



GOD'S MISSIONARY STANDARD

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

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

Volume 36, No. 12

(Issued Monthly at \$4.00 per year)

August 1984

Penn View Bible Institute



Where Christ And His Word Are Pre-eminent!

General Directory

General Superintendent
Rev. George I. Straub
Penna Creek, Pa. 17862

Assistant Superintendent
Rev. Paul Miller
R.D. 2
Spring Mills, Pa. 16875

General Secretary
Rev. John W. Zechman
1107 West 5th St.
Lewistown, Pa. 17044

General Treasurer
Rev. Donald E. Hughes
R.D. 2 Box 163 A
Duncasville, Pa. 16635

Foreign Missionary Superintendent
Rev. Marlin Crook
Box 477
Milesburg, Pa. 16853

Home Missionary Superintendent
Rev. Paul Martin
R.D. 6
Box 196D
York, Pa. 17404

Foreign Missionary Treasurer
Rev. Eugene Winter
Rt. 2, Box 2040
Eilers, Pa. 17319

Home Missionary Treasurer
Rev. Dennis McCoy
92 E. Landis Ave.
Coopersburg, Pa. 18036

Penna Creek Camp Secretary
Rev. Paul West
R.D. 1, Box 45
Millmont, Pa. 17845

Penna Creek Camp Treasurer
Rev. James Bates
P.O. Box 2
Beavertown, Pa. 17813

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

GOD'S MISSIONARY STANDARD

[USPS 220 - 880]

Official Organ of God's Missionary Church, Inc.
"A Messenger of Full Salvation"

Entered as second class matter at the Post Office
at Penna Creek, Pa.

Published monthly by God's Missionary Church
and mailed at Penna Creek, Pa.

Editor -
Rev. David Fuller
Box 97
Penna Creek, Pa. 17862

Associate Editor -
Rev. Paul Miller
R.D. 1
Spring Mills, Pa. 16875

Business Manager -
Rev. Howard McKenzie
Box 222
Penna Creek, Pa. 17862

Subscription price: \$4.00 per year in advance, in the
United States. For foreign countries, add \$5.00 for
postage.

Remittance and subscription should be sent to: Rev.
Howard McKenzie, Box 222 Penna Creek, Pa. 17862

Post master:
Send form 3579 to Box 222 Penna Creek, Pa. 17862

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

All items for publications should be sent directly to the
editor. We advise all articles be typewritten, double
spaced, and typed on standard typewriter paper.

All items for publication must be in the editor's office
no later than the fifteenth of each month, so as to be elig-
ible for publication in the following month's edition.

President Kenneth E. Walter Steps Down!



In February of this year Rev. Kenneth E. Walter submitted his resignation as President of Penn View Bible Institute. When the reins of leadership are handed to Rev. Garry Spriggs some six and one-half years will have transpired since Rev. Walter began his service to the school.

Rev. Walter arrived on campus in February of 1978 after serving God's Missionary Church as leader of the Florida District. During that spring he assisted with administrative duties while Rev. Earl Deetz, Jr. recovered from injuries suffered in an automobile accident. The following year he served as Executive Vice-President during the administration of Rev. Arthur Thomas. In the fall of 1979 he assumed the responsibilities of the presidency.

The Walter years have been characterized by a number of things:

1) **Spiritual Fervor** - God continued to bless in chapel services and revival meetings during these years. Many young people were able to get established spiritually because of the welcome extended to the blessed Holy Spirit to visit His people.

2) **Academic Stability** - Rev. Walter provided able leadership through those working with him to maintain the school's commitment to academic excellence. Though the Institute program has negotiated some rough and turbulent waters, yet in recent years it is being strengthened, with a new emphasis in the field of Christian teacher training.

3) **Physical Plant Development** - Rev. Walter has been able to put his expertise as a builder to good use during his tenure. The list of projects either started, continued or completed during the Walter Years is impressive. These include: a) The completion of the Hallam Memorial Building, which houses the ACE Learning Center, Home Economics and Kindergarten Centers; b) the development of the Cafeteria with new furniture upstairs and lovely storage facilities, game room, and fully equipped snack bar downstairs; c) the renovation of the men's and ladies' dormitories, with lovely lounges, a beautiful deans' apartment and stucco and brick siding. The most recent physical development has been the completion of the long-awaited fountain on the lower campus.

Many other projects have been considered but have been placed on the back-burner because of financial considerations. We thank God for President Walter's vision and for those who labored to make dreams become reality.

Rev. Walter's administration has been characterized by openness and by a sincere love and compassion for young people and their spiritual well-being.

Though God's will is taking him into a different area of service we are certain that Penn View will always remain close to his heart. We wish him God's blessing in a special way upon his evangelistic endeavors and say "Thanks" for his invaluable contribution to Penn View Bible Institute.

"I was not disobedient unto the heavenly vision," said St. Paul, and in that saying he reveals the secret of his wonderful success as a soul-winner.

The soul-winner is a man sent of God, who will have visions, revelations, and secret orders which, if affectionately heeded and heartily and courageously obeyed, will surely lead to success. He is pre-eminently a worker together with God, a soldier of Jesus Christ; and, as such, must obey. It is his business to take orders, and carry them out.

The Lord said to Jeremiah the prophet, "Before I formed thee...I knew thee; and before thou camest forth...I sanctified thee, and I ordained thee a prophet unto the nations," and when Jeremiah interrupted the Lord and said, "Ah, Lord God! behold, I cannot speak: for I am a child," the Lord said to him, "Say not, I am a child; for thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak."

"Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord" (Jer. 1:5-8).

"Thou therefore gird up thy loins, and arise, and speak unto them all

Jesus Christ."

