



# 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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## The Prayer of A

## Minor Prophet

by A.W. Tozer

Help me to remember  
that I am a prophet —  
not a promoter,  
not a religious manager,  
but a prophet

O Lord, I have heard Thy voice and was afraid. Thou hast called me to an awesome task in a grave and perilous hour. Thou art about to shake all nations and the earth and also heaven, that the things that cannot be shaken may remain.

O Lord, our Lord, Thou hast stooped to honor me by calling me to be Thy servant. No man taketh this honor upon himself save he that is called of God as was Aaron. Thou hast ordained me Thy messenger to them that are stubborn of heart and hard of hearing. They have rejected Thee, the Master, and it is not to be expected that they will receive me, the servant.

My God, I shall not waste time deploring my weakness or my unfittedness for the work. The responsibility is not mine, but Thine. Thou hast said, "I knew thee — I ordained thee — I sanctified thee," and Thou hast also said, "Thou shalt go to all to whom I shall send thee, and whatsoever I command thee thou shalt speak." Who am I to argue with Thee or to call into question Thy sovereign choice? The decision is not mine, but Thine. So be it, Lord. Thy will, not mine, be done.

Well do I know, Thou God of the prophets and the apostles, that as long as I honor Thee Thou wilt honor me. Help me therefore to take this solemn vow to honor Thee in all my future life and labors, whether by gain or by loss, by life or by death, and then to keep that vow unbroken while I live.

It is time, O God, for Thee to work, for the enemy has entered into Thy pastures and the sheep are torn and scattered. And false shepherds

abound who deny the danger and laugh at the perils which surround Thy flock. The sheep are deceived by these hirelings and follow them with touching loyalty while the wolf closes in to kill and destroy. I beseech Thee, give me sharp eyes to detect the presence of the enemy; give me understanding to distinguish the false friend from the true. Give me vision to see and courage faithfully to report what I see. Make my voice so like Thine own that even the sick sheep will recognize it and follow Thee.

Lord Jesus, I come to Thee for spiritual preparation. Lay Thy hand upon me. Anoint me with the oil of the New Testament prophet. Forbid that I should become a religious scribe and thus lose my prophetic calling. Save me from the curse that lies dark across the face of the modern clergy, the curse of compromise, of imitation, of professionalism.

Save me from the error of judging a church by its size, its popularity or the amount of its yearly offerings. Help me to remember that I am a prophet — not a promoter, not a religious manager, but a prophet. Let me never become a slave to crowds. Heal my soul of carnal ambitions and deliver me from the itch for publicity.

Save me from bondage to things. Let me not waste my days pattering around the house. Lay Thy terror upon me, O God, and drive me to the place of prayer where I may wrestle with principalities and powers and the rulers of the darkness of this world. Deliver me from overeating and late sleeping. Teach me self-discipline that I may be a good soldier of Jesus Christ.

I accept hard work and small rewards in this life. I ask for no easy place. I shall try to be blind to the little ways that could make my life

(Continued on Page 12)

*This is the prayer of a man called to be a witness to the nations. This is what he said to his Lord on the day of his ordination. After the elders and ministers had prayed and laid their hands on him he withdrew to meet his Savior in the secret place and in the silence, farther in than his well-meaning brethren could take him.*



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ble for publication in the following month's edition.



## Spiritual Emaciation

Recently my attention was drawn to a picture portraying the pitiful plight of the hungry in Eastern Africa. A more graphic description of deep hunger could not have been told with many words as was seen by gazing upon that terrible scene of an emaciated child whose sunken eyes and gaunt face seemed to scream for assistance. Indeed, those who have travelled to the famine-stricken areas of the world have returned home to work feverishly to relieve the problem as best they can. Those who face the slow, torturous death of starvation need all the assistance that a concerned world can bring.

The prophet Isaiah wrote of a different kind of emaciation in the 24th Chapter of his prophecy, verse 16, "From the uttermost part of the earth we have heard songs, even glory to the righteous. But I said, my leanness, my leanness, woe unto me!" Though others are singing and their song reverberates around the earth, the prophet speaks for a perishing people and speaks in the first person, "I say, emaciated, I pine away, I pine away. Woe is me!"

Job responded to one of his miserable comforters, Eliphaz, in Chapter 16, verse 8 and gave his own testimony in these words, "...my gauntness rises up and testifies against me." NIV. The word translated "leanness" in the KJV is the Hebrew "kachash" which indicates a failure of the flesh or emaciation.

There are many honest souls among us who, like Isaiah, can't really join in songful praises to God because they are made painfully aware of their own emaciated condition. There are those who try to sing but that song sounds like a lament because their spiritual condition testifies against them.

