... has loved them, as thou has loved me" (v. 23); "that the love wherewith thou has loved me may be in them" (v. 26). What gracious and glorious blessings attend this unity!

PATTERN OF UNITY

His pattern of spiritual unity is the unity of the trinity: "as thou, Father, art in me, and I in thee, that they also may be one in us" (v. 21). This unity is a spiritual mystery, yet it is an actual unity. The unity of the Trinity is an essential oneness, a vital or living unity, a unity or oneness of nature and will; a unity of essential being without uniformity of manifestation; a unity of nature but a distinctness of person. Each person of the Trinity is distinct in office work, manifestation and person; yet there exists a unity of essence and nature.

The sanctified believers are one in Christ. There exists an essential spiritual unity as expressed by Jesus in the beautiful analogy of the Vine and the branches—a unity which we have described above. It is a unity patterned after the Adorable Trinity, a unity of nature without uniformity in manifestation or life. It is a unity in diversity. Although the sanctified believers are all one in Him and one with each other, yet they retain a distinctness of personality and a difference of manifestation peculiar to them as individuals. And as this unity without uniformity is related to the different groups or organizations, the unity does exist in spiritual fact, but the manifestation is diversified.

How foolish it is for any believer to so pattern his life after another as to hide his own individual distinctiveness. The full expression of our personal distinctiveness in Christian experience while we enjoy a unity with God and with the body of Christ has a great and mighty influence upon the world. This unity extends to the universal body of Christ, among all

racess, nations and people of the earth.

Jesus also emphasizes the

INFLUENCE OF THIS UNITY

Its purpose is "that the world may believe that thou has sent me" (v. 21). Also, "That the world may know that thou has sent me" (v. 23). It is the manifestation of this spiritual unity with its diversity of personal manifestation and the love of Christ in His people that convince the world and brings the people of the world to believe in His divine origin. Often we have heard stressed these words, "that the world may believe" or "that the world may know"—but they were to believe and know one specific and outstanding fact, "that thou hast sent me" Is Jesus Christ divine? Is He of heavenly origin? Nothing can convince the world of His divinity, that He has been sent by the Father, or of His heavenly origin more perfectly than the unity of Christian believers. The spiritual unity of believers with diversity of manifestation through redeemed personality will make the world believe that Jesus has been sent of the Father.

But Jesus stressed a deeper fact, "that the world may know." "This means not only belief as to His divine origin, but also a personal knowledge or realization in experience of His supernatural presence and work. It is well to note in this connection another statement of the Apostle John's: "And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we know and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (I John 4:14-16).

What a great need there is today for the world to see the manifestation of this spiritual unity among God's people. Sin and evil divide, inspire hate, destroy faith and blight and damn. Christ unites His people in a spiritual oneness, destroys sin, fills with His love, and challenges the world to faith or to believe on His divine origin through the spiritual life exhibited in His body, His sanctified people.

—From the Herald of Holiness

Why I Believe In Holiness

1. It is the doctrine of all the Bible.
2. I have received it.
3. It is the Father's promise—"And, behold, I send the promise of my Father upon you..." (Luke 24:49).
4. It is God's will—"For this is the will of God, even your sanctification..." (I Thessalonians 4:3).
5. It is God's call—"For God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7).
6. It is our Lord's choice—"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4).
7. It is our birth—"...Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).
8. It is our birthright—"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).
9. It is a command—"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Peter 1:15-16).
10. It is Christ's prayer—"Sanctify them through thy truth: thy word is truth" (John 17:17).
11. It is our power—"... Ye shall receive power, after that the Holy Ghost is come upon you..." (Acts 1:8).
12. It is a gift—"... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).
13. It is our cleansing—"That he might sanctify and cleanse it (meaning the church) with the washing of water by the word" (Ephesians 5:26).
14. It is our beauty—"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:27).
15. It is Christ's example to us—"And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:19).
16. It is our perfection—"For by one offering he hath perfected for

ever them that are sanctified" (Hebrews 10:14).

17. Christ is not ashamed of the sanctified—"For both he that sanctifieth and they who are sanctified are all of one, for which he is not ashamed to call them brethren" (Hebrews 2:11).
18. It becomes a **must**—"Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).
19. He is our witness of Deity—"Whereof the Holy Ghost also is a witness to us..." (Hebrews 10:15).
20. Christ died for it—"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).
21. It is everlasting—"That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life"

(Luke 1:74-75).

The holiness of God is confined by no limitation; ours is bounded, finite, imperfect. Yet, let us be diligent to extend our little sphere. Let our desires be large, though our capacities are small. Let our aims be high, though our attainments are low. Let us be desirous that no day pass without some augmentation of our holiness, some added height in our aspirations, some wider expansions in the compass of our virtues. Let us strive every day for some superiority to the preceding day, something that shall distinctly work the passing scene with progress; something that shall inspire an humble hope that we are rather less unfit for heaven today than we were yesterday.

