



# GOD'S MISSIONARY STANDARD

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

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

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## MY BELOVED . . .

O Thou, in whose presence my soul takes delight,  
On Whom in affliction I call,  
My comfort by day, and my song in the night;  
My hope, my salvation, my all!

Where dost Thou, dear Sheperd, resort with Thy sheep,  
To feed them in pastures of love?  
Say, why in the valley of death should I weep,  
Or alone in the wilderness rove?

O why should I wender an alien from Thee,  
Or cry in the desert for bread?  
Thy foes will rejoice when my sorrows they see,  
And smile at the tears I have shed.

Ye daughters of Zion, declare, have you seen  
The star that on Israel shone?  
Say, if in your tents my Beloved has been,  
And where with His flocks He has gone.

He looks! and ten thousands of angels rejoice,  
And myriads wait for His word;  
He speaks! and eternity filled with His voice,  
Re-echoes the praise of the Lord.

Dear Shepherd! I hear and will follow Thy call,  
I know the sweet sound of Thy voice;  
Restore and defend me, for Thou art my all,  
And in Thee I will ever rejoice.

— Joseph Swain.



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## GOD'S MISSIONARY STANDARD

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*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. Chester Marshall  
Box 222  
Penna Creek, Pa. 17862

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## CHRISTIANS SHOULD VOTE!

History records that the old farmer had traveled since sunrise, determined to vote for his candidate to the Indiana state legislature. He dusted off his clothes and hurried into the county courthouse just as the poll doors were closing on that 1840 election day.

The crush of voters was so heavy that the polls ran out of official ballots. So on a makeshift, the farmer scribbled his choice, "Madison Marsh." As it turned out, Marsh won the election by one vote - the farmer's.

Soon thereafter, Madison Marsh cast his first ballot as a legislator for a man named Harrigan, who was running for the U.S. Senate. Harrigan won by a single vote. Then, during his Senate term, Harrigan voted for the annexation of Texas. What was margin of victory for Texas' annexation? - You guessed it - one vote!

The impact of a single vote has been documented over and over again in U.S. history, yet, in spite of a general feeling of optimism regarding the country there remains a general indifference of participating in one of basic privileges as a citizen - voting.

Many observers sense that feeling of optimism. The economy seems stronger, with the best recovery from recession in 20 years; most foreign hot spots seem to be on hold, and the space shuttle program seems to be on track again. I use the word seem because all the above could prove to be illusory, or at least temporary.

Let us not be lulled to sleep in relationship to our responsibilities as Christian citizens of this country. This is a critical election - the stakes are extremely high. Let us notice a few facts:

Barely half of the Americans over 18 bothered to register and vote in 1980. Sixty million voters stayed away from the polls in 1980, and Ronald Reagan was elected president by only 26.7% of all eligible voters.

In all probability the same 60 million voters will stay home this fall and of them, some 10-15 million will be evangelicals.

There has been a massive effort to get the American people out to vote. Hundreds of public and private organizations are spending a third of a billion dollars to register voters and make sure they go to the polls.

Many conservative Christians do not feel that they should get involved in the political affairs of their day. Dr. James Dobson describes what has happened: "Christians used to feel that if they took responsibility for their families, church and jobs, that somehow government would take care of itself. But it has become obvious that the humanists and others with differing view points are perfectly willing to fill the vacuum we have created." Dobson warns, "Unless we speak for ourselves, the values we love will not thrive. We simply must get involved in the political process."

We have forgotten that Christians are to be the salt of our society. Little good does salt do in the shaker - it needs to be distributed liberally throughout the world. We desperately need to salt down the political system of our day. While some old-timers advocated non-involvement, there is nothing in Scripture to support that view. A balanced view is necessary - the saving of the lost through faithful declaration of the Gospel must always be paramount, but exercise our liberties we must - or lose them we will!

1984 is a crucial year politically and spiritually. Please pray much! Please become informed as to issues and candidates - then register and by all means - vote. God give you leadership and blessing as you do.





# TRUE and FALSE REPENTANCE

The lack of  
genuine Christians  
may be traced in part  
to a dismal ignorance  
of true repentance

By CHARLES G. FINNEY

*"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."*

(II Corinthians 7:10)

The Apostle Paul speaks of two kinds of sorrow for sin, one working repentance unto salvation, the other working death.

It is high time professors of religion (those who profess to be Christians) were taught to discriminate much more than they do in regard to the nature and character of various religious exercises. Were it so, the Church would not be so overrun with false and unprofitable professors of religion.

