



# 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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## The Divine Indwelling

By A. W. Tozer

The doctrine of the Divine indwelling is one of the most important in the New Testament, and its meaning for the individual Christian is precious beyond all description. To neglect it is to suffer serious loss. The Apostle Paul prayed for the Ephesian Christians that Christ might dwell in their hearts by faith. Surely it takes faith of a more than average vitality to grasp the full implications of this great truth.

Two facts join to make the doctrine difficult to accept: the supreme greatness of God, and the utter sinfulness of man. Those who think poorly of God and well of themselves may chatter idly of "the deity within," but the man who trembles before the high and lofty One that inhabiteth eternity, whose name is Holy, the man who knows the depth of his own sin, will detect a moral incongruity in the teaching that One so holy should dwell in the heart of one so vile.

But however incongruous it may appear to be, in the Holy Scriptures it is taught so fully that it cannot be overlooked and so plainly that it can hardly be misunderstood. "If a man love me," said our Lord Jesus Christ, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). That this abiding is **within** the man is shown by these words: "At that day yet shall know that I am in my Father, and ye in me, and I in you" (verse 20). Christ said of the Holy Spirit: "He . . . shall be in you" (verse 17), and in His great prayer in John 17 our Lord twice used the words "I in them."

The truth of the Divine indwelling is developed more fully in the epistles of Paul. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? . . . for the temple of God is holy, which temple ye are" (I Cor. 3:16, 17). And again (I Cor. 6:19), "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

Without question, the teaching of the New Testament is that the very God himself inhabits the nature of His true children. How this can be, I do not know, but neither do I know how my soul inhabits my body. Paul called this wonder of the indwelling God a rich mystery: "Christ in you, the hope of glory." And if the doctrine involved a contradiction, or even an impossibility, we must still believe what the mouth of the Lord has spoken. "Yea, let God be true, but every man a liar" (Rom 3:4).

The spiritual riches lying buried in this truth are so vast that they are worth any care or effort we may give to their recovery. Yet we are not concerned primarily with the theology of metaphysics embodied here. We want to know the **reality** of it. What does the truth mean to us in practical outworking? What does it have for a serious-minded

Christian compelled to live in a dark and godless world? As Paul would say, "Much every way."

God does not dwell passively in His people; He **wills** and **works** in them (Phil. 2:13); and remember, wherever He is, God always acts like Himself. He will do in us whatever His holy nature moves Him to do; and unless He is hindered by our resistance, He will act precisely as He acts in Heaven. Only an unsanctified human will can prevent Him.

Without doubt, we hinder God greatly by our willfulness and our unbelief. We fail to co-operate with the holy impulses of the living Spirit; we go contrary to His will as it is revealed in the Scriptures, either because we have not taken time to discover what the Bible teaches or because we do not approve it when we do.

This contest between the indwelling Deity and our own fallen propensities occupies a large place in the New Testament theology. But the warfare need not continue indefinitely. Christ has made full provision for our deliverance from the bondage of the flesh. A frank and realistic presentation of the whole thing is set forth in Romans 6 and 7, and in the 8th chapter a triumphant solution is discovered: It is, briefly, through a spiritual crucifixion with Christ, followed by resurrection and an infusing of the Holy Spirit.

Once the heart is freed from its contrary impulses, Christ within becomes a wondrous experiential fact. The surrendered heart has no more controversy with God, so He can live in us congenial and uninhibited. Then He thinks His own thoughts in us: thoughts about ourselves, about Himself, about sinners and saints and babes and harlots; thoughts about the Church, about sin and judgment and hell and heaven. And He thinks about us and Himself and His love for us and our love for Him; and He woos us to Himself as a bridegroom woos his bride.

Yet there is nothing formal or automatic about His operations within us. We are personalities and we are engaged with personality. We are intelligent and have wills of our own. We can, so to speak, stand outside of ourselves and discipline ourselves into accord with the will of God. We can commune with our hearts upon our beds and be still. We can talk to our God in the night watches. We can learn what He wants us to be, and pray and work to prepare Him a habitation.

And what kind of habitation pleases God? What must our natures be like before He can feel at home within us? He asks nothing but a pure heart and a single mind. He asks no rich paneling, no rugs from the Orient, no art treasures from afar. He desires but sincerity, transparency, humility and love. He will see to the rest.



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ble for publication in the following month's edition.



## The Man — George Washington

George Washington, first President of the United States, was born on February 22, 1732. His tenure of office as President was 1789-1797.

The person of George Washington was commanding and graceful. When alone and not engaged in conversation, he appeared sedate and thoughtful; but when his attention was excited, his eyes quickly kindled and his face beamed with animation and intelligence. He was not fluent in speech, but what he said was pertinent and listened to, as being known to come from his heart.

The character of his mind was unfolded in the public and private acts of his life; and the proofs of his greatness are seen almost as much in the one as in the other. The same qualities which raised him to the ascendancy he possessed over the will of the nation as Commander-in-Chief of the armies and magistrate, caused him to be loved and respected. Wisdom, judgment, prudence and firmness were predominant traits. He deliberated slowly, but decided surely. Courage, both physical and moral, was a part of his nature.

His moral qualities were in perfect harmony with those of his intellect. Truth, integrity and justice were deeply rooted in his mind. Perhaps self-control was the most remarkable trait of his character.