God does not want his people to be gaunt and spent spiritually. He has made every provision for our spiritual growth. Far too many are anemic among us. They cannot stand against

the foes of the gospel because of their own weakened condition. The desire of our Heavenly Father is seen in the 92nd Psalm where the psalmist says "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

There are many underlying causes for spiritual emaciation. One of the most obvious is found in Psalm 106:15 when the observation is made regarding Israel that "He (God) gave them their request; but sent leanness into their soul." When our desires become perverted and we insist on our own way we will become lean spiritually. We can despise God's diet plan and insist on our own, but we always suffer spiritually.

Failure to praise the Lord can lead to spiritual gauntness. Nehemiah said, "The joy of the Lord is your strength." Isaiah reminded us that "therefore with joy shall ye draw water out of the wells of salvation." Prolonged privation of public praise will result in leanness.

Being free in our financial support of God's kingdom will make us fat. The wise man wrote in Proverbs 11:25 that "...liberal soul shall be made fat." Failing to honor God with our tithes and offerings will put us in a failing position spiritually.

Another spiritually-fattening exercise is to listen to and enjoy good things of others. The wise man said that "a good report maketh the bones fat." Rather than indulging in the soul-emaciating practice of talking too much and spreading the latest vicious tale we should rejoice in good reports of God's presence and power.

Many other spiritual health problems could be mentioned which result in spiritual leanness. Suffice it to say, God wants healthy Christians. Does your spiritual condition belie that testimony?

DLF



# When Saints Disagree

by  
Noel Scott

The New Testament is full of surprises. One of them is the sharp difference between Barnabas and Saul.

It is surprising because of the special friendship which had existed between the two. When Paul came to Jerusalem, the disciples and apostles were fearful of him. They refused to see him because of his former persecutions of the Church.

But who befriended Paul? Who was it that accepted him? None other than Barnabas. It was he who took Paul and "brought him to the apostles, and declared unto them how he [Paul] had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." (Acts 9:27).

The close Christian fellowship between Barnabas and Paul is also seen again as they labored together for a full year with the church at Antioch.

Again, it was Barnabas and Paul who were selected to take a special offering from Antioch to Jerusalem (Acts 11:27-30) What a blessed fellowship these two enjoyed!

A third reason it surprises one that a contention could arise between them is that they are both declared as being full of the Holy Ghost. Ananias had prayed for Paul that he might be filled with the Holy Ghost. (Acts 9:17) Barnabas is described as a good man and full of the Holy Ghost and of faith. (Acts 11:24) Their ministry on the missionary journey is described as being in the power of the Spirit. (Acts 13:4, 9, 52) We expect Spirit-filled and Spirit-led men to be one in spirit and purpose, and an absence of sharp contention. What can we say of these things?

Yes, even with all their past victories, with the infilling of the Spirit, they were still men. They had the weaknesses of men. They were subject to failure. In the first chapter of John, we read: "There was a man sent from God whose name was John." Sent from God, but still a man. Barnabas and Paul had been sent by God, but they were still men. The greatest preacher you ever met or knew is only a man. This is not an excuse for carnality, but rather, a caution regarding our humanity.

Disputes may spring either from carnality or from humanity. It is for us to believe it to be humanity until proven otherwise, for it is not ours to identify moral leprosy. This is the work of the Spirit alone. Under the Old Law, only the high priest was permitted to judge whether or not a spot in the flesh was leprosy. Let us leave this up to Christ, our Great High Priest today. Let us rather, follow 1 Cor. 13:7, where it says, "Charity (or love)...believeth all things" — or as another translation phrases it: "Love is always eager to believe the best" (Moffat); "is ever ready to believe the best, of every person." (Amplified)

In the case of Barnabas and Paul, "Who was right?" is not the significant question. How holy men could be in such contention is more important. Let us give careful heed to a comment taken from the commentary of Jamieson, Fausset and Brown:

"While both (Barnabas and Paul) sought only the glory of their common Master, each looked at the question at issue, to some extent, through the medium of his own temperament, which grace sanctifies and refines, but does not destroy — Paul, through the medium of absolute devotion to the cause and kingdom of Christ which (warm as his affections were) gave a tinge of lofty sternness to his resolves where that seemed to be affected; Barnabas, through the medium of the same singleness of heart in Christ's service, though probably not in equal strength (Gal. 2:13), but also of a certain natural gentleness which, where a Christian relative was concerned, led him to attach more weight to what seemed for his (John Mark's) spiritual good than Paul could be supposed to do. In these circumstances, it seemed quite possible that they might have amicably 'agreed to disagree,' each taking his own companion, as they actually did. But the 'paroxysm' (as the word is), the 'exacerbation' which is expressly given as the cause of their parting, shows but too plainly, that human infirmity amidst the great labors of the church at Antioch at length sundered those who had sweetly and lovingly

(Continued on Page 12)



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At

### Rebersburg God's Missionary Church

MARCH 15-24, 1985

7:30 — Nightly

Worship 10:30

Sunday S.S. — 9:30

Sunday Evening — 7:00

Evangelist:

Miss Nadine Fetterman

Pray, Plan, Participate!