The cause is doubtless a want of discriminating instruction respecting the foundation of religion, and especially respecting true and false repentance.

True repentance involves a change of opinion in regard to the nature of sin, and this change of opinion is followed by a corresponding change of feeling toward sin. Feeling is the result of thought. And when this change of opinion is such as to produce a corresponding change of feeling, if the opinion is right and the feeling corresponds, this is true repentance.

It must be right opinion, such an opinion as God holds respecting sin. The godly sorrow God requires must spring from such views of sin as God holds.

## Change of Opinion

*There must be a change of opinion in regard to sin.*

1. In regard to the nature of sin. To one who truly repents, sin looks very different from what it does to him who has not repented. Instead of looking desirable or fascinating, it looks the very opposite, most odious and detestable, and he is astonished at himself that he ever could have desired such a thing.

Impenitent sinners may look at sin and see that it will ruin them because

God will punish them for it, but after all it appears in itself desirable; they love it; they roll it under their tongue. If it could end in happiness they never would think of abandoning it. But to the one who truly repents it is different: he looks back upon it and exclaims, "How hateful, how detestable, how worthy of hell such and such a thing was in me!"

2. In regard to the character of sin in respect to its relation to God. Sinners do not see why God threatens sin with such terrible punishment. But when they are strongly convicted, many a sinner sees its relation to God to be such that it deserves eternal death, even though his heart does not go with his opinions. This is the case with the devils and wicked spirits in hell.

Mark then! A change of opinion is indispensable to true repentance, and always precedes it. There may be a change of opinion without repentance, but no genuine repentance without a change of opinion.

3. In regard to the tendencies of sin. Before, the sinner thinks it utterly incredible that sin should have such tendencies as to deserve everlasting death. Now he sees sin to be ruinous to himself and everybody else, soul and body, for time and eternity, and at variance with all that is lovely and happy in the universe. He sees that there is no remedy but universal abstinence.

4. In regard to the desert of sin. Repentance implies a change in the state of the mind about all this.

The careless sinner is almost devoid of right ideas. Even if he admits in theory that sin deserves eternal death, he does not actually believe it. But the truly awakened and convicted sinner has no more doubt of this than

he has of the existence of God.

He sees clearly that sin must deserve everlasting punishment from God. He knows that this is a simple matter of fact.

## Change of Feelings

*In true repentance there must be a corresponding change of feeling. The change of feeling has to do with sin in all these particulars, its nature, its relation to God, its tendencies and its desert.*

1. The individual who truly repents not only sees sin to be detestable and vile and worthy of abhorrence, but he really abhors it and hates it in his heart.

2. In regard to sin's relation to God, he feels toward it as it really is. And here is the source of those gushings of sorrow in which Christians sometimes break out when contemplating sin.

3. As to the tendencies of sin, the individual who truly repents feels sin as it is. Viewing sin, there is awakened within him a vehement desire to stop sinning, to save people from their sins, and to roll back the tide of death. This feeling sets his heart on fire, and he goes to praying and laboring and pulling sinners out of the fire with all his might. When the Christian sets his mind on this, he will bestir himself to make people give up their sins.

4. He feels right as to the desert of sin. He has not only an intellectual conviction that sin deserves everlasting punishment, but he feels that it would be so right and so reasonable and so just for God to condemn him to eternal death that, far from finding fault with the sentence of the law that condemns him, he thinks it the wonder of heaven, a wonder of wonders, if God can forgive him. He is full of adoring wonder that this whole guilty world has not long since been hurled to endless burning. And when he thinks of such sinners being saved, he feels a sense of gratitude that he never knew until he was a Christian.

## Effects of Genuine Repentance

1. If your repentance is genuine there is in your mind a conscious change of view and feeling toward sin. Of this you will be just as aware as you ever were of a change of view and feeling on any other subject.

2. Where repentance is genuine the disposition to repeat sin is gone. If you have truly repented you do not love sin; you do not abstain from it through fear and to avoid punishment, but because you hate it.

3. Repentance, when true and ge-

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# Holiness

by Ronald Smith

Rev. Ronald Smith, who formerly served on the faculty of Penn View Bible Institute, is currently the President of Faith Bible School in Mitchell, South Dakota. This is the first in a series of three messages on the subject of holiness.