As a Christian in faith and practice, he was habitually devout. His reverence for true religion is seen in his example, his public communications, and in his private writings. He uniformly ascribed his successes to the beneficent agency of God, the Supreme Being. He was liberal to the poor, and kind to those in distress.

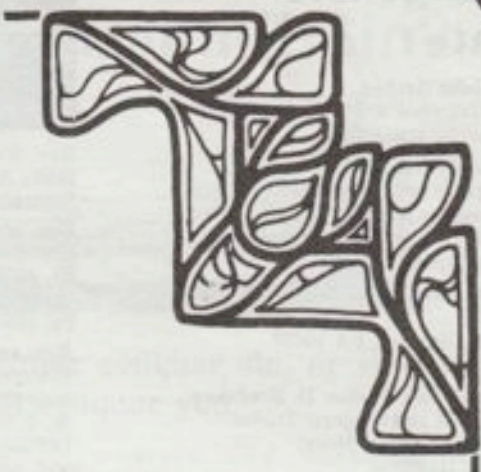
As a son, husband, and father, he was tender and affectionate. Without vanity, ostentation, or personal pride, he never spoke of himself or of his actions, unless required by circumstances which concerned the public interest. If he had one natural passion more strong than another, it was his love for his country.

Such are some of the traits of Washington which have acquired for him the love and veneration of mankind.

In his Farewell Address, he announced his retirement from the Presidency, and warned the nation against making "permanent alliances" with foreign powers. He died on December 14, 1799. He was called "The Father of His Country."

—Compiled from Authentic Sources.





Motives

to

Holiness . . .

R. S. FOSTER, D.D.

What ought to be irresistible motives to holiness? Its own essential nature; its intrinsic excellence and glory; the fact that God requires it; His cause requires it; and the common glory of the Father, the Son, and the Holy Ghost.

Books and sermons may be resisted; even tears and entreaties may be despised; but the silent and unostentatious influence of holy lives will speak a language to the heart it cannot easily gainsay, a language which will sound on when we sleep in the dust. The dim tracery of words will be washed away and effaced from memory; but the deep lines of a beautiful example, chiseled into the heart, will remain forever. It is holiness, not the **profession** of it, that will give us influence both with God and men: winging our prayers with faith, and our counsels with wisdom, deriving power from above, and sending out from its currents of influence through the earth.

And let us look away for a moment into that glorious *eternity*; is there no motive here? How evanescent and transient are all things beneath the sun! You may live without holiness *here* — you cannot, hereafter.

If you would see the value of holiness, linger here. Pursue the upward destiny of a soul brightening under the smile of God forever; see its ever-increasing and unfolding beauty; hear the ravishing

melody of its triumphant song. The ages flee away; but mightier than decay, stronger than death, the soul lives on, ascending, widening its circle, becoming more and more like God, and losing itself ever in His ineffable radiance. Such is the destiny of a soul washed in the blood of Jesus.

Holiness always begets happiness. If you would possess the one, you must not fall to gain the other. How great was your bliss when you heard the voice of pardon, when you felt the upspringing of purity within! How the tumult of your heart was hushed into calm; and fear and sorrow and remorse gave place to quietness and assurance! Can you ever forget it? But this was only a prelude, a foretaste of that deeper, sweeter, ever-increasing joy of the heart all filled with God. Would you possess your soul in peace? Would you bear in your bosom a constant heaven? It is for you. Take the upwelling fountain — you shall have the stream. Here, Christian, is the panacea, the cure for all your griefs, for all sins. Take holiness into your bosom, the grief and sorrow and sin will flee from them. You will find Rest — how sweet, how deep, how lasting! The Heavenly Guest stands beseeching admittance. Why will you not give Him a cordial welcome? Receive Him, and with Him you receive all things.



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## Church News

### "BOUND FOR DAYTON"

We are presently planning a bus tour to the I.H.C. Convention at Dayton, Ohio in April this year.

We would like to extend a warm invitation to you to join the Administration on this soul refreshing trip.

Below are the details and a registration blank to fill out and mail in as soon as possible.

Leave Penn View Campus at 11:00 p.m. on Tuesday the 24th. Drive straight thru with a breakfast stop (your expense) to arrive at I.H.C. Convention headquarters about 9:00 a.m. You will spend the day there and reload at 10:00 p.m. that evening and be taken to the motel. Thursday morning we will be brought back to the I.H.C. and spend the day. At 10:00 p.m. Thursday night we will load up for our return trip home.

The registration blank plus deposit (1/2 of total price) must be returned no later than March 16. There are 30 seats available so it is a "first come first served" basis.

### BUS TRIP TO I.H.C.

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_ STATE: \_\_\_\_\_

ZIP: \_\_\_\_\_ PHONE: \_\_\_\_\_

Please check you desire:

☐ Round trip to Dayton I.H.C. - \$40.00 per person  
\$75.00 per couple

☐ One way to Dayton I.H.C. - \$25.00 per person  
\$55.00 per couple

☐ Round trip with motel - \$75.00 bus fare and single motel room  
\$115.00 bus fare and double motel room

Transportation to & from motel included in fare

Please note: All additional people  
in double room - \$4.00 per person  
Children 17 & under - \$1.00 per child  
Please add these prices to above fares.

RESERVATION MUST BE IN  
BY MARCH 6, 1984.

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## Do Born Again Persons Commit Sin?