First: This obedience must be **prompt**. In spite of the appeals and encouragements of Joshua and Caleb, the Children of Israel refused to go over into Canaan; but afterwards, seeing their sin in refusing to obey promptly, they essayed to go over, in spite of the warnings of Moses not **now** to attempt it, and met with bitter defeat. Promptness would have saved them forty years of wandering in the wilderness. Once the soul-winner knows his Master's will, he must not delay to fulfill it. If he is in doubt, he can take time to assure himself as to what God's will is. God would not have him run before he is sent, nor go before he has His message, nor falter and possibly fall because of uncertainty. But once he has received his orders and his message, let him remember that the King's business requires haste (I Sam. 21:8); let him strike while the iron is hot, and act and speak when the Spirit moves; and not like covetous Balaam, dilly-dally to see if God will not change His mind and His orders.

Dewey's matchless victory at Manila was won and the geographical boundaries of the nations were chang-

ask the Father in my name, that will I do?"

Third: This obedience must be **courageous**. "Be not afraid of their faces," said the Lord to Jeremiah. Again, He said to Ezekiel, "And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions. Be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear." He was not to speak that which would please the people, but that which God gave him to speak, and that, without fear of consequences.

"And Saul said unto Samuel, I have sinned, for I have transgressed against the commandment of the Lord: Because I feared the people, and obeyed their voice." No wonder God cast him off and gave his crown and kingdom to another! God says, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Let the soul-winner recognize that he is on

...OBEDIENCE...

that I command thee: be not dismayed at their faces, lest I confound thee before them," (Jer. 1:17).

"If they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings," saith the Lord concerning the false prophets (Jer. 23:22).

The motto of Joseph Parker, one of London's mightiest prophets, was: "Not what is proper, but what is **right**, must be may fearless and constant inquiry. Jesus, still lead on!"

The soul-winner must get his message from God, and speak **what** and **when** He commands. He is a servant of God, a friend of Jesus, a prophet of the Most High, an ambassador of heaven to the sons of men, and he must needs speak heaven's words and represent heaven's court and King, and not seek his own will, but seek the will of Him that sent him. "Behold, to obey is better than sacrifice." He must not trim his course to suit men, nor stop to ask what **this man** or **that** shall do, but he must attend strictly to his Lord and steadfastly follow Jesus. Paul tells us that Jesus was "obedient unto death" (Phil. 2:8), and again and again he calls himself "a servant of

ed, by the promptness with which he carried out his orders to destroy the Spanish fleet. I have noted that if I speak when the Spirit moves me, I can usually introduce the subject of religion and God's claims to any individual or company of men with happy results; but if I delay, the opportunity slips by, not to return; or if it does return, it does so with increased difficulties.

Second: This obedience must be **exact**. Saul lost his kingdom and his life because his obedience was only partial (see I Sam. 15). So also did the prophet who warned the wicked Jeroboam (see I Kings 13). "Whatsoever he saith unto you, do it," said Mary to the servants at the marriage in Cana. When they obeyed Jesus, He wrought His first miracle; and so He will work miracles today through His chosen people if they will do whatsoever He saith unto them.

The soul-winner must beware of quenching the blessed Holy Spirit; then he will find that it is not himself but the Spirit who speaks to him, so that he can say with Jesus, "The words that I speak, I speak not of myself, but the Father that dwelleth in me, he doeth the works," for does Jesus not say, "Whatsoever ye shall

Samuel L. Brengle

picket duty for heaven, and let him throw himself on heaven's protection, and rest in the assurance of his Heavenly Father's care and the utmost sympathy and support of Jesus, and courageously do his duty, saying with Paul, "I can do all things through Christ which strengtheneth me."

Again and again I have comforted myself with the assurance of the gracious King Jehoshaphat: "Deal courageously, and the Lord shall be with the good," and encouraged myself with the bold declaration of Peter to the enraged and outwitted Sanhedrin: "We ought to obey God rather than men," and measured myself by such self-forgetful words of Nehemiah: "Should such a man as I flee? and who is there, that being as I am, would go into the temple to save his life? I will not go in" (Neh. 6:11). And of Paul, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I received of the Lord Jesus, to testify the gospel of the grace of God." And of the three Hebrew children: "O Nebuchadnezzar, we are not careful to answer thee in

(Continued on Page 10)

Evangelists' Slate

Rev. John Archer

2419 Oakwood Avenue
Zanesville, OH 43701

Rev. and Mrs. Fred Bales

Evangelist and Singers with several instruments, trailer
Box 124
Friendship, OH 45630

Rev. Marlin Baum

Box 179
Roaring Springs, PA 16673
Ph. 814-224-4577

Rev. and Mrs. Walter D. Bradshaw

Evangelist and Singers, Trailer
108 South Cherry Street
Osgood, IL 60955
Ph. 815-268-7832
815-432-3736

Rev. L. J. Cherryholmes

P. O. Box 715
Portland, IN 47371
Ph. 219-276-2777

Rev. and Mrs. Sue Colburn

Evangelist and Singers
622 "R" Street
Bedford, IN 47421
Ph. 812-279-2997

Mr. and Mrs. Donald Gessner

Song Evangelists
103 North Eighth Street
Sanbury, PA 17801

Rev. Paul Hooser

R. D. No. 1
Watsonstown, PA 17777
Ph. 717-538-3255

Rev. and Mrs. W. E. Hoskins

Evangelist and Singers
R. D. 1, Box 58
Rehfield, PA 17086
Ph. 717-539-8305
Aug. 10-19 (Camp) Center Valley, Elm Grove, Pa.
Sept. 30-Oct. 7 (B.L.C.) Altoona, PA

Rev. Henry W. Lelear

401 S. Washington Street
Marion, IN 46953

Rev. and Mrs. Marlin Moore

Evangelist and Singers
R. D. 1, Woodbury, PA

Rev. and Mrs. Howard R. McKenzie

Evangelist and Singers
Box 234
Penna Creek, PA 17862
Ph. 717-837-2375

Rev. Robert Newbrey

2800 N. Volusia Ave.
Candlelight M.H.P.A. 5
Orange City, FL 32763
Ph. 904-775-9539

Rev. P. B. Pullin

P. O. Box 324
Abbeville, SC 29620
Ph. 803-446-2824

Rev. Ricky Rose

Box 377
Harkers Island, NC 28531
Ph. 919-728-7454

Rev. Ray R. Smith

General Delivery
Cuba, AL 36907
Ph. 205-392-7364

Rev. Thomas Sprules and Family

Evangelist and Singers
Rt. 5, Box 3240
Salisbury, NC 28144
Ph. 704-279-0287
Aug. 24-Sept. 2 (AWMC) Old Saybrook, Conn.