PASTOR: DAVID L. MUSSER

## SPRING YOUTH CONVENTION

Rev. Max Wood

APRIL 13, 1985

LEBANON  
GOD'S MISSIONARY CHURCH  
Lebanon, Pa.

Service Times:

10:00 a.m., 2:00 p.m. and 7:00 p.m.

SUBJECT TITLE:

"YOUTH CRISES IN '85'"

Including peer pressure, abortion, drug abuse, alcohol, and suicide.  
There will be a covered dish meal for the noon meal.



# HOLINESS IS

by Ronald Smith

## A COSTLY ATTAINMENT

In the last article, we dealt with the glorious deliverance of holiness. Such a state of grace is not attained without a cost. In fact, anything that is of real value will cost something. The old saying that you get only what you pay for applies in the realm of salvation. You get only that for which you have fully met God's requirements. There is a lot of cheap holiness around today, but it is just that, cheap and valueless - it does not work when the pressure is on. Counterfeits are only made of things that are valuable. Some people would tell you that all you need to do is consecrate, while others would say you just take it by faith. Both are wrong, for there is more to it than these; however, both of these are necessary.

There are a few preliminary costs which must precede the primary costs of one getting sanctified. The preliminary costs include the fact that one must have a clear up-to-date experience of salvation and be walking in all the light which God has given you. There must also be a confidence that He can and will sanctify you when the conditions have been met, followed by a deliberate choice on your part to seek and obtain.

The first primary cost involved in seeking holiness is confession. As one is gripped with a sense of need and urgency, he will begin to freely confess his carnal heart with all of its terrible traits. Real confession of the old man is hard on pride, but it is essential. This confession will have several characteristics. One, it will need to be honest and sincere. "I need holiness of heart" rather than "I would like a closer walk with God." There dare not be any effort in the confession to save face or avoid humbling yourself. Second, this confession must be in the singular and not the plural tense. Some seekers for holiness like to pray with "we" in their prayer of confession and not "I." If you are wanting to be sanctified, then you must confess out on yourself and not others. Third, this confession must be characterized by preciseness and not generalities. Identify pride as pride and not a self-esteem. Call anger anger and not

righteous indignation. Identify lust as lust, pout as pout, self-will as self-will, envy as envy, deceit as deceit, etc. Last, this confession must be complete and not partial. Every trait which the Holy Spirit identifies as carnality must be confessed.

The second primary cost is that of crucifixion. Paul speaks of various crucifixions in Romans 6:6 and Galatians 2:20; 5:24; 6:14. This is a step many people would like to skip or go over lightly. There must be a fourfold crucifixion. One must be crucified to the world. One must die to the world's fads, fashions, fancies, etc.; to its amusements and forms of recreations; to its values, principles and perspectives. To be dead to the world means that it does not control or influence you in the way you live. Praise His Name! Then one must die to people - their opinions and ideas, their possible mockery and opposition, their rejection of you and your glorious experience. One must die to the flesh. All the natural appetites for food, drink, clothing, sleep, love, acceptance, ease, etc. must be put under the Spirit's control and direction. The absences of this death is one main reason so few people are willing to go to mission fields or difficult places of labor. Last, there must be death of self - its desires, dreams, ambitions, hopes, goodness, etc. Dead to its independence or self-sufficiency or self-control and similar things.

The last cost of holiness is consecration. One can only consecrate to God to the extent he dies to himself. The deeper the death to self, the deeper can be one's commitment to God. This is a total abandonment of yourself, your family, children, money, possessions, talents and everything you are or have or hope to be or have to God. It is an unconditional, irrevocable and eternal yes to God.

When one has made a complete confession, a true crucifixion and a total consecration, then he has a foundation on which faith can stand. Faith cannot take hold until the full price has been paid. As soon as faith takes hold and believes God, then God does the work.



Any observer, seeking to find what effect the Church of the twentieth century is having on our society, would have difficulty finding any. Far from being a mold of mores or a master of men the organized church has only the faintest outline of the Biblical pattern.

Men and women in many disciplines of study have and are decrying the seeming lack of moral absolutes. The religious anchors have been hoisted and our nation is adrift. The very area in which the church should be most effective, that of supplying moral guidance and norms, is the area where it is weakest. Among the groups that we evangelicals refer to as the cults, it is rare to find a satisfactory set of scruples and where there is a decent system of rules that do not and can not serve as means of social reformation. Man-made regulations will never transform our country or any other because, while they may lodge in the mind, they are powerless to transform character. It is a changed character which produces a changed society.

This weakness of false religions finds its counterpart in nominal Christendom. Laden with litany, maimed by materialism, and weakened by its watery expression of truth, it has no voice to speak to the needs of our day. The influence of the church is at an all time low. Even modern evangelicals have often compromised the Bible message and have aggregated an amazing accumulation of froth and steam so that they, along with the cults and "old-line" churches, are virtually powerless to impress our confused generation. Once in a great while among the holiness churches a brand will be "plucked from the burning" or a jewel will be mined from the depths of sin, but largely we too fail to touch even our closest neighbors let alone the larger community around us. Thus in the overall scene of the late 1900's there is basically no morally reforming force in evidence.