If one were to mention holiness in certain circles, there would be immediate objections raised as to its possibility in this life or even its need. Others would agree with the term but apply a different definition to the word. Those who deny that there is such a state of grace will be only those who have not tasted of the fulness of the Spirit. However, there are thousands who testify to the experience, and remember, a witness is always more of an authority than is a person who has witnessed nothing. Holiness is a state of grace which results from an experience of sanctification. There are a number of ways in which the Bible teaches the doctrine of holiness.

First, it teaches holiness by its types and symbols. Genesis 32 records Jacob's Peniel experience, during which he confessed his name and thus his true nature. His name was changed by God, indicating a change in his nature. Another type is the crossing of the Jordan River by Israel as recorded in Joshua 3. There was preparation for crossing, but a moment came when they crossed into Canaan, the land of milk and honey. Isaiah 6 records another Old Testament experience which is a type of the experience of sanctification whereby man is made holy. God also used various symbols of the tabernacle and the ceremonial laws to teach holiness and the need for it.

Second, the Bible teaches holiness by its promises. Isaiah 53:8 records the promise of the way of holiness. Jeremiah, in chapter 31 and verse 33 speaks of God's law being written in the heart. Ezekiel 36:27 promises that the spirit will be put within us. The prophet Joel speaks of the spirit being

poured out in chapter two of his book. Christ Himself promised the disciples that the Comforter would come and part of His work is to make men holy.

The third way in which holiness is taught is by prayers which have been recorded, of which two stand out. The first one is the prayer of Christ for the disciples in John chapter 17. Verses 17 and 19 record Christ praying that they might be sanctified. The second prayer is Paul's prayer for the Thessalonians as found in I Thessalonians 5:23.

Fourth, it is taught by the disclosing of the provision which has been made so that we can be holy. In John 17:19, Christ said that He sanctified Himself or set Himself apart that we might be sanctified. Paul records the fact that Christ gave a sacrifice of Himself for this same purpose. (Ephesians 5:25-27; Titus 2:14) Hebrews 13:12 speaks of Christ suffering that we might be sanctified. Christ has made full provision for us to be made holy.

Another way in which it is taught is by the declaration that this is God's will for us. This is found in I Thessalonians chapter 4, verses 3 and 7. God wills that we might be sanctified and He has called us unto holiness.

The sixth way it is taught is by the instructions which are given to believers. Hebrews chapter 6 and verse one records the command for us to leave the foundational principles of repentance and faith, and go on to perfection. James 4:8 gives a command to sinners to cleanse their hands (deal with the acts of sin) and one to Christians to have their hearts purified. One could find similar commands and instructions in the letters to the various churches.

The last way it is taught is by its pronouncements of God's standard for us. Christ tells us in Matthew 5:48 that we are to be perfect as He is perfect. Peter commands us to be holy as He is holy. (I Peter 1:15, 16) Holiness is God's fundamental attribute and therefore He requires His people to be likewise. In these seven ways the Bible clearly teaches the glorious truth of holiness.

# Is A Biblical Doctrine





## Ye Have Need Of Patience . . ."

If Christians in general need patience, how much more a missionary needs patience! And patience, like so many Christian virtues, can only develop in situations that seem to stretch what patience we DO have to the limit.

One thing a missionary learns after awhile is to not have a tight schedule. Always allow places in your schedule for waiting periods of **hours**. Otherwise, you can find your stomach feeling like it is in tight knots.

Don't ever plan to run into town and come right back. It just doesn't work. If your nerves are still intact after driving to town, you are doing exceptionally well. Now try to find a parking place reasonably close to where you want to go. Round and around the block. Well, never mind, just park the car down by the post office and walk to the places you need to go. Already about 30 minutes have been "wasted". As you walk quickly, watch your step, for there are many ups and downs in the street and big holes that can "swallow" you and lots of slippery mud. And oh yes, watch your head too, for people walking down the busy street with loads on their heads may not see you and the corner of their wooden box may leave a nasty bump on your head.

Now just run in this store and buy some envelopes. Oh, the clerk is talking on the phone. Well, never mind, just wait a little. Now she's asking what you want. One hundred envelopes? Fine. She counts them one by one. Slowly she writes out your bill, but first she must stop to chat with a friend who just came in. That's all right. Just keep smiling and be patient. Finally she finishes your bill. You must go to another counter where they will wrap the envelopes for you. Likely they will wrap them neatly in paper, slowly tape it shut, and then maybe tie cord around the package while you bite your nails. Easy now, you'll soon be finished. Just be patient. And so it goes.