Rev. L. Wayne Staton

Rt. No. 3
Petersburg, IN 47367

Rev. Amos Tillie

Route No. 1
Batland, OH 45775

Rev. and Mrs. C. C. Tolbert

Evangelist, Artist and Singers
Rt. No. 2, Box 411-Y
Salisbury, NC 28144
Ph. 704-437-0257

Rev. and Mrs. Fred A. Wagner

Evangelist and Singers with several instruments
Rt. 2, Box 915 W
DeFuniak Springs, FL 32433

Church News

Rev. Fred Watson

Box 41, Hartleton, PA 17829
Ph. 717-922-1274

Rev. John F. White

P. O. Box 86
Penna Creek, PA 17862
Aug. 1-12 (Camp) Washington Courthouse, OH
Aug. 28-Sept. 2 (B.C.) Knightstown, IN
Sept. 3-9 (Camp) Terre Haute, IN

Rev. and Mrs. Harold E. Will

Evangelist and Singers with instruments, motor home.
P. O. Box 3

Markle, IN 46770-0005

Ph. 219-758-2489, 219-758-2539

Rev. Judy Williams

(The Victory Trio)
337 E. Main Street
Lancaster, OH 43130

Rev. Delbert H. Willoughby

Box 4
Penna Creek, PA 17862

Mr. and Mrs. George Young

Song Evangelists
Silver Creek Road
Hellersburg, PA 17035

Tent Meeting

Although tent meetings are mostly a thing of the past, we at Rebersburg tried one, and liked it. There is certainly a lot of work involved, but many were reached that would never come to church.

Rev. Fred Watson was with us June 1-10, and we pitched the tent right in the middle of town. Though the weather forecast was less than promising, God intervened and gave us a beautiful week. The attendance was good, and several victories were won. Our hearts are encouraged, and already plans are being made for next year's tent meeting.

Mrs. David Musser

Mahaffey Tent Meeting

AUGUST 17 - 26, 1984

Evangelist

Rev. J. M. Sullivan
Salisbury, Md.

Singers

Rev. & Mrs. Walter Bradshaw
Onarga, Ill.

SERVICES EVERY NIGHT 7:30 P.M.

Sundays — 11:00 a.m. - 2:30 p.m. - 7:30 p.m.

Sponsored by: Otterbein God's Missionary Church

R. D. 1, Box 284 — Mahaffey, PA 15757

— Tent Is Located 1/2 Mile South Of Church —

"A Special Invitation To All To Share
In A Time Of Spiritual Enrichment"

Pastor: Rev. Arlan L. Kratz

Missionary Crusaders Report!

On May 19th a general youth rally was held at the Bloersville God's Missionary Church. The Wolford-Alwardt Evangelistic Team provided both the special music and a message from God's Word.

The number present (69) included people from Liberty Valley, Lewistown, Bloersville, Green Springs Brethren in Christ, Wesleyan Bible Holiness, Calvary Holiness and various other groups.

We praise God for a successful, wonderful year in the Lord! The youth board members extend our thanks to all the churches and pastors for their support in the youth rallies. Let us pray, expect, and strive for a better year this year among our youth, if the Lord should tarry His coming.

His for the Kingdom,
Rev. Charles Brewbaker
Youth Secretary



By Dr. L. D. Wilcox

Basic Facts Gathered from these Scriptures

Perhaps at first glance some of these scriptures might appear to be contradictory but we must always bear in mind the truth that the Scripture never contradicts itself. When it seems to, it is only an indication that we have not yet found the key that will unlock the passages in question. Let us see what we can determine from the sources we have found. We gather the facts we can ascertain and list them under four groups.

Holiness or Perfection is clearly held as a standard in the Old Testament

The first group of scriptures we referred to prove this beyond controversy. John Fletcher suggests in "Checks to Antinomianism," Volume II, chapter seven, section six, that there is a difference between the perfection of a Jew (Old Testament) and of an adult perfect Christian. Brengle seems to carry out the same idea in "Heart Talks on Holiness," chapter seven, where he deals with Enoch and his experience, by citing the fact that in that patriarchal day there was no Bible, no law, no Gospel, only one promise of mercy to shine through the darkness of that hour. This very consideration would lead us to think that just as there is a difference between Adamic perfection, or angelic perfection, and Christian perfection, so there might also be a difference between Old Testament perfection and New Testament perfection and yet both of them be "perfection." Jessop speaks in the same vein when he cites the statement made in Genesis 6:9 to the effect that Noah was perfect "in his generations."

Men in Old Testament Times Clearly Experienced Some Occasions of Great Soul Help

This fact seems incontrovertible in view of the very clear description of Isaiah's experience in Isaiah 6. Perhaps with this, should be classed some of the other spiritual giants of the old dispensation like Enoch, Abraham, Joseph, Daniel. Some have

thought that theirs was an experience that was exceptional rather than normal. It has been suggested that by faith they exceeded their dispensation. However this view does not seem to answer all the questions.