Certainly we are suffering from this lack. Without taking into consideration the world situation and looking only at our own "Christian" nation, the church of today is largely a reflection of the culture around us instead of being the reformer it should be. Far from being a deterrent to the liquor traffic, many large denominations include the stocks of distilleries in their financial portfolios. The dishonesties, immoralities and thieveries of our Washington representatives are all too often photocopied in churchmen across the country. And yet around us are moral degenerates who would fain

find someone who could lead them out of the morass of sickening pollution which surrounds them. But instead of finding a holy example and pure atmosphere in the established church, all they encounter is perversion and sin as bad as their own.

However, Biblically-based studies assure us that Christ expects His Church to be a bastion of righteousness and godliness. His Church is to serve as an impregnable fortress in the face of demonic onslaughts, undaunted and unconquered. It is kept pure, without spot or wrinkle, unto His coming. Hallelujah for His Church!

But He has not only made us a repository of His truth, not only a reflection of His own glorious Person, but also a reforming agent in our civilization. It was Jesus who said of His followers: "Ye are the light of the world" and "Ye are the salt of the earth," both light and salt being elements which distinctly affect the object or area to which they are applied.

Far from being a mere reflection of the values and principles of the culture around it, Christ's true Church is a contradiction of those values and principles which are less than Biblical in their demands. It not only contradicts but actively seeks ways to correct deficiencies and to contribute to the social milieu the higher, purer ethics of the Christian faith. The Apostolic-age Church is exemplary. Its purity cut across the low moral tone of the day and caused conviction to grip men so that they cried: "What shall we do?" Idolatrous and corrupt religions were condemned by the consuming fire of single-hearted

devotion of this holy band. Low standards of behavior were rebuked and evil living repulsed by the wide sweep of this wave of spiritual power. The Spirit-baptized Church, far from being assimilated into the pagan society around it was soon known as "they that have turned the world upside down." Being inspired and anointed of God, they were successful in instituting purity instead of paganism, the correct in place of the corrupt, truth for travesty.

One way of assessing more clearly the effect which the Church is to have in the world is to understand its nature. For the Church is not so much called out from the world as it is called out to God. Barclay states that the "ekklesia" of the Greeks (and transliterated to the "ecclesia" of the Romans) was a "convened assembly of the people." Thus the New Testament ekklesia was God's assembly, a people called out for the solemn purpose of meeting God Himself. The Old Testament has its counterpart in the word "gahal" — to summon. This was the assembly of the congregation of the people of Israel and is used over 70 times in the Septuagint. Its significance is that God's people were called together by God for the purpose of listening to and/or acting for, God. It is more than a group of people who have come together; it is a group of people who have been called together. Both the Hebrew and Greek words put all the emphasis on the action of God. So the church is summoned to meet with God, to hear His word and to act upon it. And it is precisely this communication and contact with the Almighty that makes the Church, of necessity, a reforming, revolu-

# THE CHURCH:

by Leonard Sankey



# Remolder or Reflector?

tionizing force. It is because we have seen God, we have heard His voice, we have been morally transformed, that we, the Church, must naturally affect the culture around us.

A post-Pentecost demonstration of the revolutionary nature and effect of the Church is the Wesleyan revival, and I might add, every other true Biblical revival. Looking out over the scene of British morality in the first half of the 18th century would have been a distressing occupation. Homes innumerable were wrecked by immorality, prostitution flourished, children were abused in the workhouses and factories. Art and literature catered to the perverted tastes of the day. Profane and obscene remarks were not only part and parcel of daily conversation but were blatantly circulated by writers in books and scripts for plays. Amusement (dancing, the theater, gambling) were conducted on the vilest level. The affluent not only set the pace of moral irresponsibility but also were completely devoid of any sense of social obligation. Church attendance was practically unknown in many urban areas; the common people lived in hovels; criminal activity among the rich was conveniently overlooked while unspeakable cruelty was used to deal with the defenseless paupers apprehended in some illicit doing. Slavery and drunkenness were rampant. Wesley looked on this scenario and said that English civilization of the 18th century could not be called Christian (even though all of the above was going on under the gaze of and at times, sponsored by, the State church) — and was evicted from the pulpit of the University Church in Ox-

ford for saying so!