Whatever should still remain wanting in our attainments, and much still remains, let this last, greatest, highest consideration stimulate our weak exertions, that God has negatively promised the blessedness in heaven, the enjoyment of His presence, to this attainment, by specifically proclaiming that **without holiness** "...no man shall see the Lord" (Hebrews 12:14).

—P. Lewis Brevard, in *Advocate*.

Mahaffey Tent Meeting

Mahaffey, PA

AUGUST 12-21, 1983

Evangelist - Rev. G.T. Bustin
Singers - Wolford-Alwardt Team

Schedule of Services

Nightly	7:30 P.M.
Sunday	11:00 A.M. (In church)
Sunday, August 14	2:30 P.M. Missionary Service
Sunday, August 21	2:30 P.M. Baptismal Service

*Hook-ups for trailers and limited lodging available.
Tent is located approximately 1/2 miles south of the
God's Missionary Church.*

For Information: Rev. Arlan L. Kratz
R.D. - 1, Box 284
Mahaffey, PA 15757
Ph. 814-277-6034



School News, Penn View

From the desk of Rev. Kenneth E. Walter --
President

New Personnel

We are pleased to announce that new personnel joining our fine staff of dedicated Christian workers for the 1983-84 academic year include:

Rev. Timothy Cooley - Academic Dean and Institute Instructor

Rev. William A. Herrick - Dean of Man

Mrs. Nancy J. Herrick - Dean of Woman

Changes of position within the staff include:

Mrs. Sharon Hess - Third and Fourth grade teacher

Miss Sarah Hoffman - Kindergarten Teacher

Mr. Mark Redmond - Seventh and Eighth grade teacher

Rev. Cooley is a graduate of Penn View Christian Academy and Penn View Bible Institute. He has served as pastor of the Pleasant View God's Missionary Church from 1973-77. He began his career in Christian Education in 1976 when he joined the staff at Penns Valley Christian Academy where he has served as teacher, supervisor, principal and assistant pastor.

Rev. Cooley has proven himself to be an avid reader, a deep thinker and a devoted servant of the Lord.

We covet your prayers for him as he assumes a new role of responsibility here at PVBI.

Rev. & Mrs. Herrick come to us from Winner, S. Dakota where they served as missionaries to the American Indians from 1971 to 1982. They have three children ages 19, 18, and 12.

Rev. Herrick has served as a member of the board of Faith Bible School in Mitchell, S. Dakota and 2 years as principal of an ACE school for the Society of Indian Missions.

Their experience in working with young people in church and school along with raising three children of their own has laid a good foundation for their responsibilities as dorm parents.

I am sure they will appreciate your prayers as their family rapidly increases in a few more weeks.

Academic Announcement

Penn View Bible Institute is now offering a One Year Diploma program in Biblical Studies. This program is designed for a Christian who may not have a definite call but desires to be a useful and effective layman in the local church.

This program will assist you in improving your overall understanding of the Scriptures, your effectiveness as a personal soul winner and the depth of your own spiritual life.

It will help you improve your communication skills, and abilities in leading a song service as well as your overall effectiveness as a Sunday School teacher or other leader in the local church.

For those who have a definite call to Christian service we offer four major diploma programs namely; Ministerial Studies, Missionary Studies, Christian Music, and Elementary or Secondary Education.

It is not too late to enroll for the 1983-84 term. For more information write: Penn View Bible Institute Office of Admissions, P.O. Box 97, Penns Creek, PA 17862 or call 717-837-1855.

Campus Up Date

After months of remodeling on the interior of the old dorms and dining hall, the outside has suddenly taken on a drastic change of appearance with a spanish stucco face-lift.



Volunteers worked with our builder, Wesley Patterson, to prepare the exterior walls by nailing wire mesh over the old painted cinderblock. Then Mr. William Peters and son came and applied and ground coat and the finish coat of stucco - complete in one week, leaving us just enough time to clean up and plant some shrubbery to create a lovely campus appearance for our year end activities and graduation exercises.



We truly give God praise for friends who have a mind to work and a will to give, that the wheels of progress may continue to roll forward without going into debt.

SEVENTH ANNUAL BIBLE BRETHREN FELLOWSHIP CAMP

August 15-21, 1983

Armstrong County Camp Grounds

Evangelist - Rev. Wilton Beck

Song Evangelists - Rev. and Mrs. Fred Wagner

Directions to camp - Take the Hospital Exit off Rt. 422 Signs lead 1 mile to camp.

For further information or reservations:

Rev. Howard McConkey
R.D. 1, Beaver, PA 15009
Ph. 412-495-7289