The New Dispensation and Covenant Provided Something Better than The Old

Some of the scriptures which are so strong on this matter might be explained by some in either one or two ways. It may be argued that the writer is only comparing the abuse of Old Testament ritual and ceremony, a resting in it as an end itself, with the grace brought by Jesus Christ. Or it may be argued that the new was needed as a completion or a complement of the old, and with that provided in the plan of God, Old Testament privilege was as great as New Testament. But when all due allowance is made for scriptures which might sustain either of these interpretations, there still remains such a body of scripture that is not satisfied in this way, that we are forced to the conclusion, that there is more substantial and real differences than either of his proposed methods contemplates. For example, chapters 8 and 10 of Hebrews, in describing the new covenant, speak clearly of the putting of laws in heart and mind as a new privilege. And Hebrew 10:1 clearly says the Old "can never (not just "did not") make the comers... perfect."

Wesley in his notes on Hebrews 10:1 says, "How is it possible that any who consider this should suppose the attainments of any under that dispensation to be the proper measure of Gospel holiness?" Whedon in his comments on Hebrews 8:10 speaks of a change from mechanical obedience to quickened conscience, clearer knowledge, and abounding readiness of heart to obey the holy law. Barnes in his notes on the same passage suggests that the obedience rendered will no longer be external but will become a living power to bind the faculties of the soul to obedience.

In thinking about this subject we should note certain related facts. For one thing, we must not regard the old covenant as a failure. It was a teacher to bring us to Christ. True faith in that which the law shadowed forth could certainly produce salvation. It must therefore have furnished suffi-

cient basis for one to be assured of heaven. But the same consideration would also show us that there was no salvation for one who rested in that law as an end in itself, and failed to realize its purpose or see its objective.

There was a Difference Between the Work of the Spirit in Lives of God's People in the Two Dispensations

Various writers have summed up this difference. A brief consideration of what some of them have said may be pertinent. Bishop Fairbairn in "Tarry Ye," chapter two, cites Samson as a good sample of the Spirit's visitations in pre-pentecostal times. He characterizes them as "occasional, spasmodic, periodic perhaps with some." Fletcher in his "Essay on Truth" says that pious Jews and our Lord's disciples before Pentecost were strangers to the great outpouring of the Spirit. He adds by way of explanation that he does not mean that they were strangers to the Spirit's directing, sanctifying, enlivening influences, "according to their dispensation." White, in "Five Cardinal Elements in the Doctrine of Entire Sanctification," makes the point that in the old dispensation the customary work of the Holy Spirit was to empower while in the new he is especially the Spirit to Holiness. S.A. Keen, in "Pentecostal Papers," chapter seven, says that the difference was one of quantity and not of quality. They were moved. We may be filled. Steele, in "The Gospel of the Comforter," chapter five, speaks of the Spirit's work in Old Testament times as that of a strong outward influence as contrasted with the Pentecostal privilege of a conscious indwelling. He stresses particularly that there was no witness of the Spirit in Old Testament times. A. T. Pierson sums up the difference in the revelation of the Spirit in the two Testaments by saying that that revelation was official and occasional in the one, but individual and perpetual in the other.

From the review of the scriptures dealing with this subject of Old Testament Experience of Holiness, and from the basic truths which we find unmistakably set forth in those scriptures, it seems we may be justified in making the following observations about the experiences of the Old

(Continued on Page 10)



Missionary Message

THE RACE

The race was on! The participants were two of our young Haitian men; the pursuer was the prevalent, dreaded disease of tuberculosis; the goal would be life or death.

It all happened like this. A wind storm had blown down a big tree across the road and we couldn't get through. But we had not to wait long before our Haitian friends came with their machetes and cleared it away. And so it was we made our first acquaintance with Paulime. Not too much time had elapsed when we learned Paulime was sick. So into the witch doctor's yard we went, and there on a straw mat lay our friend, Paulime—now very thin, coughing and weak. As time went by, Paulime didn't improve, but became weaker and it looked like in spite of all we could do he would die.

I can remember yet, I went home and cried and wept, begging God to give him one more chance at life. God heard my prayer and did just that. He went to a local hospital, was diagnosed T.B. and received medicine. He was soon on the road to recovery, walking around as usual.

One day I had a "heart to heart" talk with Paulime, telling him of my prayer and now that God had given him another chance he should give him all the rest of his life. I also warned him he must keep taking his medicine. Never once did Paulime darken the church door nor heed my warnings about his medicine. He was too busy with the witch doctor affairs concerning family problems with two wives and children.

Now they tell us once again he's taken to his mat. As we enter the little hut we now see the form of a man just skin and bones and only able to whisper. Within inches of his head were the pills that could have saved his life from the dreadful disease of T.B. But having refused to take them, there was nothing else we could do.

He told us he had turned everything over to God so we had prayer and left. Within hours he died



**Estilien
THE WINNER!**

an unnecessary death to tuberculosis and went out to be judged by a just God. And so his race ended as an unnecessary tragedy.

But, here comes the other young runner, and what will be his outcome?

Our first acquaintance with Estilien was in the clinic. He came to us very weak, anemic, and coughing. He had just returned from a local hospital and they, being unable to diagnose him, had asked him to return in one month. But I saw one month would be too late, so we sent him to another tuberculosis hospital. There they started him on T.B. medicine.

Estilien was not only sick in body, but soul too. And he realized it, stating he was a backslider and wanted to get back to God. So on his first trip to church, he turned all of his life over to Jesus.

Coming to church and clinic regularly now, we learned how needy and poor he was. Seemed his parents had paid much money to the witch doctor to make him well, and now that he had gotten saved they had abandoned him completely. But with the help of God's

people, prayer and medicine he was now improving.

After about a month or two of T.B. medicine we were surprised that the T.B. hospital stopped giving him appointments. Not understanding this, we continued his T.B. medicine anyway, but soon went with him to see the doctor at the hospital.

They looked in their record books and said his tests for T.B. were negative but that he should have an X-ray. So we paid for the x-ray and it proved him to be positively tuberculosis.