And yet fifty years later, looking backward from the zenith of the revival, acute observers of the national scene were forced to admit that England indeed had been a pagan nation. Her moral sensitivities had been seared and personal righteousness was all but unknown previous to the sweep of the Wesleyan movement. Stepping into English countryside in 1790 would have presented a profoundly altered situation. Of course, not all evil had been eradicated, but the revival did have an enormous effect on the life of the entire nation. The Sabbath, once profaned with impunity, was now a treasured day of rest and worship. Church attendance had soared unbelievably. The theater, art and literature had all been raised to new heights of propriety and decency because of the new moral tone among the people. Many grog-shops were emptied, places of immorality and illicit pleasures closed down and vile amusements put out of business. Very succinctly, Dr. Mary Alice Tenney comments about the above transformation in her book **Living in Two Worlds**: "The stupendousness of the accomplishment of early Methodists in Christianizing the environing culture constitutes an argument in favor of the regulations which they adopted. Can anything vanquish a deeply entrenched pagan way of life but a clearly defined and consistently lived Christian way? What but this radicalism could have revolutionized English Life?" This astute student of the Methodist revival observes four factors in the life of the early Methodists which distinguish them from most of us today. It just may be

that in these four attainments of these followers of Christ in Wesley's day we have the secret of why they revolutionized their society and why we are doing so little with ours. Dr. Tenney notes: "First, he seems to have found the secret of soul serenity. Secondly, he gave convincing witness to his business and social world. Thirdly, he contributed amazing amounts to the work of his church. Fourthly, he lived a life of such appealing simplicity that the concept of 'plain living and high thinking' finally penetrated the thought of the whole nation."

These two prime examples of God's plan for His Church as manifested by the post-Pentecostal believers and by the early Methodists serve as graphic portrayals of the Church as a Reformer. The vapid, nominally Christian church of the twentieth century is not a reformation movement. While it carries the trappings of religion, yet it more clearly expresses the mores of our degraded culture than the norms of Biblical Christianity.

The will of Christ is that the Church of our day be a force for renovation, renewal and revival. What is the way out of our generally ineffectual presence in 20th century America? Where and how do we regain our effectiveness? First, back to Pentecost with those early followers of Christ. Back to the upper room for that mighty infusion of power preceded by the influx of purity from on high. Then, let us learn from the Methodists. Again in the words of Dr. Tenney: "What were the elements (of the Methodist revival) which made it adequate to meet (eighteenth century man's) needs — so adequate that many historians believe that England was saved from the fate of France (revolution) by it? They are, first, a consuming sense of the importance and urgency of their message; secondly, full agreement among them on the goals and disciplines necessary for their attainment; thirdly, comprehensive organization for reaching these goals." There, I believe, the pattern is clearly established for the effectiveness of our churches today. May God awaken us to our need of taking these steps and thus become, as a Church, a reformer of society.







*A missionary  
problem no one  
discusses*

# Drumming Out Different Drummers

Helen Herndon

The "missionary dropout" or "casualty" syndrome has been around for years and has been used to cover a multitude of sins. Boards quote statistics regarding percentages of dropouts. Former missionaries live with a guilty, second-class citizenship complex. And mission-minded Christians are perplexed over how to treat the returned ones or even what to call them. "Ex-missionary" or "former missionary" doesn't quite seem appropriate.

What appears to be a simple statistic is actually very complex in nature. People return home for various reasons — not just because they couldn't make it or adjust. To label all of these as dropouts or casualties is about as sensible as labeling all former military personnel AWOL.

There is a phenomenon in evangelical faith missions which needs to be addressed by mission boards and home constituencies alike. That phenomenon is "Missionary Pushout." In other words, people not only *drop out* of missions, but some are *pushed out*. Following are five reasons which cut across the strata of

evangelical faith missions. These are neither all inclusive nor always true.

(1.) First is authoritarian leadership. Such leadership supersedes Scripture and demands unquestioning submission and obedience under the guise of "respect for authority." J.I. Packer aptly refers to authoritarianism as "authority gone to seed." One couple states, "Our former mission had us answer a question that went something like this: 'Do you believe God can lead you through mission leadership?' Once on the inside, we learned that they meant that to be God's only way after you had joined them. Therefore, our service was terminated when that society suddenly changed its doctrinal statement, and we complained. They accused us of insubordination. That society had a very high turnover, and many missionaries couldn't find out the turnover rate at candidate school." Authoritarian leadership can exercise itself in the personal lives or ministry of its members in a way detrimental to the individual's overall welfare.

(2.) Second, some organizational

structures are so rigid and regimented that only people with certain temperaments can survive and work with them. This, regrettably, is not learned until after the missionary has left his or her safe moorings at home. I think here especially of the free-spirited, artistic natures which have been crushed because they were not allowed to be themselves. Their temperaments or personalities do not fit into the mold of the structure. Some return home no less than devastated. What such organizations forget is that other cultures are seldom oriented to such regimentation. It is not uncommon for national Christians to be sad about those who leave and those who stay: they wish those who stayed had left, and those who left had stayed.