Finally, you arrive home. You have allowed yourself two hours this afternoon to study, so you start in. About

ten minutes later when you are just getting quite involved, there is a rap at the door. Someone has a headache, please could you give them some aspirin. Back to your studies again. Ten more minutes go by, and another interruption. You've lost your train of thought, but will try again. Someone else comes, "Please I came early for the church service, and have been walking for awhile, could I have a drink?" And your study time is gone.

Another especially good patience-developer is a trip to the customs' office to claim a package that has gone there. This was my lot just last week, so I have fresh experience. You go early in the morning so you'll be first in line. You pay a boy outside to type up the necessary form with one finger. Inside a boy asks to help you, promising to get you through quickly. You consent. Sit down, take out a book and relax. Five and a half hours later you still do not have the box and they tell you you must come back early the next morning. Wearily, but trying not to be discouraged, you agree. The next morning, all doors are closed tight. You wait. Your boy appears and smiles regretfully saying they must wait for the director who has gone to a special Mass. He should be there about 9 o'clock. Others begin to gather and wait. About 10 you begin to get restless, but are assured that they will soon open. Many people are now waiting. About 10:45 you say to the boy, "it doesn't look like they are going to open today." He says, "you're right. Come back Tuesday." Tues., finally, after a little more "red-tape", you get your box. You have spent about 10 hours for it, not to speak of the money paid.

Also that week, you must get your driver's license renewed. Again, you go very early so you will be at the front of the line. There are four booths, so since you are the very first one there, you stand in front of booth #1. You wait 45 minutes. Others appear in front of the other booths. Finally one official appears to begin work. But he sits down in front of booth #4. Of course! You should have

known! Since no other officer is working that day, you are obliged to meekly get in the rear of the long line at booth #4. Never mind, patience is having her perfect work!

You finally get through that line only to have to get in another. Others push in front of you. Be patient. Finally you've paid. Now stand aside and wait for the girls inside to type your form. Four girls are typing so surely it will go quickly. Forget it. You still have need of more patience. They call one person's name about every 10 or 15 minutes. Finally they call yours—or at least something vaguely similar to it. Now push your way through the crowd and onto another office. They look at the typed form and find an error, so they send you back. On the way you find another error. Push through the crowd and plead for a correction. Good, now back to the office. Now to have your picture taken. Finally, after 3 hours you have your license.

And so it goes. Many times weary at the end of such a day, we look back and wonder what has been accomplished. We lack the satisfaction of feeling something has been done for the Lord. And yet, this is very much part of missionary life, too.

Just thought I'd like to share the above with you so you can understand when we ask you to help us pray for strength and patience and a quiet faith that can look up and say, "Father, I feel I did not accomplish much for you today, but I tried to wait patiently for Thy sake."

We do not always see great things accomplished, and missionaries, being very human, have need of patience. Patience to wait, patience to do things in His time, patience to wait to see the fruits our hearts long for. He, the "God of Patience" is helping us, praise His dear Name. Thank you for the prayers that come from an understanding heart.

**Happy in Jesus,  
Bonnie Williams**



# GASHMU the GOSSIP

By Paul S. Rees



*"It is reported ... and Gashmu saith it" (Neh. 6:6).*

While Gashmu is in our spotlight, let us make an observation regarding him. He stands as a warning against the mistake that words are only words. The fact is that words are deeds. We dismiss the matter far too superficially when we say, "Words, just words! It's action that counts." Or when we give out the remark, "Well, say it. You might as well say it as to think it!"

From one point of view — God's look into our hearts — that may be true; but from another viewpoint it is quite wrong. Once you have said it you have, in some measure, committed it to the public. You have loosed it unto the stream of history, for the inescapable fact is that a word is a deed.

Furthermore, Gashmu stands as a warning that gossip is a way of doing damage that goes beyond all possibility of repair. Note carefully that I did not say it goes beyond the possibility either of your repentance or of God's forgiveness, but only that it exceeds even God's ability to wipe out its consequences.

Take an example of how subtle and far-reaching this can be. An army chaplain said that one day he was talking to another chaplain about a third — a colleague of both of them. When he remarked that the absent chaplain had been very fine and co-operative on the post, the chaplain being addressed replied, after a few seconds' pause, "Well, he feels that you have the ear of some of the higher-ups and he's bucking for a promotion." What was the effect? The chaplain said that although he resented such a remark

and had no reason to believe there was the slightest truth in it, he found that the worm of suspicion had been placed in his mind. In spite of all he could do to talk himself out of it, he was forced to admit that it spoiled something fine in the friendship he had enjoyed with the comrade who had been downgraded in that momentary remark.