In spite of all the difficulty in diagnosing this man's disease, he is now doing well in body and soul, and will surely soon be the Victor over tuberculosis, with the help of our prayers and support. The race ever goes on—as one runner loses, five take up his place. Paulime's wife and four children now have tuberculosis.

Pray for us as we minister to the needy of Haiti.

**Missionary,
Beverly Wing**

For The Boys and Girls

On TRIAL

(A True Story from Communist East Germany)

Bertha Schwartz knew she was being watched. Everyone in the Eastern Zone of Germany was under surveillance, but especially the Christians. With every knock on the door, they wondered, "Is it my turn now?"

Secretly meeting with a little band of worshipers, Bertha's enjoyment of the service was always marred by fear of discovery. On her way home, she trembled at every shadow in the deserted streets. What was that sound nearby? The footsteps of a spy? She cautiously peered into the darkness. Perhaps she just imagined it.

One evening as she was setting potatoes and herring on the table, there came the dreaded, loud, bold knock. The terrified family turned toward the door.

Before Bertha could open the door, two Russian Communist soldiers burst in: "You are to appear at Headquarters," they rasped.

She dared not question, "What have I done?" Instead, she prayed, "O God, help me keep it secret!"

In a little while the silent woman stood before Communist officers.

"You are disloyal to the Government, you and the crowd you associate with. Give us their names and addresses, and you can go free."

"I am not disloyal, Sir," she replied courageously, "nor are my brothers and sisters in Christ, for we are only worshiping God in the way we believe to be right."

"It is not a question of what you believe to be right!" he thundered. "We have not called you here to argue with us. You know you are guilty; you know the penalty. Give us their names and you are free."

"I will not betray my friends, at the cost of my freedom," she said firmly.

After an hour of further questioning, threatening, cajolery, and wily promises, Bertha, though haggard and shaken, remained true.

"So you think you can withstand the Communist Government!" the exasperated officer snarled. "All right," he motioned to the guards, "give her the water treatment!"

Knowing the complete futility of resisting, she permitted herself to be led to the tank and into the icy,



shoulder-deep water. After the guard left, she noticed that the water-level was slowly rising. She wondered, "Are they going to drown me?" as she rose on her tiptoes. "The water will soon reach my nostrils" But at this point, the water was turned off!

In about half an hour, she sank in exhaustion, but when she lowered herself to a more comfortable position, the water reached her nostrils, and she was compelled to rise on her toes again.

Twelve excruciating hours went by. "Lord," she prayed, "shall I struggle on, or shall I yield up my life for Thy sake, and for the sake of the Christians whose names I am withholding?"

Almost as clearly as if they were audibly spoken, she remembered the words of Isaiah 43:2, "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

Divinely sustained, she continued to stand on her toes in the icy water. Twenty-four hours later the guard returned.

"Now maybe you'll talk," he said harshly, as he shoved her back into the Headquarters.

"Tell us the names, and we will let

you go free," the officer said, expectantly.

Bertha lifted her head, looked unflinchingly into the coarse face of her captor, and quietly said, "I am ready to die for my brethren."

Enraged, the officer shouted, "To die would be too easy! We will try something else." And, turning to the guard, he snapped, "Take her to the barracks!"

Bertha recoiled, as the guard thrust her into the barracks sheltering about a hundred soldiers.

"O Lord, not this!" she groaned. Momentarily her faith wavered — how could God permit this! But then she rejected the doubts that rushed into her tortured mind, and said, "Lord, I will trust Thee!"

Suddenly the Spirit of God descended on her and filled her with joy. She began to sing and worship. At first, the guard was completely amazed; then he shrugged, and walked away, muttering, "She has gone crazy."

When the guard came next morning, one of the men in the barracks approached him, with a peculiar expression. "No one touched her," he said in an awesome voice. "Some strange power restrained them. She said it was God!"

Surprised, then bewildered, the guard struggled with his emotions, then said to Bertha, "Come with me."

The officer refused to believe the guard, and angrily stalked back into the barracks to question the men. When he returned, his expression was thoughtful, puzzled. Looking at Bertha, with respect and admiration, he said:

"Of a truth, your God has protected you. Go home, brave woman. You are free!"

Note. — To protect the woman in this story, a fictitious name is used. By Victoria Schott, as told to Anne Sandberg. From the Sunday School paper "LIVE."

Defensive Protectionism

Raymond L. Shreve

Many years ago we used a scale model of a Chinese compound to depict to Americans the daily life of the Chinese people. I will never forget the amazement I felt at the reaction of many Americans to the high wall surrounding the entire area.

"So restrictive!"

"One cannot see out."

"Too depressing!"

"It gives me claustrophobia!"

These and many other negative comments were expressed. Nobody, but nobody, liked the walls. Perhaps you are thinking the same thing. "Who would want a twelve-to sixteen-foot wall around his house and yard?" Oh, friends! Walls are not restrictive, they are protective.

The original Great Wall of China took roughly one hundred years to build. It is claimed that more than one million men died while working on the wall; and many were buried in the wall, as the work went on without a pause. It is called the longest cemetery in the world. The Chinese claim that one generation was sacrificed to save a hundred. And indeed, the wall stopped many would-be invaders. Others made it across the wall, but were so weakened by the effort that they did relatively little damage to the country.

The city in which I was born was surrounded by walls which, though lesser than the Great Wall, were very impressive. They stood thirty to fifty feet tall and were thirty feet thick at the base. The top was of sufficient width to permit a car or truck to travel. The openings in this wall were shuttered by massive foot-thick, steel-bound, wooden gates, so heavy that a tandem, iron wheel dolly supported the swinging corner. While the Great Wall had given protection from the hordes of the north, the city walls gave protection from the roving bands of robbers, often numbering in the thousands. These would assault and rob whole towns, not just persons. And yet, within these walls within walls, every yard had to be walled still again—walls twelve to sixteen feet high topped with broken glass. Inside attack dogs patrolled at night. Only the desperately poor, who lived in caves or on the street, did not have or need the protection of personal walls.

