



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 39, No. 12

(Issued Monthly at \$4.00 per year)

August 1987

I'm but a pilgrim here,
A stranger from afar;
And to my distant home,
With many a battle scar,
My Lord will bear me safe at last
When pilgrim days on earth are past.

PILGRIM DAYS

By Oswald J. Smith

To all the things of time
I died long, long ago;
Their glitter and their pomp,
Their vain and empty show;
They loudly call in word and thought,
But I am dead, I hear them not.

I'm only passing through,
Nor can I tarry long,
For soon, full soon, I know,
I shall from out the throng
Be raptured with the saints above
To feast upon the Bridegroom's love.

My work while here I dwell
Is but to make Him known,
The marvels of His grace,
The kindness He has shown;
His message I to sinners bring,
Glad tidings from my Lord and King.

And some the Word believe,
Though many pay no heed;
And oft my heart is sad,
Yet still I sow my Seed,
Assured that He who bade me go
Will not forsake me here below.



General Directory

General 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
P.O. Box 483
Bolldayshurg, Pa. 16645

Foreign Missionary Superintendent

Rev. Marlin Crook
Box 477
Milesburg, Pa. 16853

Home Missionary Superintendent

Rev. Dennis McCoy
92 E. Landis Ave.
Coopersburg, PA 18036

Foreign Missionary Treasurer

Rev. Harry Plank
R.D. #1 Box 323
Allenwood, Pa. 17810

Home Missionary Treasurer

Rev. Marlin Baum
525 Cove Road
Roaring Spring, PA 16673

Penns Creek Camp Treasurer

Rev. Stewart L. Mason
P.O. Box 69
Penns Creek, PA 17862

(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 Penns Creek, Pa.

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

Editor -

Rev. David Fuller
Box 97
Penns Creek, Pa. 17862

Associate Editor -

Rev. Kenneth E. Walter
R.D. 2 Box 242
Middleburg, Pa. 17842

Business Manager -

Rev. Jacob Martin
Box 22
Penns Creek, PA 17862

Subscription price: \$4.00 per year in advance, in the
United States. For foreign countries, add \$3.50 for
postage.

Remittance and subscription should be sent to: Rev. Chester
Marshall, Box 22, Penns Creek, Pa. 17862

Postmaster:

Send form 3579 to Box 22, Penns 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 eligi-
ble for publication in the following month's edition.



Holiness — Preach It!

As I write these words I am involved in a holiness camp meeting. Interestingly the official title of this camp includes the words "Second Blessing Holiness." As we have made our way across the country the past few weeks I have observed with great delight the clear, dynamic preaching on the theme of holiness. It is encouraging to note such emphasis in a time when the holiness message is suffering from lack of clarity in declaration.

One of this writer's deep concerns is that in this day there is a blurring of our historic holiness message. We have a tendency in our preaching and teaching to adhere to Keswickian terminology and emphasis. Consecration is urged without a equal cry for cleansing from the last vestiges of the carnal nature. It is a subtle kind of departure, one that is encouraged by the Church's great enemy.

C.B. Whitaker, in his book entitled, "The Second Benefit," lists in the introductory chapter seven reasons for "teaching that entire sanctification is an instantaneous work wrought in the soul subsequent to regeneration." He closes his list by saying "The Scriptures hold us accountable and command us to preach the 'preaching that I bid thee.' We have no alternative; it is preach the Word, or the blood of souls will be required at our hands. It requires no great depth of learning to know that the Bible does teach the 'dearly beloved' to cleanse themselves; that the 'branch that beareth fruit' is to be purged; that officials are given to the church 'for the perfecting of the saints;' and those who had believed on Christ had this prayer offered for them. 'And the very God of peace sanctify you wholly.'"

Brethren, the admonition to us to "preach the Word" includes the entirety of the Word. If you were to examine the preaching which you have done to your local congregations over the past six months what percentage of your messages would involve clear-cut Biblical declarations on the theme of holiness?

In the old gospel song written by Haldor Lillenas in the early part of this century he exults, "Holiness forevermore! Holiness forevermore! We will sing it! shout it! Preach it and live it, Holiness forevermore." That's the message for our day.

Remember - what we fail to emphasize and preach with clarity our children will not believe! Holiness - preach it!