The answer you receive to the question which forms the title of this article will depend on who gives you that answer. Churches outside of the holiness movement will say that you are not free from sin. If you ask people within the holiness movement, some will say yes and others will say no. If you look at the lives of the people in holiness churches, you will likewise receive different answers. The most authoritative answer is found in God's Word.

Paul, in the seventeenth verse of II Corinthians chapter 5 declares that a man who is "in Christ" is a radically changed person. That which he once loved he now hates and that which he once shunned as undesirable he now loves. Paul declares that he is new, that old things - old habits, desires, practices, cravings, etc. - are gone. This hardly sounds like a born again person continues to practice sin.

An even more declarative statement is made by the apostle John. In fact, he makes several declarative statements in I John chapter 3. In verse 6 he declares that "Whosoever abideth in him sinneth not; ..." also in verse 9 he says "Whosoever is born of God doth not commit sin ..." These two statements make it emphatically clear that people who are born of God do NOT commit sin, not even one sin a day or one a week. To add to the force of what he is saying, John also says in verse 8 that "He that committeth sin is of the devil ..." Verse 5 and 8 declare that Christ was manifested to destroy both sin and the works of the devil. More could be said regarding John's writings, but he makes it rather plain that people who are "born again" or "in Him" do not commit sin.

It is time that we of the holiness movement elevate the experience of regeneration to its proper level of living. Some have lowered this experience to such a level that it permits



**You will either conquer sin, or sin will conquer you.**

one to commit sin and still be born again. They then have lowered holiness to a level equal to that of real regeneration. Holiness does not solve the problem of practicing sin. That problem is taken care of in the first work of God's grace. Regeneration brings an end to one's habits and acts of sin.

A person cannot be a child of God and knowingly do that which is wrong. He may ignorantly do that which is wrong, but the moment he is aware that he was wrong, he immediately corrects it, both with God and his fellowman. Christians do not commit sin for sin is a transgression of the law, I John 3:4. To be a transgressor implies both a knowledge of sin and a choice of the will to go contrary to that knowledge. Christians do not live or do that which they know is contrary to God's Word and His will.

This, therefore, leaves no place in the life of a born again person to practice the sins which are common in our society today. There is no room for the many and various forms of dishonesty. Whether it is a failure to give your employer a full day's work or collecting sick pay when you were not really that sick or taking advantage of a person's ignorance to make a "good business deal or cheating on your tax forms or a dozen other things - these things are not done by God's people.

There is also no room in a Christian's life for the various forms of immorality which are practiced today. No room for pre-marital relations or extra-marital relations or living with another person's husband or wife. A person living in a divorced and remarriage situation is living in and practicing adultery. He or she is living with a man or woman who is still married to someone else. God does not recognize divorce, because the parties are still married and will be so until death brings a separation.

Another common area is that of

dress. God makes it clear in Deuteronomy 22:5 that the wearing of apparel of the opposite sex is an abomination to Him. If it was an abomination to Him back there, it is still an abomination to Him today. Some would tell us that that was Old Testament, but let me remind you that what God has hated in the past, He will ALWAYS hate. This means that women should not wear slacks, jeans, pant suits, etc. It also means that men should not wear high heeled shoes, shirts that look like blouses or similar things. Furthermore, according to Romans 12:1 and 2 we are not to pattern our lives after the fads and trends of the world. To do so is to go contrary to God's Word.

We have touched on only three areas where sin is practiced and excused by people professing to be born again. However, I think I hear many now saying "But I don't have light on these things yet or "They don't have light yet. Let me ask one question, How long does it take the Spirit to give light on these things when a person is genuinely born again and welcoming all light that God wants to give him? True, there may be a brief period wherein a new convert may do some things that he ought not to do, but if he is truly converted the Spirit will quickly indicate such to him and he will immediately cease doing such things. If he does not cease doing such when the Spirit indicates them to him, he also ceases being a Christian.

I trust the above discussion has helped you to see more clearly that a person who is born of God does not commit sin. I appreciate an experience of grace that gives one total deliverance from the habits and practices of sin. I rejoice in the provisions that Christ purchased on Calvary for all the born again people of God. My friend, God has an experience for you that will give you complete deliverance from the practice of sin.

**Ronald E. Smith**







# Missionary Message

## Open Doors For Holiness Missions

Statistics of 14 holiness denominational and independent mission boards show a total of 86 North American missionaries working in 39 countries & territories supported by about \$2,346,772 spent overseas annually. Those reporting details listed 657 churches already planted.

Holiness in this instance is used as synonymous with conservative, Wesleyan-Arminian, groups.

When we lift up our eyes on earth's field to ascertain how near the harvest is completed we find that we have yet a very large task remaining. While it is true many areas are resistant to the Gospel of Jesus Christ, how exciting to recognize many areas where the people's receptivity is at an all-time high.

An important aspect of the open doors of today is the examination of our motives. Why do we look at new possibilities for mission thrust? Is it because we aren't making it at home—or wherever we are? Or do we wish to make a name, plant our flag in another area, increase our church? Perhaps it is to enjoy the fulfillment of planting "our" doctrine in places where it is unknown—like the Adventists, Jehovah's Witnesses, etc. Or do we feel it our special calling to perfect those whom others have already led to Christ? None of these motives is commensurate to the task.