(3.) A third reason for pushouts is the issue of chronic problems on the field, problems which are never resolved. Less effort is required to label problems as "personality conflicts" than as "sin," thereby chopping, aimlessly at the fruit of the problems rather than at the root. Tolerance of weaknesses or foibles is

(Continued on Page 10)





I read a bumper sticker in January, "THINK SPRING". Well, here we are in March which is not very far from spring time. As I think of spring time, I first think of the many golden opportunities which will be ours to reach those outside our church doors who never darken them, with park meetings, street meetings and a general witnessing. I am asking the Lord to help me do more in personal witnessing this year than ever before.

The theme for our church at York for 1985 is "Spiritually Alive in '85". I do believe we are living in the last days and we do need to see many more come to a saving knowledge of Jesus. May I be spiritually alive for the Lord. May I be able to proclaim through my life the victorious life the Lord has for each one of us.

As we mentioned the York church, we are praising God for the privilege of being in the sanctuary part of the our church. Funds are not available yet for carpet and pews, but through the kindness of friends a "carpet of many colors and textures" is temporarily installed.

We are pleased also to report that Pastor Bradley Reese has moved to Watertown, New York, and is living in a rented parsonage at 622 Boyd Street. The church is at that address as well. If you know of folk living in that area who are not attending an

old-fashioned holiness church, please write to Pastor Reese and give their address. This church can be rented only until the end of May when it will need to be bought or we move out. Please pray much about this matter. If you have funds to invest in such a project, please contact us to learn the particulars.

As of the first Sunday of January, ministerial student of Penn View Bible Institute, Junior Martin, has accepted the challenge of pastoring the newly-formed church at Camp Hill, PA. This church has been operated for many years in that area; but recently God's Missionary Church has accepted the challenge of providing a pastor with the anticipation of having a strong work in the Harrisburg Area. Again, if you know of folk in that area who would desire a conservative holiness church, contact this office and we will relay your information on to Pastor Junior Martin. Pray much for him as he leads these people forward for the Lord. It will be a heavy load for him with his schooling and visitation and preaching ministry.

Fairborn, Ohio, is in the midst of rebuilding their church which burned out in the spring. Several men have gone from Pennsylvania to help with local help. They could use some additional carpenter help. Pastor Ron Hays and people are encouraged in

the Lord and really anxious to move into the church. Please call Pastor Hays at area 513-879-0125 and ask about your helping in this work. Their group is small and help would surely be appreciated. Pray also for these folk as they grow and reach out into the community.

We deeply appreciate those of you who have contributed to this department. Your monthly gifts have been greatly appreciated. Without your help monthly, this department would have to pull back in its advance with the Gospel. It takes much money to place pastors out in the whitened harvest fields. Thanks again for your help in the providing of the support for these pastors.

Pastor Thacker is making advances in Glen Burnie, MD. Pray that the Lord will provide a church building of their own. They are renting a nice church; but it would be best for this work to grow for the folk to have their own building. They have Sunday services in the afternoon and it would be best to have them in the morning.

Armagh is seeing an increase in attendance at their services plus the Lord meeting with them weekly. Pastor and people are really encouraged in the Lord. This mountain community has no local holiness church, and this church at Armagh must serve as that church. Pray for the financial needs of these folk.

As we would look at all of the mission churches including ours here at York, we would be compelled to say we need a mighty outpouring of the Blessed Holy Ghost in revival power. Would you not join us in this prayer for revival? All of man's activities are void, without the power and presence of the Lord. We surely are hungry for a revival which would reach everyone. This is a must if the Gospel is to go forth. It is not a luxury, but of utmost necessity. Pray and fast with us for this power to be manifest in HIS own way.





## DRUMMERS .....

(Continued from Page 8)

not the problem, rather a comfort of living with sin whether it be domination, envy, gossip, lying, slander, dishonesty, or sexual promiscuity. The status quo becomes more important than holiness and obedience to God's precepts. One couple brought to light a misuse of funds in an African country. The doctor who misused the funds stayed; it was the couple who had to leave; they had stirred up a hornet's nest.

It is also not rare to find persecution of missionaries by missionaries. Such cruelty and lack of love from "within" rather than from "without" has disillusioned many a young, zealous worker. On one field I heard that a couple was having cultural adjustment problems. To my surprise, I learned the people of that country loved them. Both individuals were originally from different Third-World countries, and prejudice of some European and American missionaries was heartless. Remarks were made to make them feel inferior. Other missionaries were trying to run their lives as if they had no discernment or intelligence of their own. Their spirituality and love, however, were superior. They were not pushed out although they went through moments of deep doubt and despair. Missionaries are human, fallible people belonging to human, fallible organizations. The fact that they are Christians should alter the former condition.

(4.) Fourth, misconceptions of ministry and use of gifts have also served to push out missionaries. Perhaps Christian organizations need truth in advertising clauses. In other words, missionaries arrive to find a different situation or assignment from that described to them at home. Consequently, they find themselves either underqualified or underchallenged. Confusion and heartsearching set in quickly. They are asked to satisfy that dilemma with responses such as, "You should be willing to do anything for the Lord."