DLF

Discipleship Distress

By Joseph C. Emert

It's a wonder King David wasn't a nervous wreck! Wrestling with wild beasts as a boy, slinging at giant Goliath, juking javelins from savage Saul, and all the other hardships after his own coronation as King were enough to break many men into uselessness.

David was distressed many times in his life, but always found that his distress drove him to the Divine. In II Samuel, chapter 22, we have record of David's answer to the distress Saul was causing him. He praised God for delivering him from the hand of Saul and in verse 7 claims "In my distress I called upon the Lord, and cried to my God; and he did hear my voice out of his temple, and my cry did enter into his ears." We have another record of this same account in Psalm 18. Several places throughout the Psalms David, or another Psalmist, quotes these memorable words "in my distress I called upon the Lord."

Why do believers seem to wait until a distressful situation forces them to call upon God? Only because God permits it! He allows us to enter situations which cause stress, pressure and strain, because He knows it can strengthen and refine us as disciples and servants.

As Christians, distress and tension can cause one of two things to happen. Our faith will be strengthened or our fervor will be strained. I like to think of distress as **Heavenly Distress**. Stress can distill as it works in our life. In other words, it can separate impurities as we are polished for the Master's use. Stress can direct us to remember Christ as all-sufficient and it can develop our spiritual strength. In the mountains of an Eastern country a volcano erupted and destroyed a village and its surrounding farm land. When the populace returned to their ruined area they rebuilt and replanted in the ashes of destruction. They soon discovered that the volcanic ash was fertile and new life sprang from the ashes of calamity. When the ashes of distress settle in your Christian pathway be encouraged to cultivate new, stronger life.

Thinking of distress as being heaven sent might help us accept it and cope with it. However, the element of **Human Defeat** is very real. While Christ taught total trust He didn't teach indifference or carelessness in the believer's walk. Some are content to cave in to the pressure and tension which come their way. They don't care to resist. Satan has successfully distracted, discouraged and deceived these who crumble under the cares of discipleship. Romans

8:35 and II Corinthians 6:4 are passages which warn Christians to anticipate distress. The word encourages believers to foresee and deal with this in advance.

The story is told that the King of Siam knew well enough how to bring ruin to one of his enemies in his kingdom. Tradition has it that when he wanted to ruin someone, for whatever the reason, he would send them a gift in the form of a live white elephant. It was unthinkable to refuse a gift from the King and unethical to dispose of it in any way. The white elephant would literally eat the poor fellow out of his house and home. Has Satan sent any "white elephants" your way? Don't give in! The distress he sends can be turned into delightful opportunities to better ourselves for Christ.

As we see these opportunities coming we can acquire a **Heightened Determination** to recognize the qualities of stress and tension and be better balanced disciples. Balancing our stress and faith loads will bring spiritual dictation; being able to command situations of stress into spiritual submission. As we grow and develop "stress immunity" we will sense spiritual domination; being able to master the situations of stress. Balanced discipleship will come as a result.

At the German death camp, Auschwitz, now preserved, you can see an open field growing flowers and grasses of unusual lushness. Bending down, you will see a fine, white substance in the soil which allows abundant growth. The top twelve inches of that soil is fine bone-loam — the remains of 60,000 humans destroyed in the ovens of a single camp. Even here, the ultimate distress eventually caused beauty. Let us prove ourselves as disciples of Christ; "in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses . . . by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned . . . as having nothing, and yet possessing all things." (II Cor. 6:4-10)

Let distress drive us to Thee O God, and may we realize that to know the sweet we must taste the bitter. Provide strong shoes Lord, for the times when you lead us down stony paths. Give us strength in the dark to see You as the Light. In Thy name we pray. Amen.

Evangelists' Slate

Paul Anderson Family Singers
travel with trailer!
Rt. 1, Box 120 Lakesburg, PA 17037
717-438-3114

Rev. and Mrs. Fred Bales
Drumlist and Singers with several instruments, trailer
Box 124
Friendship, OH 45630

Rev. Marlin Baum
Box 170
Roaring Springs, PA 16673
Ph. 814-224-4577

Rev. and Mrs. Walter D. Bradshaw
Evangelist and Singers, Trailer
104 South Cherry Street
Owaga, IL 60955
Ph. 815-268-7832
815-432-3736