In Matthew 28:19 Jesus commands His followers (does that include us?) to teach all nations. The original language clearly shows that He means for us to make disciples. This involves turning their allegiance to Jesus Christ, making them followers of the Lord, learners of His ways, and reproducers of His likeness in others. In short, a disciple is committed to his master, to his fellow-disciples and to his master's work. True holiness does cooperate with everyone and everything that is Christ-like no matter what the name.

Perhaps excerpts from the Frontier Declaration of the Interdenominational Foreign Mission Association of North America will help us focus more clearly on today's needs.

"We declare our renewed determination to penetrate the remaining frontiers of those people who represent the final barriers to the completion of the Great Commission...

We reaffirm that our chief and irreplaceable duty is to share the blessing of God with all those peoples, and that we are called anew to prayer, devotion, and sacrifice so that we can join with others to complete the remaining task.

To that end we reaffirm our highest strategic priority to be the planting of churches among the remaining peoples by the penetration of those frontiers. We will do this both by sending new forces to new fields and by conveying new vision in old fields....

In this effort our commitment is to nothing less than the accomplishment of our Savior's command to make disciples of all peoples."

As we look further at the open doors we should have five goals in mind. Remembering that man is more than a soul walking about in flesh, we should make sure the **Presence** of the Church is there to minister to the whole man. This is especially needful in the face of the increasing needs of the other half of the world—poverty, famine, war, disease. How many of us have had to flee our homes and country to escape purges, war, or famine? Beyond **Presence** there must, however, be the **Proclamation** of the Word, the Good News that Jesus Christ not only cares but calls for our allegiance. Maybe the **Persuasion** of people to turn, indeed, to Christ would seem the final goal, but, no! These believers must be gathered into cooperating groups for fellowship and development. We must **Plant** the church among every people. God will not be satisfied, however, nor will the Book of Acts be equalled until we give the vision to the national believers who will be able to **Proliferate** churches among their own peoples.

Unfortunately there is a huge imbalance in the world-wide missionary effort. While almost half the earth's peoples do not yet have a viable

church of their own, only 13% of the missionary effort is directed toward them. The other 87% are busy reclaiming drop outs, maintaining those who haven't dropped out, further perfecting the believers and in some instances reduplicating the American church. Most of this is essential work but why the imbalance? How much could the nationals be doing for God if we would help them and let them?

The great need of the day is for evangelism—at home, abroad, in new fields and old. Literally, evangelism is sharing the Good News. But how long shall we continue this activity? St. Paul evidently didn't think it was to be prolonged indefinitely. He writes of completing the evangelization of certain areas and preparing to move on (Rom. 15: 19-23). This is called a strategy of closure, i.e. working to complete the job. In fact, Jesus makes it clear in Matthew 24:14 that the evangelization of all the peoples of the world is our duty before the end. God knows we work better against deadlines. "Either paint the house or get off the ladder."

In studying missionary strategy it is often necessary to define terms. Let us further define the term evangelism. In a technical sense evangelism has to do with helping those of another culture continue the evangelization of their own people. Frontier missions on the other hand has to do with pioneering the gospel witness among those who have no relative, friend, or tribesman who is a Christian. And there are about 16,700 peoples like that in our world today. Open doors? Who needs more challenge than this? Who will step forward, prepared and sensitive to shoulder the responsibility for one of these peoples?

But why have we been so blind to these multitudes? We are basically very ignorant of the facts of the world around us. Our strong tendency toward monasticism in an effort to be holy has separated us from the real

(Continued on Page 10)



# For The Boys and Girls

## ECHOES OF LOVE

by Florida Gill Nelson

Imema was a little African boy 11 years old. He was of the Balego Tribe, and lived in the Belgian Congo. He had one brother, Tetia, 13 years old. They lived with their mother, Amarn.

Imema and Tetia's father had been killed in the tribal wars, when Imema was six years old. He still remembers the night of terror as he and Tetia, and their mother fled through the jungle to escape the enemy tribe that killed their father.

The roar of the lion hunting his prey sent cold chills through Imema and Tetia.

When they first saw the white face of Miss Porter, Imema's eyes opened wide, and when Miss Porter greeted them kindly in their own dialect he was speechless.

Imema loved Miss Porter from that moment on.

They were hungry and tired after their long terrifying trek through the jungle, as they watched Miss Porter lovingly prepare nourishing food for their hunger, and clean beds for their weary bodies.

Later when she taught them about Jesus in the Sunday School, it was not hard for them to believe Jesus is a loving Savior, for she had already shown them.

Amarn and her boys gave up their heathen gods, and gave their heart to the true God whom they had come to love.

With the help of Mobo the mission worker, Amarn and her boys built their little hut as near the mission compound as possible. They were eager to learn more about a God of love.

One day Imema came in from play. He was very serious, watching his mother about her work.

"Why are you so quiet my Son?" asked Amarn.

Imema replied, "I've been thinking about the missionary; I came to ask if I may go and be her helper."

Amarn was thoughtful for a moment, then with tear-wet eyes, she said, "You may go my Son, and may God bless you as you serve Him. Tetia will help me."

Imema bundled his few belongings up, and went skipping over to the mis-

sionary cottage.

"Greetings, Imema! What brings you out so early?"

"Miss Porter, I have come to live with you, and be your helper."

"Has your mother given her permission?"

"Yes Mam: She is so happy since Jesus came into her heart, she wants me to be a missionary too."