(5.) Fifth, some are pushed out because no one is willing to be financially responsible for them. The ubiquitous cliché, "Trust the Lord for your needs," can be a cop-out for irresponsibility on the part of boards and churches. What pastor would serve a church unless it is willing to be responsible for him? There are countless good field missionaries who have neither connections nor platform charisma to aid in their financial

needs. The Apostle Paul said: "So also the Lord directed those who proclaim the gospel to get their living from the gospel" (I Cor. 9:14) — not from raising support. Faith does not exclude responsibility on the part of the senders. In this regard, many denominational boards deserve a "bravo." They assume responsibility toward the Lord's servants.

One former missionary now in a pastorate sums up his experience. "All I can say is that I personally had a face a great deal of administrative incompetency. It would be fair to say that, on the human level, I would still be in a fruitful ministry on the foreign field today but for the insensibility, shortsightedness, ineptness, gutlessness, and plain carelessness of missionary administrators. In this sense, I guess, I am a 'missionary pushout.' Certainly, after many years of preparation and sacrifice to be in a position to fulfill a unique and fruitful ministry on the foreign field, I did not want to leave. It was the most difficult decision I have ever had to make. Of course, on the divine level, I accept it all as a part of God's providential plan for my life."

Another missionary learned for the first time on the day she resigned from her board that it lost more people than it gained. Why couldn't she have learned this *before* joining — not *after* quitting? From time to time, boards lose personnel by droves. Candidates are not informed of such situations.

Only through a joint effort of mission administrators, missionaries, churches, and supporting Christians can the missionary pushout rate decrease.

Missionary candidates are subjected to a screening process entailing extensive scrutiny. They willingly submit to this. Mission boards should be open to the same scrutiny they give.

With regard to authoritarian leadership, there is wisdom in a statement made by Rufus Anderson, missionary strategist, in 1848. "Missionaries should be employed who deserve confidence, and then confidence should be reposed in them. Many things which, at first, might seem desirable for the board to do, are found, on a nearer view, to lie entirely beyond its jurisdiction; so that to attempt them would be useless, nay, a ruinous usurpation." Accepted candidates should be mature disciples and then be treated as such.

Organizations should seek the same flexibility relative to temperament

and personality which Christ exercised with his twelve very different apostles.

Problems need to be dealt with quickly and decisively so they do not become chronic. If sin is involved, repentance, reconciliation, and restoration should be sought. If a personality conflict is the root of the problem, forbearance and love should be maintained.

Mission boards, utilizing a high standard of integrity and carefulness, should make known their particular ministry and need of gifts. Professional skills cannot be substituted for spiritual gifts and should be secondary in a spiritual ministry. From the very inception of the church, God intended it to be built through spiritual gifts.

Mission boards and churches ought to work together to take the financial burden off the backs of missionaries. Wouldn't it be healthier and more biblical if churches and boards assumed this responsibility? Missionaries would then be free to exercise fully the particular gifts sovereignly given them by the Holy Spirit to accomplish God's will in the vocation to which he has called them. Time spent in raising support could be better spent in genuine ministry.

Missionaries are usually people of commitment and loyalty. The decision to leave a mission board is a crucial and tough one. Generally, there is no severance pay; perhaps missionaries have been living on a less than adequate financial basis. Pushouts need the help and understanding of their friends as they face the unknown future. They need to recognize that these circumstances, which appear as clouds in their lives, can be God's way of redirecting them. God leads often a step at a time. When they make the decision to leave a board, they most probably will not know where to go or what to do next. We must stand by them in prayer as they re-establish themselves or regroup for another direction.

Dropout statistics can be misleading. God alone knows who is a dropout, a pushout, or a redirected Christian worker. Such judgments should be left with him who looks upon the heart. As a united Christian community, let us work together in love to build his church and to nurture and edify one another rather than becoming stumbling blocks to his great plan of world redemption. "By this all men will know that you are my disciples, if you have love one for another" (John 13:35).



## PENN VIEW BIBLE INSTITUTE

Penns Creek, Pennsylvania 17862

*"Dedicated to Christian Ministry"*

Dr. Garry L. Spriggs, *President*

Dear Penn View Supporter,

In just a few days, you will be receiving the most important letter I've written so far this year. It is important because it is the last one I'll be writing before our conference year ends and we close our books on May 31st.

I am in great hopes that we can close our books in the black for this year. We can if everyone gives **extra** well and a few can tap some large resources.

We started the year over \$50,000 in the red. We have not been able to eliminate that completely but have made some progress. We have cut back here every way we know how. There were eight paychecks eliminated this year. There are two homes not being heated because of this cut back for even more savings.

We have done virtually no improvements on buildings and roads. We have two vehicles right now that are just parked because we can't afford to repair them. Some of us are working two and three jobs to save the school money. Several teachers are teaching extra classes so we won't have to hire help.