It is the old story of the peasant and the monk. The peasant, having told an unkind story about another, asked the monk what he could do to atone for his sin.

"Fill a bag with chicken feathers," said the monk, "then go to every house in the village and drop a feather in each yard."

The peasant did as he was told. Returning to the monk, he asked if this completed his penance.

"No," said the monk, "you must now take the empty bag, go back to every house and pick up the feather you dropped there."

"But that is impossible," protested the peasant, "for by this time the wind has blown most of them somewhere else."

"And so it is with your slanderous stories and evil words," replied the monk, solemnly. "They are easily spoken, but, no matter how hard you try, you cannot bring them back."

That is the warning that I beg you to see in Gashmu. There are Gashmus in every community and church. God forgive their sin! But — let it be said reverently — God himself cannot undo all the effects of their sin.

Gashmu, I think, can render us service not only as a symbol and as a warning, but also as a challenge. The bad example of Gashmu should serve as a stern summons to examine ourselves and our speech.

Ourselves! Why? Because the habits of gossip often reveal much more about you than it does about the person of whom you are talking. Many a woman has said something like this concerning another woman who has a larger wardrobe: "Don't you think she overdoes her dressing?" What she's really saying, "I'm envious of her."

Many a man has jibed concerning another, "Look at him — always hogging the limelight," without understanding that his real meaning is: "Look at me — I'm uncomfortable because his success is greater than mine."

This behavior in people of the world is bad enough; in Christians it is nauseating. It comes from our not holding before us the mirror of the Cross long enough for us to see — and be horrified at — this wretched ego-mindedness, and then with self-awareness and conviction, to surrender wholly to the power of the Cross. Calvary is so hot a flame that when we consign ourselves to it, the self-importance that lies behind our gossipy tongues is seared to a cinder.

And then our speech should be examined in the light of Gashmu's sorry spectacle. Put your speech about others to three tests, said Alexander Whyte, if you want to live on the heights with your Lord.

First, is it true? Do I know it to be true? If it is hearsay, the test is not passed. If it appears in print, the test is not necessarily passed, for many a misrepresentation has found the light of print that belongs to the darkness of the pit.

Second, is it necessary? Granting that it is true, is there any need of its being made the subject of idle chatter in this situation or before these people?

Third, is it kind? How does it fit in with our Savior's statement of the second greatest commandment, "Thou shalt love thy neighbor as thyself?" How does it harmonize with Paul's appeal to the Christians of his day, "Accept life with humility and patience, making allowances for each other because you love each other. Make it your aim to be at one in the Spirit, and you will inevitably be at peace with one another" (Eph. 4:2, 3 — Phillips).

— Tidings



# MAPLE SUNSHINE

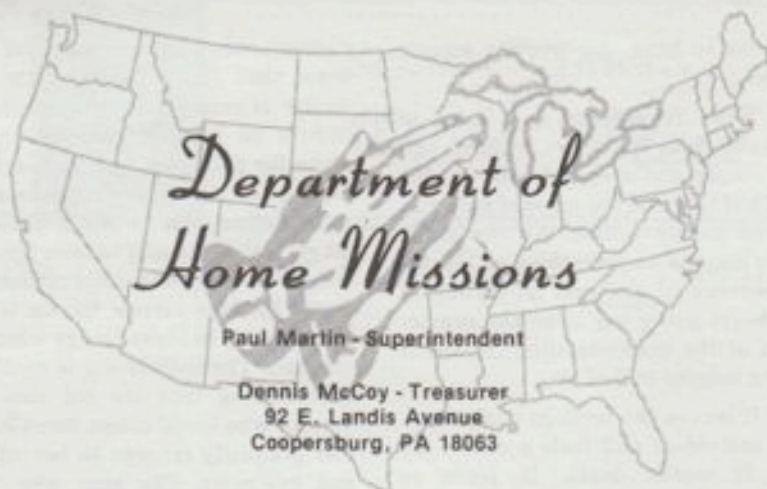


I'm in my little prison  
Though it's not entirely drear,  
The Glory of the Autumn leaves  
Shine through my window clear,  
The golden yellow maple leaves  
Send shafts of sunlight through,  
And my little wash-day prison,  
Makes me neither sad or blue.  
I know with-in my happy heart  
The sunshine will abide,  
When leaves have fallen to the ground,  
And have been raked aside;  
For The One who made the beauty  
Of the leaves of colors rare,  
Is the one who keeps my heart in tune  
With all the beauty everywhere.