Tears were near the surface, as she took Imema by the hand to show him his room.

Not long after Imema had come to live on the mission station, Miss Porter received a letter. Calling Imema to her she said "Imema I have received news from the Mission Board: They are moving me to a new mission station many kilometers into the bush. They want me to take charge of it."

Immediately Imema's face sobered; He was very thoughtful the rest of the day.

After evening chores, Imema stood before Miss Porter timidly; "May I go see my mother?" he asked.

"You may go," she replied, wondering if he had been lonely for her this afternoon.

When he reached his mother's hut, tears were streaming down his face.

"What is the matter my child?" asked Amarn.

Between sobs he finally said; "Miss Porter is going a long way from here to start another mission; Please, may I go with her?"

Amarn was thoughtful for a little while, remembering Miss Porter's kindness to them through the past five years.

"We will pray about it; We shall see."

When it came time for their beloved missionary to leave, Imema and his mother were ready to go with her, to her surprise, and delight.

She was glad to have them, for it would be lonely in a strange new place.

It was a long tiresome journey on an oxcart. Mobo tried to make their rest stops near water and shade, but more often than not there was none to

be found. The temporary canvas shelter was little protection from the burning noonday sun.

Imema and Mobo bagged a rabbit occasionally. This was great fun for Imema.

The last day of their journey led them over winding jungle trails, where they were alert and watchful for snakes and wild animals.

Reaching their destination mid afternoon of the fifth day, they were happy to see a crowd of natives gathered around two huts that had been built for their missionary.

Their broad smiles, and gestures of friendship was a welcome sight to the travelers. Some of these had accepted Christ at Miss Porter's former mission church, and had pled for a teacher for a long time.

Leaving gifts of fresh garden vegetables, the natives returned to their homes.

Imema brought water from the spring, so the tired travelers could bathe, and prepare food for the evening meal.

"How could I ever get along without Imema!" Miss Porter remarked to Amarn, remembering how faithful Amarn and her boys were to attend Sunday School, and tell others of Christ.

Amarn replied, "Imema is a good son. He loves Jesus, and has learned well; What we do for His followers, we do for Him."

When darkness cast its long shadows, and the missionary party had rested a bit, they could see the people coming from all directions, holding their torches.

They could hardly wait to offer their light to Miss Porter, and listen to the story of Jesus, and His love for them. Finally they were satisfied for the present.

Imema and Mobo slept in the cook hut, while Miss Porter and Amarn slept the sleep of the weary, in the main hut.

Early the next morning they bade Mobo good-bye with a prayer for his safety.

(Continued on Page 9)



# Busy Preachers

by Dr. Leslie D. Wilcox

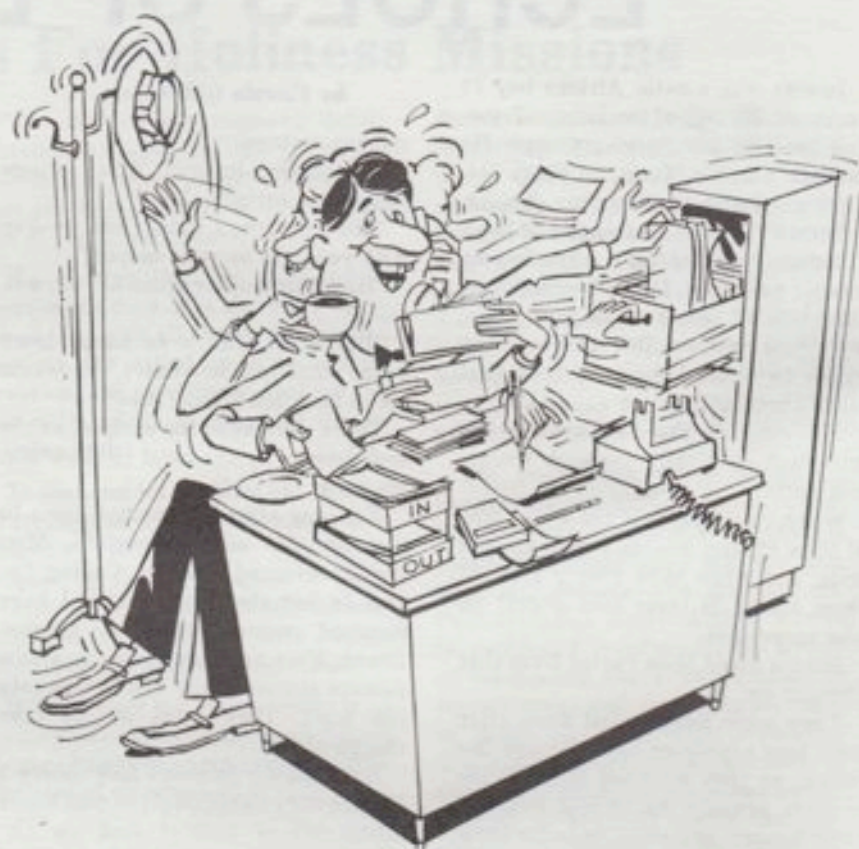
You don't need to be told that this is a busy age. You have felt the tug and pull of its racing tide. You may even think you scarcely have time to read this article for the very pressure of accumulated tasks or other insistent demands which life is pressing upon you.