Rev. L. J. Cherryholmes
P. O. Box 715
Portland, IN 47371
Ph. 219-276-2777

Ben and Sue Colburn
Evangelist and Singers
622 "H" Street
Bedford, IN 47421
Ph. 812-279-2997

Mr. and Mrs. Donald Gessner
Song Evangelists
109 North Eighth Street
Sunbury, PA 17801

Rev. Paul Hosier
R. D. No. 1
Watsonville, PA 17777
Ph. 717-538-5255

Rev. and Mrs. W. E. Hoskins
Evangelist and Singers
R. D. 1, Box 58
Helfield, PA 17066
Ph. 717-539-8305

Rev. Willard Jones
18 Mt. Vernon Ave.
Fredericktown, OH 43019

Rev. Henry W. Lelair
401 S. Washington Street
Marion, IN 46953

Rev. and Mrs. Marlin Moore
Evangelist and Singers
R. D. 1, Woodbury, PA

Rev. Robert Newbrey
2000 N. Volusia Ave.
Candlelight M H P A-5
Orange City, FL 32763
Ph. 904-775-9539

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

Rev. Ray B. Smith
General Delivery
Cuba, AL 36807
Ph. 205-392-7364

Rev. L. Wayne Stiles
Rt. No. 3
Petersburg, IN 47567
Rev. Amos Tillis
Route No. 1
Butland, OH 45775

Rev. and Mrs. C. C. Tolbert
Evangelist, Artist and Singers
Rt. No. 2, Box 411-Y
Salisbury, NC 28144
Ph. 704-637-0257

Rev. and Mrs. Fred A. Wagner
Evangelist and Singers with several instruments
Rt. 2, Box 915 W
DeFuniak Springs, FL 32433

Rev. Kenneth E. Walter
R.D. #2, Box 242
Middletown, PA 17842
Ph. 717-837-0459

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

Rev. John F. White
P. O. Box 86
Penna Creek, PA 17862

Rev. and Mrs. Harold E. Will
Evangelist and Singers with instruments, motor home.

Church News

Rev. Judy Williams
The Victory Trio
337 E. Main Street
Lancaster, OH 43130

Wolfe-Howard Evangelistic Team
Evangelists and Singers (Travel Trailer)

P.O. Box 305
Newcastle, PA 16103
Ph. 412-632-1395

Mr. and Mrs. George Young
Song Evangelists
Silver Creek Road
Hellersstown, PA 18055

FELLOWSHIP CAMP

3 Mi. Southeast of Hanover,
PA Off Route 216 On Hoff Road

AUGUST 14 - 23, 1987

Evangelist-Bible Teacher
REV. JAMES KEATON

Evangelist-Bible Teacher
REV. MICHAEL STORER

Singers
THE VICTORY TRIO

*Many cottages and several trailer hook-ups and meals
available on grounds*

SERVICES DAILY

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

Contact — Alvin R. Shaffer, Director
Route 3, Box 189, Hanover, PA 17331
Phone: 717-632-4090

Lebanon Valley Gospel Band
AUGUST 22 — 2:30 & 6:30 P.M.

Penn View Bible Institute

FALL REVIVAL

September 25 — October 4

Evangelist - Rev. Millard Downing
Special singing in each service provided by the
Music Department of Penn View Bible Institute

Schedule of Services

Monday - Friday 10:30 A.M.

Nightly — 7:30 P.M.

All services will be held in the Fay-Griffith Memorial Chapel

Is God's Money In Your Pocket?

Morris Chalfant

A quiet Christian man who seldom missed a church service had a habit of taking his tithe to the church each payday. One day the secretary asked him why he made a special trip; why not wait until Sunday?

"I have a bad heart," he said, "and I don't want to die with God's money in my pocket."

While we do not believe God would have held it against this man if he had died before he had opportunity to pay his weekly tithe, what about those who never tithe, or give only spasmodically?

"Will a man rob God?" This searching question is from God Himself. "Ye have robbed me," He continued, "in tithes and offerings." (Mal. 3:8)

If God's people would bring all their tithes into the storehouse, the work of God would leap instead of limp; it would expand rather than simply hold its own in some areas. The challenge of God through Malachi still holds: "Bring ye all the tithes into the storehouse . . . and prove me now herewith." (Mal. 3:10)

The institution of tithing provides a universally practical basis for Christian giving. As one has said, "Tithing is scriptural, simple, systematic, and successful."