Walls may have helped, but they also hindered. By keeping out new people, they kept out new ideas and new energy. The old ways were embedded until society was static. Anything different was new, and "new" was bad. Change was slow, if at all. Of course, the twentieth century and communism changed all of that.

When God brought His people Israel into Canaan, He allowed them to see how useless it was to depend on walls for protection. Jericho was a classic example. Jericho's walls served not only to keep in the very evils for which they were being destroyed, but to keep out the true and living God. (Thank God for Rahab who proved it is an individual matter!) In spite of the seemingly obvious lesson of Jericho, Israel made the same mistakes, and centuries later fell from within. The walls did not save them. The sins of idolatry, witchcraft, sexual impudence, etc., were on the inside.

Is all of this to say everything is wide open? No boundaries, no landmarks, no guidelines? No! God made (and makes) it very plain where the limits were, and are, geographically and spiritually. But these boundaries were to keep Israel in, not to keep others out. It was God's plan to put something in the heart of Israel to make her so strong that no one could defeat her, not to build walls so high that no one could get in or out. Israel fell not because her walls were not high enough, but because her character was not strong enough. By the time Jesus came, the walls of self-righteousness and exclusiveness were erected so high that no one could be sure of success.

But today, why do Christians resort to walls, fences, towers, and guards? Christians have ignored the ancient landmarks and crossed over the boundaries in their hearts and lives. They give lip service to being conservative or old-fashioned, but are neither. The discipline of self-denial, sacrifice, fasting, and soul travail is largely a lost art among us. Our Bible colleges are sending out theological technicians instead of soldiers of the cross. Push-button warfare had not come to the spiritual conflict, and never will.

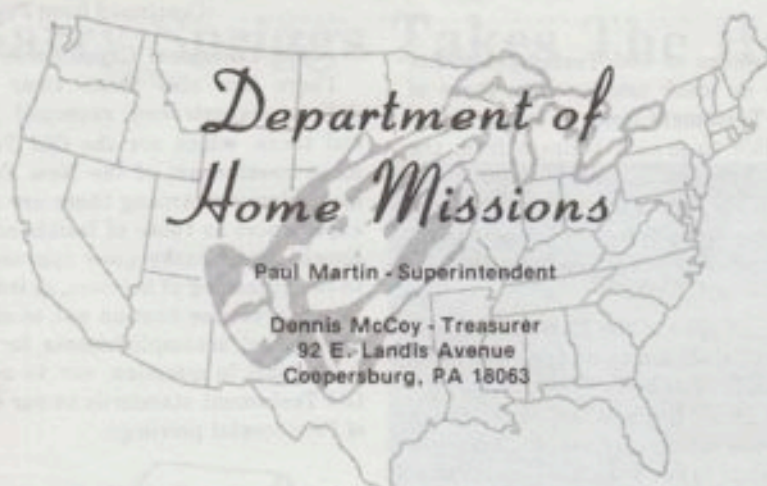
Though we seldom acknowledge it, we fear the enemy because we fear ourselves. Like Israel we turn on each

other, ten against two, because of inward weakness! We impregnate our eccentricities and multiply out inefficiencies. The very thing we seek to protect and maintain is dying on our hands because that which we fear most (the dilution of the purity of doctrine) comes from within, not from without. A defensive posture has historically been equally fatal, militarily and religiously. Any time we cease to be the aggressors in the spiritual warfare, the tables turn. Fear of foe can easily become fear of friend; and we begin to question, doubt, and oppose one another.

Were we to closely follow the guidelines, honor the ancient landmarks, and live up to the standard of loving God with all our powers and our neighbors as ourselves, our inward strength would be such that we would not need the walls, barriers, and fences we erect around ourselves. Jesus said for us to go into all the world and preach the gospel to every creature. That doesn't sound as though we are to hide behind our protective walls and "hold the fort" till Jesus comes! Jesus said, "By this shall men know that ye are my disciples, if ye have love one to another." (John 13:35)

The early believers had this love because it was observed how they loved one another. They spoke different languages, had different color skin, came from different social and religious backgrounds; but when they came together at Antioch, they were there first called Christians. I sincerely wonder whether we deserve the name when we have added much that has taken away from the message we were commissioned to take to every creature on earth, while one-half (fifty percent, one in two, two billion plus) of them have never heard for the first time.

Men and brethren, our very defensive protectiveness is a sign of our weakness. Let us apply the guidelines faithfully to our own lives, keep the spirit of the year of jubilee by going back to the ancient landmarks, and rally to the standard raised by the Holy Spirit. Too long we have grieved, quenched, resisted, lied to, and sinned against the Holy Spirit Who was sent to indwell and empower us for holy living and supernatural works.



As you read this report, most of the summer camps are history. I trust God has given revival through the camps and that many were won to Him. How desperately we need revival! It is urgent! Unless we have a denominational and church-wide revival, the work of the Lord will be hampered. May we be willing to pay the price for true revival.

Thanks for your interest in home missions. Thanks to those who have subscribed on a monthly basis for the support of outreach in these United States. There is so much to do and so little time for it to be done.

As of this writing there is still no report of the rebuilding of the Fairborn church. Things have been held up due to the settlement with the insurance company. As soon as this is done, we will then make plans to go to Fairborn for the beginning of a rebuilding or relocation project. Pray for these people. Pastor Hays reports interest is up with a new family attending. They are presently worshipping in a local church Christian Day School facility.

It was our privilege to be at Steamburg, New York, recently; and we are pleased to report the mighty presence of the Lord. The folk there are minding God and there is a revival spirit for which we praise the Lord. It would do you good to get there to visit. They have tent meeting in August beginning on the 9th. Why not go and visit over this time? You will return with a challenge you cannot receive anywhere else.