— Florida Gill Nelson







I suppose we all have our favorite times of the year. Mine are spring and fall - this time of fall reminding us of the end of most of the summer crops and the soon return of cold winter weather. Well, in thinking of harvests, I think mainly at this time of harvest for the lost men and women, including all ages. As we begin this report we want to reflect on how the Lord is working in our day.

First, let me report on the work at Fairborn, Ohio. As we all remember the fire in April and the long wait for settlement of insurance, we are now happy to report on the rebuilding of the church in a physical as well as spiritual manner. As you read this report, work has already begun and plans are to have the existing church building again under roof and the folk worshipping in the basement until the sanctuary can be redone because of smoke damage. For a time it was thought we would relocate this church; but this did not work out. So the Lord, we feel, would have them work in the present area. Pastor Hays reports on good results in visitation work and also the blessing of God upon their services with new interest being shown almost every week.

The insurance settlement was not what we had hoped and prayed for, but the feeling was not to take the insurance company to court to settle, but accept with compromise what they offered. I am sure the Lord will provide the funds to get this church going again. Pray much for these folk at Fairborn.

Let us now go to Pennsylvania and report on the work at Armagh. Pastor John Musser and family have moved

into the parsonage and are working the community. A revival was held in September, but due to schedule, a report cannot be given till next month. We invite you to pray much for this new pastor and his first charge. He is on a limited income and will need the Lord to provide for them. More later on this work in another issue.

As we are reporting on Pennsylvania, we stop for a short visit at York. The Lord is surely moving in this town. We are hoping to be upstairs in our new sanctuary by the time this issue reaches you; and the interest is high among our folk. It is planned that this church will be self-supporting by conference time next July. Thanks to Lance Pardoe of the Spring Garden congregation who donated time for finish carpentering. We are looking for others to give a day or so which will speed up the completion of this church building and give the pastor the time needed to make new contacts in the community which he could not do because of working on the church building.

The work in Ferndale (Baltimore suburb) is progressing. It is hoped as you read this report they will have their pastor. These folk are really enthusiastic about this new venture in their city. The services have been marked by a very real presence of the Lord. May He continue to bless these folk. Pray for them!

Steamburg, New York, had a tent meeting in August with Asst. Gen. Supt. Paul Miller. As always, these were refreshing meetings with much being done for the advancement of the

work there. Pastor and Mrs. Hoskins are enjoying their labors among some of our choicest folk. Mr. and Mrs. Ed Zeigler are also a real asset to this work. This newly married couple are working in their Christian Day School as well as helping with the general church work. Pray for the folk at Steamburg.

A tent meeting is history at Avon, New York. As this report is being written in August, only two nights of the meeting were held so far. There was an unusually heavy amount of rain that hindered the attendance, but Bro. Campbell and his folk are encouraged with what the Lord is doing. These first nights of the meeting saw about 8 or 10 folk attending who never attended this work before and who have interest to attend in the future. Pray for these folk in this new work.



You will note many times through this article we mentioned, "Pray for them." Well, the future of any work depends on the amount of prayer given to that work. The work of the Department of Home Missions is not an exception. We urgently need much prayer for the future of this work. Also urgently needed is monthly supporters. The field (America) is truly white unto harvest. Send in your monthly gift to this work today. The address of the treasurer heads this article. We are so grateful to those who faithfully send in these monthly gifts and offerings. Thanks so very much.

In closing let me report on the men on the board of the department. These men we elected at the conference in July: Marlin Baum, Evangelist; Timothy Cooley, Academic Dean at Penn View; Dennis McCoy; Pastor re-elected; Andrew Cooley, Pastor; and John Glover, Pastor; and Paul Martin, Jr. Pray for the will of the Lord to be accomplished this new conference year.



**TRUE & FALSE REPENTANCE**

(Continued from Page 3)

nuine, leads to confession and restitution. If you have cheated anyone and do not restore what you have taken unjustly, or if you have injured anyone and do not set about rectifying the wrong you have done so far as you are able, you have not truly repented.

4. True repentance results in a permanent change of character and conduct. It is repentance unto salvation, "not to be repented of." In other words, it is repentance so thorough that there is no going back. The love of sin is truly abandoned.