Tithing is Scriptural

Even before the Law was given, men recognized tithing as God's will. Abraham paid tithes of all he had to Melchizedek, priest of the most high God. Jacob vowed, "Of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28:22)

When God gave Moses the Law on Sinai, He included the law of tithing. (Lev. 27:30) Revival and tithing go hand in hand throughout the Old Testament. Nehemiah, seeing the lack of support of the Levites and the house of God forsaken, contended that the tithe should be brought in. (Neh. 13:1-12)

The passage in Malachi shows the importance God put on tithes and offerings right up to the close of Old Testament times. This principle was carried over into New Testament teaching. Referring to acts of tithing, Jesus said to the scribes and Pharisees, "These ought ye to have done. . . ." Paul exhorted the Corinthian church concerning the collec-

tion, "Let every one of you lay by him in store, as God hath prospered him." (1 Cor. 16:2)

After Pentecost, liberality was the order of the day. Under Grace, the tithe continued to be the minimum of giving. Surely, if we who are under Grace do less than the Jew did under Law, it is a disgrace.

Tithing is Simple

Our knowledge of fractions may be limited, but God in His wisdom gave the simplest method possible for computing the tithe. Whether we are figuring on a large or small amount, the simplest among us can move a decimal point to the left one point, and there it is — the tithe.

Tithing is Systematic

It is not a haphazard method. It is simply giving a tenth of all our earnings to the Lord's work. We are not true tithers, unless we consistently give a tenth, any more than we are true Christians if we live for God only two or three days out of each week. The Bible teachers that tithing is the

minimum. The tenth is to be the starting point, and beyond that love decides the offering.

Tithing is Successful

Tithing does more for a congregation than advance it financially. It is more than a budget-raising affair. It does something for the people spiritually. It enlarges their vision of spiritual things, develops character, and enriches all of life.

True Christian stewardship makes us partners with God, co-workers with Him. It links us up with God in a very definite way. It brings our lives into harmony and cooperation with the majestic plan of redemption. For when we bring our tithes and offerings into the storehouse of God, we are in a very practical way workers together with God.

Let us not withhold the tithe until God must say of us, "Ye have robbed me." God's tithe must never remain too long in our pockets, lest His work suffer and we lose the blessing of having His approval.





The Missionary Calling —

At Any Cost!

So you would like to be a missionary? That sounds wonderful! Surely it is a worthy and legitimate ambition. The need for missionaries grows with each passing day. Three of the Holiness churches here in . . . have been sending out urgent appeals for workers — but no response!

What kind of missionary would you like to be? Perhaps you are thinking of only one particular type. I also thought in this area when I first came to the field. I am now thinking differently. To help you answer my question, let me give you an explanation of several types of missionaries which I have met.

There are the WOULD-BEers. They would be missionaries if***IF their wife would go *** IF they didn't have children *** IF they were younger *** IF there were not so many perils *** IF someone would make them a good offer *** IF they didn't have an aging father or a sick mother *** IF God were not blessing their faithful services at home. Where shall I stop? You may add to this list. Nevertheless, these "missionaries" never get to the field.

There are the SIX-WEEKers. They come to the field with their camera in one hand and a Bible in the other for a six-week campaign. The next time you hear them speak, you are able to tell which they used the most. The pictures are numerous and lovely, but seekers are the responsibility of someone else! We thank God for those who come to the field with an interest in souls, and return home with a new vision and an interest in Missions.

While the writer was traveling with another missionary and two traveling evangelists some time ago, the mis-

sionary tried to explain that the nationals despise visitors taking pictures of them, only to return to the States and project on the screen the poverty of the people. One evangelist replied: "Well, just take the picture, and run." That is possible, but the consecrated missionaries who live with these precious people feel that their souls are worth more than a picture; **they** are not here to run, but to WIN them to Christ.

There are the DO WHAT I LIKE-ers. There want to know the conditions, and what is expected of them. If the offer pleases their fancy, they will go. If it is not satisfactory, they will wait for a better proposition. A few of these reach the field — they are better than nothing. Some of them will stay for a short term and return home. Adjustments, inconveniences, hardships, sufferings, etc., are not to be endured by **these**! I wonder what the Apostle Paul would have thought of this type of missionary! Indeed, my friends, "the gifts and calling of God are without repentance" and should not be optional.