Your prayers would be appreciated for the new work in Onego, W. Va. Pastor John Glover and family are there laboring for the Lord. There are fine people attending this new work and the future looks bright.

Also pray for the possibility of a work at Pulaski, New York. At this writing, several ministers are being sent for trial sermons to precede the

call to labor there. Oh, the need is great. In a recent contact in the town of Pulaski, a lady said, "We don't need another church in this town"; but by all appearances, there is a great need. No conservative holiness church is within 12 miles of the town.

Contact is being made with a group of folk in Avon, New York, who want a conservative holiness church. They are presently worshipping in a house and are looking forward to renting a hall or store front or some suitable place for worship.

The work in Ferndale, Md., is pro-

gressing with the need of a pastor to move in the area. There is good interest and soon Sunday services will begin, plus the midweek service. These folk are hungry for the old-fashioned way of heart purity.

Last, but not least, is the work at York. God is moving with new folk attending. The building of the sanctuary is progressing. This work needs help in the building. If you could help, we would appreciate a call. Even for only one day. Carpenters finish and rough carpenters are needed. Call 717-767-5944 now. Help is urgently needed to finish this project by the fall. The real need for revival in this church is urgent. Pray for a mighty visitation of the Holy Spirit upon these folk. God is able to give of His Spirit and we claim His best for this and all of the home mission fields. The matching fund of \$2,000 was met, for which we praise the Lord.

Thank God for Foreign Missions, but we need to have a stronger base in the home mission field. If we don't, the foreign field will suffer. Please renew your interest in the labors in the home land.

Let us pray for the advancement of Holiness in our land.

FELLOWSHIP CAMP • HANOVER, PA.

(3 Mi. Southeast of Hanover, Pa. Off Route 216 on Hoff Rd.)

AUGUST 17 - 26, 1984

**Evangelist -
Bible Teacher**
B. J. Walker

**Evangelist -
Bible Teacher**
Charles MacDonald

Singers
The Fuller Family

**SPIRITUAL
ENRICHMENT
FOR ALL**

**MEALS & LODGING
ON GROUNDS
SERVICES DAILY**

10:30 A.M.
2:30 P.M.
7:30 P.M.
1:30 P.M. (Children)
6:45 P.M. (Youth)

SPEAKERS' SCHEDULE

Date	10:30 A.M.	2:30 P.M.	7:30 P.M.
17			MacDonald
18	Walker	MacDonald	Walker
19	MacDonald	Walker	MacDonald
20	Walker	MacDonald	Walker
21	MacDonald	Walker	MacDonald
22	Walker	MacDonald	Walker
23	MacDonald	Walker	MacDonald
24	Walker	MacDonald	Walker
25	Walker	Missions	MacDonald
26	Walker	MacDonald	Walker

Many Cottages & Several Trailer Hook-ups Available

ALL ARE WELCOME!

OLD TESTAMENT EXPERIENCES

(Continued from Page 5)

Testament saints.

1. They had an experience which may be considered as a counterpart to the New Testament experience of entire sanctification. Perhaps the relation between the two would be in about the same relation as we find other truths in the Old and New Testaments.

2. This experience was below the level of New Testament experience in the following particulars at least:

First, this experience lacked the inward implanting of the law which characterizes New Testament grace, and which is so vividly described in the prophecy of Ezekiel concerning the new covenant and later quoted on two occasions by the writer of the Epistle to the Hebrews.

Further, Old Testament saints did not know the Spirit in the abiding relation or conscious communion which mark His relationship to saints of New Testament times.

Third, their outward lives were lived at a lower level because of difference in light. This will explain seeming inconsistencies in the lives of Old Testament saints who are nonetheless pronounced pleasing to God. Be careful not to hold up the conduct of some of these men as an exact pattern for conduct of Christians under the much brighter light of Pentecostal privilege and ethical demands.

Fourth, Such experience as they did know was based upon a faith in a coming Messiah, and must have been dimmed and hindered in proportion to the smallness or vagueness of that grasp of faith. Try to imagine how clear an idea you would have of the work of Jesus as the personal Saviour of men, if you had never read the New Testament or heard its truths. Sometimes we experience difficulty grasping by faith our full spiritual heritage now, even with such clear light as we have shed upon our way. How much more difficult faith would have been and of how much smaller compass, if that light were greatly reduced in brilliance and in clarity! Many undoubtedly missed the best experience they might have had, by failing to grasp the spiritual significance of the symbols God meant to serve as promises of a future deliverer, and thus coming to rest in ceremonialism as an end in itself.

Preaching Values

Perhaps after a review like this, some one might be inclined to feel that if the privileges and spiritual

possessions of Old Testament saints were so much smaller than those of New Testament times, it would not be possible to preach holiness from the Old Testament. Therefore we close this study with a brief review of some of the ways in which holiness may be appropriately preached from the Old Testament.

Types of the Experience

First of all it may be preached from the Old Testament types of the experience of holiness. Of these there are four different classes. There are historical types such as the entrance into Canaan and the casting out of Hagar, both of which are held out in the New Testament as types of holiness. There are the ceremonial types such as may be found in the sacrifices and in the equipment and service of the tabernacle. Perhaps most outstanding here is the type of the holy of holies. Thirdly there are prophetic types. We mean by this that all scriptures which describe literally the physical and earthly blessings which shall some day attend the earthly reign of our Lord, may now be applied in a spiritual sense to the heart where Christ has been allowed to set up his throne without a rival. Fourth, are character parallels. We use the word parallels rather than types. We do not like to press the word "type" too far. Some things are clearly typical. But others may be better described as good parallels or splendid illustrations. In this class we may find many biographical accounts in the Old Testament, such as the experience of Jacob and others.

Forecasts of the Experience

In addition to the types and parallels the Old Testament also has definite promises and prophecies that look forward to the Pentecostal fullness of spiritual privilege. Such are some of the prophecies already referred to from Joel and Ezekiel.