**False Repentance**

*False repentance is said to be worldly, "the sorrow of the world."* It is sorrow for sin arising from worldly considerations and motives.

1. It is not founded on such a change of opinion as belongs to true repentance. A person may see the evil consequences of sin in a worldly point of view, and it may fill him with consternation. He may see that it will greatly affect his character or endanger his life, or that if some of his concealed conduct should be found out he would be disgraced. It is very common for

persons to have this worldly sorrow for sin.

2. False repentance is founded in selfishness. It may extend to fear—deep and dreadful fear—of the wrath of God and the pains of hell, and yet be purely selfish. All the while there may be no such thing as a total abhorrence of sin, and no feeling of the heart going out after the convictions of the understanding in regard to the infinite evil of sin.

3. It leaves the feelings unchanged. The individual still feels a desire for sin. It works death. It leads to hypocritical concealment. Instead of that ingenious, openhearted breaking forth of the sensibility, and frankness, you see a palavering, smooth-tongued, halfhearted mincing out of something that is intended to answer the purpose of a confession and yet confesses nothing.

4. False repentance produces only a partial reformation of conduct. The heart is not changed. Observe that young convert. If he is deceived, you will find that there is only a partial change in his conduct.

5. Spurious repentance leads to self-

righteousness. The individual may know that Jesus Christ is the only Savior of sinners, and may profess to believe on Him and to rely on Him alone for salvation, but he is actually placing ten times more reliance on his reformation than on Jesus Christ for his salvation. It leads to false security.

6. Ordinarily the reformation produced by false sorrow for sin is temporary even in those things which are affected. The individual is continually relapsing into his old sins. The woman who loved dress, loves it still, and gradually returns to her ribbons and gewgaws. The man who loved money, loves it yet, and soon slides back into his old ways.

Go through all the departments of society, and if you will find people with thorough conversions, you will find that their most besetting sins before conversion are farthest from them now. The real convert is least likely to fall into his old besetting sin, because he abhors it most.

The reformation of one who has true repentance is from the heart; he no longer has a disposition to sin. He experiences that the Savior's yoke is easy and His burden is light.

## REVIVAL MEETING

### Rebersburg God's Missionary Church

OCTOBER 12-21, 1984

7:30 Nightly

Sunday S.S. 9:30

Worship 10:30

Sunday Evening 7:00

*Evangelist*

Wolford-Alwardt  
Evangelist Team

*Pray, Plan, Participate!*

**PASTOR:**  
**DAVID L. MUSSER**

## Mission Strategy Seminar III

The third Strategy Seminar for Missions, sponsored by Friends of Missions, will be held on the campus of Union Bible Seminary, Westfield, IN, from October 30 to November 1, 1984. The opening session will be on Tuesday evening at 7:30, preceded by registration in the administration building.

Major messages will be given by Gerald Bustin, James Southerland, David Denton, Dale Yocum and several others. Special themes for panel discussion will be "Developing the Indigenous Church," and "Preparing Missionaries in the Home." Numerous field reports will be given. All interested persons are invited to attend.

A registration fee of \$30 (\$35 after Oct. 15) should be mailed to Mr. Edward Arthur, 517 S. Cherry St., Westfield, IN, 46074. This covers room reservations and all meals from Tuesday evening through Friday morning. Those not wanting to stay on the ground may purchase meals separately.





## School News, Penn View



*From the desk of Rev. Garry L. Spriggs*  
President

Dear Standard Family,

I am sitting here at my desk reading some notes and letters that have been written to me in the past few days. They came from both faculty and students. I would like to share some excerpts with you.

"Your enthusiasm and optimism is 'catchy'. You have it, your wife has it, your children have it. Your faculty and staff is catching it!! The campus has a better over-all attitude and a feeling of oneness than I can ever remember?" - A Teacher

"My husband and I are so happy you are here and have been very enthused with many of your ideas?" - A Staff Member

"Just stopped by to say a great big Hi! Keep up the good work and stay encouraged. Have a super nice evening!" - A note on my desk after school from a student.

Others have personally spoken words of encouragement. After chapel the other morning a faculty member expressed that he felt like that chapel service was a sign of God's approval on what is being done.

A student stopped by the office and share this with me; "Bro. Spriggs, I heard some awfully degrading things about this school before I came but I haven't found one of them to be true."