Then, there are the GOD-called, God-filled, God-led and God-blessed ones. This type of individual has only ONE motive in his calling: to please God. In recent years I have been privileged to meet a few such men. They have spent twenty and thirty years in missionary work. One dear brother has spent thirty-four years in God's work. His legs are growing stiff; his back is bending, as his body grows weak with the weight of years. Where can his church find another man to take his place?

— L. L. Wolfgang, in Exchange

O Lord, my God, much grace by Thee
Has freely been bestowed on me.
Thy mercy, love, yea — wondrous
light

Delivered me from blackest night,
And now can I — dare I — choose
ease,

Go back to things, myself to please?
Nay, Father, stir me for the lost,
To give myself — at any cost!

Yes, much I've heard of all the lost;
I've even prayed, "Oh save, Thou
must!"

But NOW it's up to me to choose:
Will I my life, for Thy sake, lose?
Some day I'll answer for this choice.
Will I regret? Will I rejoice?
O solemn hour! O countless lost!
Can I say, "Yes" — at any cost?

Shall grace bestowed on me be vain?
Shall millions still in sin remain
Because this stubborn will of mine
Refused obedience unto Thine?
Nay, Lord, one glad, eternal "yes"
I give, and many shall confess
Thy blessed name. Thus vow I must:
I'll follow Thee — at any cost!

From henceforth, ALL to Thee I give.
I know not where my life I'll live,
And care not, only if God's Son
Can look on me and say, "Well Done!"
In joy? In pain? What matters where,
If I but know HE sent me there?
COST? Nay! 'Tis gain to follow
Thee —
Lead on, Thou Lamb of Calvary!

— Lucille Sherstan



For The Boys and Girls

In Search of Michael

Olive W. Mumert



The camp meeting was well under way when Michael and his family slipped quietly into seats at the back of the big tabernacle. Michael hadn't wanted to come very badly. Somehow the past week or so he had been feeling restless and discouraged. Going to church and meetings or hearing the Bible read at home seemed to make him feel worse. He just didn't feel that he was a part of it all. It was a miserable feeling to have.

Daddy, who was standing up at the front, had been telling a story when they arrived, so maybe the meeting wouldn't be so bad after all.

Michael had heard him saying, "We had a lot of shopping to do that day, so we each took a list and went our separate ways. My wife took Danny with her, and I took Michael with me."

Dad seemed hesitant about going on with his story now that they had come. Perhaps he didn't like to tell family stories when they were present. The people were waiting for him to continue though, so he began speaking again.

"At the top of my list were 'jeans for the boys,' so Michael and I went to Woodward's and headed for the Boys' Department. I began looking through the pile of denim trousers on the counter while Michael waited beside me.

"Finally I found a pair that I liked and turning to Michael, I said, 'This pair should fit you all right, don't you think, Michael?'

"But Michael was gone!

"I looked all around the boys' section for him," continued Dad. "I called him, but he did not answer, and I could not find him. In desperation I began to search farther afield, using our special family whistle as I went. I'm sure the clerks must have thought I was crazy as I walked up and down the aisles whistling the family call. By that time I was beyond caring. I was worried sick."

Michael felt the tears stinging his eyes as the story was unfolded. He had never heard his dad tell his side of the story before, and he hadn't realized just how he must have felt. He remembered so vividly that over-

whelming feeling of desolation that had come over him when he had looked up at the man he had followed out onto the street, thinking he was Daddy.

"I looked and looked," his Dad went on, "but I could not find Michael anywhere. I wondered if perhaps they had some special place to which they took lost children, so I went up to a clerk and asked, 'What do they do in this store when they find a lost child?' 'Oh,' he replied, 'they are taken up to the second floor to the Lost and Found Department where they wait for their parents. If you've lost a child you'll find him there.'

"I ran hopefully up the stairs," continued Dad, "but no little boys had been brought there all morning, so I dashed back to the first floor again. Once more I searched up one aisle and down the next, whistling, then listening, whistling and listening.

"Michael had completely disappeared," said Dad. "I decided that there was only one thing to do. I would have to call the police to help find him, but first I would once more go up to the Lost and Found Department.