But listen, preacher, if we are to be worthy representatives of the Gospel of peace, we cannot afford to get TOO busy. Modern church life exerts such manifold demands that one can easily find himself being pushed into a hurried, fretful, harried attitude that ill comports with a profession of grace or the dignity of an ambassador of heaven. We need frequently, to check up on the tempo of our life and bring it back into pace with God. The big danger in our rush of activity is in getting the emphasis of life misplaced. Such misplaced emphases do not occur all at once. They creep up on one imperceptibly while he is occupied with legitimate tasks. For this reason we need to watch for certain tell-tale symptoms. Think it over and ask yourself the question what might be the underlying cause if any of the following situations are true for you.

**Are you not getting too busy . . .** when the rush of a religious program calls you away from the secret place, or makes the time you tarry there seem misspent?

**Are you not getting too busy . . .** when you lack the long patience of the husbandman who waiteth for the rain, and, as a consequence, you hurry the seeker without giving him adequate time to face up to the issues of following God? In such a mood one can sow the seed of haste and reap the harvest of dwarfed and blighted grain.

**Are you not getting too busy . . .** when you urge a soul to believe without adequate evidence that he is on believing ground, and rush him into a premature profession with no better reason for urging faith than that you are tired or at the end of your ingenuity?



**Are you not getting too busy . . .** when you take a public "slam" at some wayward, careless, or thoughtless individual, but never have the time for a heart-to-heart personal talk with the needy person?

**Are you not getting too busy . . .** when you shoulder onto the visiting evangelist the responsibility of reaching some individual, or when you feel that since certain efforts have failed to reach him, you might just as well mark that soul off as hopeless?

**Are you not getting too busy . . .** when you are concerned about the raising of quotas, the meeting of committees, and the rest of the clamoring round of duties that you haven't time to get a message from heaven and so fall back on the program or entertainment type of appeal?

**Are you not getting too busy . . .** when your job drives you until you

lose the touch of thrill and romance that came that day when you caught the "heavenly vision"?

**Are you not getting too busy . . .** when your very rush and hurry leads you to compute by commercial rather than spiritual standards, and you come to regard statistical values more highly than personal values, so that dollars count more than souls?

**Are you not getting too busy . . .** when you get so strenuous in driving on your program, and you get impatient and can brook no interference with YOUR program, and you hastily label as "carnal" anyone that opposes what you have planned?

Think it over, preacher. Any one of those things might be a danger sign. You have a lofty calling and you represent tremendous interests. Be industrious and diligent; "be instant in season and out of season"; but don't get hasty!





# Spotlight on Home Missions

Paul Martin, Superintendent  
Department of Home Missions

Hello there, wherever you are! What a day to live for the Lord! It is thrilling to see the hand of the Lord at work in our generation. A few words of a chorus come to my mind as I prepare this report to the readers of our church paper. "Fire, fire is my cry and it shall be till I die, I can feel the fire burning in my soul." Oh, may this be our cry! The old adage, "Where there's smoke there's fire," also comes to mind. In Matthew 12:20 we read, "A bruised reed shall he not quench till he send forth judgment unto victory." Maybe to some, our smaller churches may seem to them as merely a smoking flax. May I suggest that we intercede for these smaller as well as larger churches and fan the "smoking flax" into a flame for the honor and glory of the Lord! Praise His Name.

God's Missionary . . . Does not the name imply in living, dynamic, militant, reaching-out church? Oh, may we work together to see the work of the Lord reaching out to the lost and dying. Let us go out daily after those who need the Lord and our church fellowship.

Thank God for Home Missions. Many churches of today would not be in existence if it were not for the past work of Home Missions. Some of the larger churches began as a home mission. This should challenge us to continue to support our Department of Home Missions. The greatest need is much prayer. With prayer, the spiritual and financial needs will be met.

In December a first Evangelism

Seminar was held at the Sunbury Church. My, what a time of challenge and blessing. We shall not soon forget the messages in the preaching of the Word and also the singing of Gospel messages. The attendance was not what we had hoped, but the "spirit" of the seminar was more than we were worthy to enjoy. Already plans are in the making for the second seminar this fall. Watch for dates.

Plans are in the making for the rebuilding of the Fairborn Church roof. In fact, as you read this report, work is progressing on this project. It was either rebuild the roof or close the church. After much prayer, it was felt by all that the rebuilding was what the Lord would desire. Funds are urgently needed for this project. If at all possible, would you consider sending an extra offering to our treasurer for this project? His address is: Dennis McCoy, 92 E. Landis Ave., Coopersburg, PA 18036 Thanks so very much for your response to this S.O.S.

We do appreciate those churches that send monthly offerings to Bro. McCoy. Without this, we would not be able to move forward. Have you enrolled with the group who is sending in at least \$5.00 per month for the fund to provide for the expenses of a superintendent? At present we are serving part time, but the travel to the churches costs; so your enrollment in this project is needed. Write to me and inform of your desire. Well, until next month, pray much for us! Paul Martin, Supt., R.D. #6, Box 196-D, York, PA 17404.

ECHOES . . . (Continued from Page 1)

As Miss Porter and Amarn prepared to visit a sick child, Imema asked, "May I go with you? I will carry your things?"

"Yes Imema, you may go; You will be learning many useful things today."

A fortnight later, news came that a group of travelers would be passing by on their way to Amarn's village. Amarn became very quiet after hearing this.

"What troubles you, my dear Amarn? Are you sick?"