Standard of Holiness

The Old Testament holds a standard of holiness in such passages as Psalm 24, and in God's command to Abraham, which when interpreted in terms of the fuller unfolding of truth which the New Testament gives us, forms a valid basis for preaching holiness. Perhaps we might also include here still other passages of scripture in which there is present the seed of truth which, when more fully unfolded by Jesus or his apostles, presents some of the phases of the doctrine or experience of entire sanctification.

Old Testament Experiences

There are also those clear and definite experiences, recorded here and there, which are the Old Testament counterpart of the New Testament blessing. Among these are such experiences as those of Isaiah, and of Enoch. These make good approaches to the preaching of holiness, as long as we observe due caution not to claim unscriptural accomplishments for the individuals in question, nor to apply Old Testament standards to our days of Pentecostal privilege.



OBEDIENCE

(Continued from Page 3)

this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king; but if not, O king, be it known unto thee that we will not serve thy gods, nor worship the golden image which thou hast set up." This is the kind of stuff out of which God makes soul-winners.

Do you ask: How can a man get such a spirit of courageous obedience? I answer: By dying — dying to your selfish interests; dying to the love of praise, to the fear of censure, to the hope of reward in this world, and by a daredevil faith in the reward which God will give in the world to come; by a steadfast looking unto and following Jesus, and a constant comparison of time and eternity. I read the other day that "it is only **dead men** who are **living preachers**."

Fourth: This obedience must be **glad**. The command is, "Serve the Lord with gladness." The Psalmist wrote, "I delight to do thy will, O God." There was no grudging about his obedience. It was his **joy**. It is a love-service which God wants, and that is always a joy-service. Jesus said, "My meat and my drink is to do the will of him that sent me," and Paul said, "If I do this thing willingly, I have a reward." It is a glad love-service to which God calls us; and once we are wholly His, and the Comforter abides in us, we shall not find it irksome to obey, and by obedience, we shall both save ourselves and others to whom the Lord may send us.

— The Soul-Winner's Secret

Garry Spriggs Takes The Helm At Penn View!



Rev. Garry L. Spriggs assumed the presidency of Penn View Bible Institute following the annual conference of God's Missionary Church.

Rev. Spriggs has a wide range of ministerial and educational background, and brings a wealth of practical experience to bear upon this new position. He is an ordained minister in the Pilgrim Holiness Church of New York, having been a member of that conference for 16 years. He pastored for seven years in both Ohio and New York and was in full-time evangelism for five years.

He has earned the A.B. degree and Th. M. degree as well as being recognized with the honorary D.D. He served as the Christian Service Director for 8 years at Hobe Sound Bible College in Hobe Sound, Florida and most recently held the position of Vice-President for External Affairs at Kansas College and Bible School in Overland Park, Kansas. Rev. Spriggs has been listed in the Who's Who in the South and Southwest by Who's Who in America.

Rev. Spriggs' wife Junice, is the oldest daughter of Rev. and Mrs. Howard Williams. She was reared in a parsonage, as well as spending 12 years in full-time evangelism with her parents before marrying Rev. Spriggs in 1960.

Rev. and Mrs. Spriggs have four children - Kevin - 23 years old, is married and is a senior at Hobe Sound Bible College; Debbie - 21 years old, Phillip - 17 years old; and Timothy - 12 years old, all are at home.

As Rev. Spriggs takes the helm of directing the affairs at Penn View Bible Institute we wish him well and pledge our support and prayers for his administration.

FALL REVIVAL

Penn View Bible Institute
September 21-30, 1984



Evangelist
Rev. Paul Pierpoint
Hobe Sound, Florida

Schedule of Services

First Service - September 21	7:30 P.M.
Monday - Friday	10:30 A.M. 7:30 P.M.
Saturday	7:30 P.M.
Sunday	9:30 A.M. 10:30 A.M. 7:30 P.M.

All services will be held in the Memorial Chapel.

PLAN! PRAY! PARTICIPATE!

Join the students coming to
Penn View Bible Institute and
Christian Academy this year!!!



Registration

Elementary and High School	8:00 A.M. August 22, 1984
Institute	8:00 A.M. August 23, 1984

Class Convenement

Elementary (Grades 1-8)	August 22, 1984
High School	August 23, 1984
Institute	August 24, 1984

Contact The Admissions Office Today!
Penn View Bible Institute Box 970
Penns Creek, PA 17862

Thirty-Fifth Annual Port Matilda Camp Meeting

INTERDENOMINATIONAL

Bald Eagle Valley Holiness Association, Inc.

AUGUST 8 - AUGUST 19, 1984

Rev. G. R. French
Hobe Sound, Fla.
Evangelist

Rev. Robert Golding
Halifax, Penna.
Evangelist

Rev. Guy Troyer
Evangelist Faith Missions
Bedford, Ind.
Missionary

Edwards Family
Ridgeville, Ind.
Song Evangelists

Daily Schedule D.S.T.

Morning

Rising Bell	7:00
Sunrise Prayer Meeting	7:30
Breakfast	8:00
Preaching	10:30
Dinner	12:00

Afternoon

Young People	1:15 - 2:15
Silent Prayer	2:20 - 2:25
Preaching	2:30
Supper	5:00

Evening

Ring Meeting	6:00
Preaching	7:30

Opening Service -
August 8, 1984 - 7:30 P.M.

For Information Write:

Clarence A. Beckwith, Secretary
R.F.D., Port Matilda, PA 16870
Phone: 814-684-2439

Missionary Day -
August 12, 1984

A welcome is hereby extended to all.

General Information

Port Matilda Camp is located at head
of Reese Hollow, 4 miles northwest of Port Matilda, Pa.
Signs will be erected at turn-off points.

Rooms, Cottages, Meals
Trailer Space Available.
Bring Your Own Bedding.

15757

15757

1-85

Rev. Arlan L. Kratz