"Quickly, but not too hopefully, I hurried upstairs. Before I had even reached the counter I saw him. He was sitting sad and lonely looking, on the counter. Apparently a lady had found him outside—"

Dad had finished telling the story now, but he was still talking about it so Michael listened closely. The story had ended there for Michael, and it had been a nice, happy ending, but perhaps Dad had more to tell.

"Like Michael, we have all gone astray," said Dad. "The Bible tells us that 'All we like sheep have gone astray; we have turned every one to his own way' (Isa. 53:6). We are still lost unless that Saviour has found us. Has He found you?"

Michael was sobbing miserably now. He knew that he was lost. He wanted to be found because he knew how good it felt to be found, but he didn't know what he could do about it.

"The Lord Jesus is looking for you," continued Dad. "He said, 'The Son of

man is come to seek and to save that which was lost' (Luke 19:10). That means you. You are the one He came to save. Have you answered His call, 'Come unto me' (Matt. 11:28)?"

Michael wanted to answer the call, but how could he do it? He had wanted to belong to Jesus for a long time, but he just didn't know how. Daddy had found him that day in Edmonton. Maybe the Lord Jesus would find him too.

"He does want to find you, even more than I wanted to find Michael," Dad's voice broke as he continued. "The trouble is that we keep running away from Him. If you would like Him to find you right now, make your way to the altar here in front. We will gladly pray with you and help you. Won't you come? Right now. Come while we stand and sing."

Somehow Michael made his way to the altar and knelt there. "Lord Jesus, I don't know how to find You, but I want to belong to You. Please find me," he sobbed.

"Just open your heart, Michael," it was his daddy's voice beside him.

"I don't know how," Michael sobbed.

"Tell the Lord you're sorry for your sins and ask Him to forgive you and to come into your heart. That's opening the door. He'll come in just like people do when you ask them. Then thank Him for forgiving you and for coming into your heart."

His father started singing. Others joined him.

Into my heart, into my heart; come into my heart, Lord Jesus." Silently Michael prayed until the peace of God's love washed over his heart like cool, refreshing rain on a hot summer's day. He smiled through his tears. He wasn't lost anymore now. The Lord Jesus had found him. He knew it and he was glad. He felt happier than he had been that time when Daddy had found him, for this time it was the Lord Jesus Christ who had found him.

by Albert B. Simpson

Thirty-One Kings . . . The Victory Over Self

"These are the kings of country which Joshua and the children of Israel smote on this side Jordan on the west . . . All the kings thirty and one" (Joshua 12:7-24).

Those words describe the great conflict of the higher Christian life in the Land of Promise. This is not a conflict with the grosser forms of sin, for we leave them behind when we cross the Jordan and come into the land of holiness, obedience and rest.

Surely it ought to go without saying that no consecrated Christian would dare indulge in willful disobedience or sin. But there are other foes more subtle, and these are symbolized, we believe, by these kings with whom Joshua made war so long.

Let us look at these kings of the old Self Dynasty and see if we recognize any of them in our own experience.

1. *Self-will*. This is old Arba, the head of the dynasty. It expresses its decrees in the personal pronoun and the active verb—I will, I shall. It recognizes no king but its own imperative choice.

Arba must die before Hebron can be won by Caleb. Self-will must be slain before love can reign.

"Yield yourself unto God" is the watchword at the gate of holiness and peace. The will thus surrendered becomes a stronger will because it is henceforth not our will but His within us. And when we choose, we choose with the strength of God and choose forever.

2. *Self-indulgence*. This is the gratification of self in any of its forms.

Is it wrong to eat and drink and indulge our appetites? No, the act may not be wrong in itself, but it becomes wrong when we do it for the sake of the indulgence. It is the thought of self-gratification that defiles the act which in itself is right but in its motive may be wholly selfish and sinful.

The commonest acts of life are to be wholly consecrated to Him and done unto Him, and thus they become sacred and holy.

Have we learned the secret of living for His glory and dying unto ourselves?

3. *Self-seeking* is one of the forms of

self-life which must be surrendered. "Love seeketh not her own." Her object is not to accomplish some personal end but to benefit another and to glorify God.

The great business of the people of this world is to seek their own ends, aggrandizements, honors and pleasures. But a consecrated life has but one purpose: to "seek . . . the kingdom of God, and his righteousness," and then to rest in His will, knowing that "all these things shall be added."