"Not sick, Miss Porter, just want to see Tetia, and be home again."

"Do you want to go on the wagons tomorrow?" Miss Porter asked kindly.

Tears rolled down Amarn's cheeks as she replied, "Yes Mam."

"And what about Imema? Will he go with you?"

"Oh No! miss, he is your son, I give him to you; I want Imema to grow up to be a good man like Samuel, and take the Gospel to people who have never heard."

As the mist of the early morning swallowed up the wagons that carried Amarn away, Imema was both sad and happy. Sad to see his Mother go, but happy that he could stay and serve his beloved missionary.

## CHURCH NEWS

### Weaversville, Pa.

Christian Greetings from the Weaversville people. Thank God for His help in all of our labors. Several things have been done since I last wrote in this paper.

A program of holding a bi-monthly missionary service has begun and we have enjoyed the various speakers who have come our way. This past summer brought to us the first Vacation Bible School ever in this church, a great opportunity to touch the lives of our children.

As for labor, we have built new steps and entryway into the parsonage and also have been involved in building new restrooms on two different camp grounds.

Another happy experience was when we had mortgage burning for the parsonage. Rev. Straub joined us in that service. Other happy times occurred in several weddings and baby dedications. We had a good time of church fellowship in the Christmas Banquet as well.

Thank God for all of our people helping in these various projects. "For Christ - More in '84."

Rev. Andrew Cooley



## Penn View Bible Institute Quartet Itinerary

February 5	a.m.	God's Missionary Church Pillow, PA Rev. Charles Haffling
	p.m.	Church of Christ in Christian Union Ashland, PA Rev. John Clough
February 12	a.m.	Hamilton Heights Holiness Church Chambersburg, PA Rev. Marvin Blowers
	p.m.	God's Missionary Church Northampton, PA Rev. Andrew Cooley
February 19	a.m.	Parkville Gospel Mission Etters, PA Rev. Robert Witter
	p.m.	Center Union God's Missionary Church Newport, PA Rev. Eugene Winter
February 26	a.m.	God's Missionary Church Bellefonte, PA Rev. Steve Hicks
	p.m.	United Methodist Church Beech Creek, PA Rev. John Shaffer
March 18	a.m.	God's Missionary Church Shamokin, PA Rev. Thomas Bickert
	p.m.	Bible Methodist Church Halifax, PA Rev. Robert Golding
March 25	p.m.	Pilgrim Holiness Church Glen Iron, PA Rev. Paul Sickler

Church Growth Bulletin, while Japanese men are, as a rule, unresponsive, the housewives as a class are responsive having time to think, read, and take part in the church.

In Nigeria a wide open door is teaching religious education in the government schools, the language being English!

An open door seriously neglected by the holiness church is the big city. If ever there was a needy field it is here, whether at home or abroad. Cities were St. Paul's targets; why not ours?

Another open door for almost anyone with a heart is the flood of foreign students entering our country. They are children of national leaders; they speak English; they expect to be approached by Christians. Though across the language barrier the thousands of refugees are also an open door.

Proper tact can open the way to their hearts. When a herd of elephants is at a watering hole a second group may wish to drink. The leader of the second group backs down to the drinking place. When his rear touches the first group they move aside thus preparing the way for the second group. Can we back in?

by Leroy Adams, Jr.  
Missions Instructor  
Penn View Bible Institute

### OPEN DOORS.....(Continued from Page 6)

world. Furthermore, we live in a land where Christianity is a recognized and very prominent part of our culture. Would you feel differently if the whole country worshipped at the mosque all day Friday and worked straight through Sunday? Deep in our hearts perhaps we suspect that at the last day God will reconsider, turn out to be very grandfatherly, and let the heathen in after all. Or maybe we just hope, like children, that if we don't get them evangelized, the Lord will send some faithful angels to finish our work while we go to heaven and have a good time. There are really 2,400,000,000 reasons out there, live people whose only opportunity to learn of Christ may be the one we make.

Then just where are some of these

open doors? Where are there responsive peoples? Although there is already a large missionary force in Guatemala, research shows it to be one of the most responsive areas in the world. Some fundamental evangelicals are realizing as much as 18% growth per year! There are yet many Indian tribes to be reached.

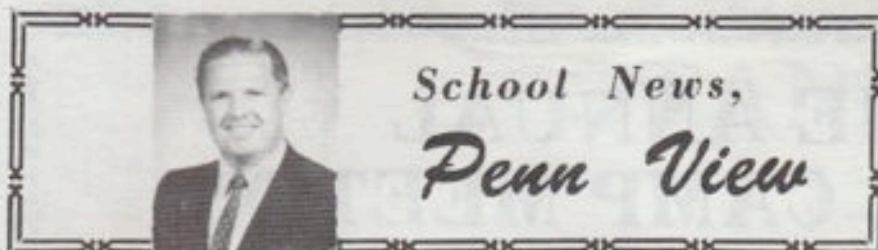
Cooperating missions in the Philippines are working hard to have a church within three miles of every person there by the year 2000. Many are very responsive and many remain untouched at this date.

Indonesian Christians are begging for Bible teachers, according to a European source.

According to a recent article in the







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

A diamond in the rough  
Is a diamond sure enough,  
But before it ever sparkles  
It is made of diamond stuff.



But when it's found and when it's ground  
And when it's burnished bright,  
That diamond's everlastingly  
Sending forth its light!