Another student made a special trip back up the stairs to the chapel to thank me for the messages on Justification. "I have been saved two years and have never understood Justification. Thank you for your help."

God IS helping us in a wonderful way. We are only one short of the all time high enrollment of 63 in the Institute. The academy is down a little due to several families moving away but overall I feel the total enrollment is good. Bro. Fuller is doing a fine job and I appreciate him very much.

In my opinion, we have a campus in unity, pulling together in harmony. Everyone is happy and cheerful and very enthused about their work. Positive words about positive attitudes flow back to me constantly. Thank the Lord for such a wonderful team with which to work!

My hat is also "off" to the school board. They are a fantastic group of dedicated men.

We have spent hour after hour and day after day together since the middle of June. I am totally impressed with their ability to make necessary decisions. I have never heard one of them say anything that was not "on target". As we hammered out the necessary changes for this coming year there was harmony and unity of purpose. There is a oneness of spirit and co-operation between each one of us, for which I am thankful.

Yes, God IS helping us and He is going to continue to help us, I am confident of that fact. I believe that God has a purpose for the existence of Penn View. It is up to us to determine that Divine purpose as exacting as we can and then to the best of our ability, fulfill it.

My greatest prayer is for wisdom. A day does not go by but what I ask God for wisdom in dealing with the many problems that come automatically when working with a large number of people. I feel His definite help in this area.

It is only as you pray for us that we can continue on. Keep me on your daily prayer list. Keep our students on your prayer list. Keep our faculty and staff on your prayer list. As God helps us and we all pull together, we can have Penn View's greatest year!

Yours for youth,

Garry L. Spriggs  
President

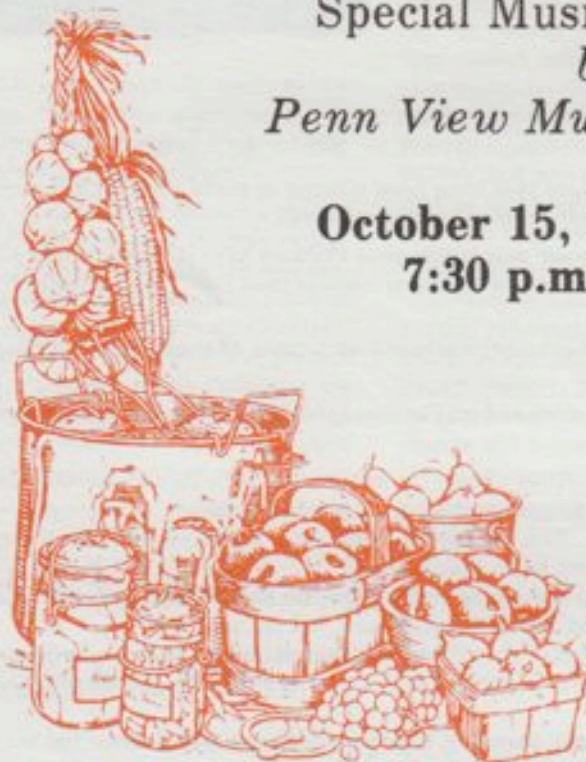


# REMEMBER!

## Annual HARVEST HOME for PENN VIEW BIBLE INSTITUTE

Special Music and Singing  
by  
*Penn View Music Department*

October 15, 1984  
7:30 p.m.



**Speaker**

*Rev. Edward Lecates  
Pastor: Pilgrim Holiness Church  
Sayre, Pa.*

Your donation will help to make this the  
biggest display we have ever had.

The annual Penn View Harvest Home service has become an event attended and enjoyed by many from near and far. It is a time of special blessing and inspiration as we witness the fruit of the harvest and are reminded of the faithfulness of our God.

We welcome you to join with us in this expression of gratitude to God for His manifold blessings.

May I challenge you to become involved in this annual effort to resupply our storeroom for the coming year. By so doing, you will help to eliminate the financial strain that is so often a part of our operational budget. We invite you to bring items you wish to donate to the Camp Tabernacle on Saturday, October 13 or Monday, October 15. For those who are unable to participate in this manner, a cash offering will be received during the service. This offering will be used to meet general operating expenses of this school year.

Plan to participate in this time of inspiration and encouragement and share in the blessings of giving as is recorded in Luke 6:38: "Give and it shall be given unto you, Good measure, passed down, and shaken together, and running over..."

Rev. Wm. Rosenberry Ex.  
3423 N. 2nd St.  
Philadelphia, PA 19140