I tell you all of that not to sing the blues but to let you know that internally we are trying **extra** hard to keep costs down. Believe me, Penn View is one place that doesn't waste money!

Why am I writing this way? Only to ask you to be praying about what God would have you do in response to my next letter. It will be in the mail in just a few days. Please read it prayerfully and respond as God would have you to respond. That is my only request.

*Yours for youth,*



Dr. Garry L. Spriggs  
*President*

DGLS/mjh



**WHEN SAINTS DISAGREE.....**

(Continued from Page 3)

borne together the heat and burden of the day during a protracted tour in the service of Christ. "Therefore let no man glory in men." (1 Cor. 3:21)

"How watchful does all this instruct Christians, and especially Christian ministers and missionaries, to be against giving way to rash judgment and hot temper toward one another, especially where on both sides the glory of Christ is the ground of difference! How possible it is that in such cases both parties may, on the question at issue, be more or less in the right! How difficult it is even for faithful servants of Christ, differing as they do in their natural temperament even under the commanding influence of grace, to see even important questions precisely in the same light! And if, with every disposition to yield what is unimportant, they still feel it a duty each to stand to his own point, how careful they be to do it lovingly, each pursuing his own course without disparagement of his Christian brother!"

"And how affectionately does the Lord overrule such difference of judgment and such manifestations of human infirmity, by making them

'turn out rather unto the furtherance of the Gospel'; as in this case is eminently seen in the two missionary parties instead of one, not traveling over the same ground and carrying their dispute over all the region of their former loving labors, but dividing the field between them!"

Thank God, their contention was only temporary! A definite and warm reconciliation was made between Paul and John Mark. It was so cordial that the Apostle expressed more than once the value which he set upon John Mark's services. (See Col. 4:10; II Tim. 4:11.)

It is the declared tactic of the devil in the last days to "scatter the power of the holy people." (See Daniel 12:7.) Let us, by the grace of God, resist the enemy's diabolical efforts. The promise is: "Resist the devil, and he will flee from you; draw nigh to God, and he will draw nigh to you." (Jas. 4:7, 8)

What lessons might we learn from this scriptural truth? Among others, these may be the most significant:

1. Contentions may come between the very best and most spiritual people.

2. Contentions do not necessarily prove there is carnality, but may result from the imperfections of our humanity.

3. All our dealings should be in the spirit of divine love, as taught in First Corinthians 13, and in the spirit of humility that esteems every one better than himself.

4. Separation, or breaks in fellowship, need not be permanent. As time reveals the rightness or the wrongness of one's position, he may restore fellowship, as did Paul, when he said, "Take Mark, and bring him with thee, for he is profitable to me for the ministry." (II Tim. 4:11)

5. God can get glory out of seeming evil. Some good came as a result of the contention between Barnabas and Paul. Two missionary groups were formed, and John Mark was given opportunity to prove himself.

6. This context must not be used as the norm for the mature, sanctified life. Paul must have profited in a measure from this unfortunate experience, for he writes in his later ministry a valuable admonition to Timothy and to all Christians, in saying: "The servant of the Lord must not strive; but be gentle unto all men." (II Tim. 2:24)

May God bless this truth to the hearts of us all. We know not when we may greatly need it.

— The Convention Herald

**A MINOR PROPHET.....**

(Continued from Page 1)

easier. If others seek the smoother path, I shall try to take the hard way without judging them too harshly. I shall expect opposition and try to take it quietly when it comes.

If, as sometimes it falleth out to Thy servants, I should have grateful gifts pressed upon me by Thy kindly people, stand by me then and save me from the blight that often follows. Teach me to use whatever I receive in such manner that it will not injure my soul nor diminish my spiritual power.

And if in Thy permissive providence honor should come to me from Thy church, let me not forget in that hour that I am unworthy of the least of Thy mercies, and that if men knew me as intimately as I know myself they would withhold their honors or bestow them upon others more worthy to receive them.

And now, O Lord of heaven and earth, I consecrate my remaining days to Thee; let them be many or few, as Thou wilt. Let me stand before the great or minister to the poor and lowly; that choice is not mine, and I would not influence it if I could.

I am Thy servant to do Thy will. That will is sweeter to me than position or riches or fame, and I choose it above all things on earth or in heaven.

Though I am chosen of Thee and honored by a high and holy calling, let me never forget that I am but a man of dust and ashes, a man with all the natural faults and passions that plague the race of men. I pray Thee, therefore, my Lord and Redeemer, save me from myself and from all the injuries I may do myself while trying to be a blessing to others.

Fill me with Thy power by the Holy Spirit, and I will go in Thy strength and tell of Thy righteousness, even Thine only. I will spread abroad the message of redeeming love while my normal powers endure.

Then, dear Lord, when I am old and weary and too tired to go on, have a place ready for me above, and make me to be numbered with Thy saints in glory everlasting. Amen.



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