## Campus Development

Plans are under way to establish a memorial center on the campus between the Tabernacle and the newly renovated dormitory.

Preliminary work has already been done as a series of water catch basins have been installed and under ground drain lines have been laid to carry surface water from the campus to the pond. Some new concrete walks have been laid and grass seed planted so we are gradually getting out of the mud.

As soon as weather breaks for Spring we plan to begin work on a memorial fountain which will greatly enhance the appearance of our campus. A commitment has already been made to underwrite the cost of the fountain.

Surrounding the fountain we are planning to plant a memorial garden. The Alumni board has expressed a desire to establish this garden as a memorial to all the former students of Penn View Christian Academy, or Penn View Bible Institute who have prematurely departed from this life.

A circle walk and benches will encircle the garden to provide a lovely campus center for times of relaxation. A plaque containing the names of all those departed students will be placed in the garden.

May I kindly solicit your assistance in providing information concerning any of our former students whether

they graduated or not. If they have been called to their eternal reward will you send us any pertinent information you may have and include a contribution in their memory.

In so doing you will establish a lasting memorial of your friend or loved one while assisting in our effort to beautify the campus for the glory of God and the enjoyment of staff, students and guests.

Please direct your correspondence to:

Penn View Bible Institute  
Campus Development  
Memorial Fund  
P.O. Box #97  
Penns Creek, PA 17862



## Christmas Candlelight Service

Penn View Bible Institute  
December 17, 1983

Candles shimmered in the Penns Creek tabernacle as we stood outside in the cold, peering through the open door and waiting in a short line to enter. Friends were gathering. "Hello's" and "Merry Christmas'es" were warming our hearts, while anticipation stirred our minds to wonder what this Christmas service would do to our hearts.

Children caroled, a junior pianist presented her melody, saxophones sonorously lifted our sights to the Star. Trumpets sounded from a little-noticed loft. The Chapel Choir entranced our hearts with harmony and with the Christmas story. And we worshipped. We worshipped the King - the King of Love!

The evening climaxed with several band numbers. We imaginatively dashed through the snow with Anderson's "Sleigh Ride", then turned again to hear the angels sing and to worship the King as a Mass Band of 48 pieces raised the carol "Silent Night".

Warmest thanks to the Music Department, and especially Mr. Barry Mason, for a very excellent presentation. May the Christ reign supreme!





# THE ANNUAL INDOOR CAMP MEETING

March 2 - 11, 1984



Penn View Bible Institute  
Memorial Chapel

*Evangelist:*

Rev. Lyle Howard  
Mitchell, South Dakota

## Schedule of Services

Nightly	7:30 P.M.
Monday-Friday	10:30 A.M.
Sunday	10:30 A.M.

Special Music by the Music Department of  
Penn View Bible Institute

## The Power of Prayer

"Prayer is the mightiest power in the world," says Frank C. Laubach. If this is the truth at all it is the mightiest truth in the universe. Enough of us praying could change the course of history.

"Prayer is the most imperative form of work in the kingdom of God today. To meet the ominous crisis of this hour all other work in church, home, and business must be subordinated to prayer for God's direct interposition in world affairs. Every Christian must now, with all the determination of their souls, resolve to give prayer its God-appointed place in their lives and to give themselves to prayer until God intervenes. Prayer must now have first and chief place in our churches and homes" — Bounds.

Prayer has changed the history of nations, the boundaries of empires, the order of men's lives and the normal course of nature.

Moses prayed and the waters of the Red Sea divided and an army passed over on dry land.

The barren Hannah prayed and God gave her a son whom she called Samuel. "Because I have asked him of the Lord."

Down through the years men have prayed and God has answered; he still answers and will always do so.

Whenever there is a dearth of spirituality, and a revival of secular worldliness, and the work of God languishes, it can be traced directly to the lack of prayer.

No other of man's work is so opposed as the work of praying. It is easy to become slipshod, lazy, untruthful, indifferent. For trivial, unimportant things, for slight inconveniences the hour of prayer is neglected and soon forgotten. Satan and an ease-loving self will combine to keep the child of God from prayer.

J.H. Jowett reminds us that Christ prayed until "His sweat was as it were great drops of blood." He then asks, "Has our season of prayer any resemblance to these? Does it suggest energy and sacrifice even to the point of blood? Are our intercessions weighted with purpose, and have we the demeanour of an armed man clearing his way to some shining palace of God? How much do we put into it? Many of us have scarcely begun to pray at all. We have only played at praying. It has not been a mighty business, it has only been a harmless

convention. We have put nothing into it, and therefore we have taken nothing out. We have prayed amiss."

Prayer has lifted empires off their foundations.

Prayer has rolled back time in its flight.

Prayer has added fifteen years to a dying man's life.

Prayer has reached halfway around the world and strengthened the fainting, overcome the opposer, and brought the wanderer back home.

*More things are wrought by prayer  
Than this world dreams of.*

*Wherefore, let thy voice  
Rise like a fountain for me night and day.*

*For what are men better than sheep  
or goats,*

*That nourish a blind life within the  
brain,*

*If, knowing God, they lift not hands of  
prayer*

*Both for themselves and those who  
call them friends?*

*For so the whole round earth is every  
way*

*Bound by gold chains about the feet of  
God. — Alfred Tennyson*

*— Oliver G. Wilson in  
The Wesleyan Methodist.*