4. *Self-complacency*. This is the spirit of Anak, the long-necked one. It is the spirit of pride; the pride that takes delight in our own qualities and rests with satisfaction in ourselves.

It is very different from vanity, which seeks the approval of others. Self-complacency is so satisfied with itself that it cares little for the opinion of others, and has a lofty independence about it that even scorns their criticism and rises superior to their praise. It is a god unto itself.

5. *Self-glorying* is the converse of this. It seeks the praise of others, rather than its own. It may be very small in its own eyes, and for this very reason tries to shine in the eyes of others.

The truly consecrated life is conscious of its nothingness and knows that it is dependent on God alone for all it can ever possess. Therefore it covers its face with the veil of His loveliness and robes itself in His own righteousness and then hides in His bosom saying, "Not I, but Christ liveth in me."

6. *Self-confidence* is a form of self-life which relies upon its own wisdom, strength and righteousness. It is Simon Peter saying, "Though all men shall deny Thee, yet will not I."

Here is your man of strong common sense and self-reliance. He believes in his own opinion. He relies upon his own judgment. He laughs at the people who talk about divine guidance and the Spirit's leadings.

This must die before we can become established in the strength of Christ.

7. *Self-consciousness* is closely allied to this. It is the self that is always thinking of itself. Every act

and look and word is studied. Every feeling and inward state is morbidly photographed upon the inward senses.

This is a dreadful bondage. God wants us to have the freedom of a simple child, that acts from spontaneous impulses and with a beautiful liberty.

How shall we get out of this wretched self-consciousness? Only by getting into a higher consciousness, even the presence of our Lord, and a purpose and object beyond ourselves, to live for God and others, and realize that He is living for us and living in us, in those sweet spontaneous impulses that are the true springs of action.

8. *Self-importance* is an exaggerated form of self-consciousness. This is very offensive and yet very common. Some people carry it in their bearing as they walk along the street. True humility consists not so much in thinking meanly of ourselves as in not thinking of ourselves at all. The ripe head of wheat always hangs down in proportion to its weight.

9. *Self-depreciation* is closely allied. This is just as bad as the other. Some people are egregiously conscious of their own shortcomings and inabilities. It keeps them from useful service and is always thrusting its littleness and nothingness upon every situation.

A truly surrendered heart has not got any name to see in print, any person to be conscious of, any power to serve. Therefore, it goes unquestioning and fully assured because all of its strength must come from God.

10. *Self-vindication* is the self that stands for its own rights and avenges its wrong. It is quick to detect an injury or an offense. It believes in receiving the respect and consideration due to it in all cases, and while it asks nothing beyond, yet it insists upon all its rights.

Now, this is a very respectable but a very real form of selfishness. It is directly contrary to the spirit of Christianity and the Lord Jesus Christ.

The very idea of His incarnation was the renunciation of all His rights.

Being in the form of God, He was entitled to be equal with God, but we are told He did not count this a prize, but He "emptied himself," "made himself of no reputation."

11. *Sensitiveness* is one of the most painful forms of selfishness.

One day in India I picked up a beautiful little vine that was spreading over the ground. I thought how lovely it would be to press it in my notebook. But by the time I had taken it up its leaves had all folded up as firm and dry as if it had been struck by an autumn blast.

I thought of people I had seen who had been bright and radiant for a time, but something touched them that was offensive, uncongenial or humbling and they suddenly shrank into such hard, dry, leafless sticks that there was no point of contact with them.

12. *Self-seeing*. There are some people who always see things from their own side. Put yourself in your brother's place (Philippians 2:4). Take into consideration his circumstances, his views. You will be surprised to see how differently you will look at things. And yet this is only one of the first things in the holy art of self-forgetfulness.

13. *Introspection*. Our morbid and excessive self-examination is one of the forms of self-life that causes much pain and works much injury in our Christian life. God alone can truly search us. Let us commit our own way unto Him, and honestly say, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

14. *Self-love* is the root of all these forms of self-life. It is a heart centered upon itself, and so long as this is the case every affection and every power of our being is turned inward and selfward. The whole character is distorted by the false adjustment of our nature.

15. *Self-affections* are the natural fruit of self-like. We love the people who minister to our pleasure. Love that terminates in ourselves is selfish and degrading. The love that seeks another's blessing is elevating and divine.

16. *Selfish motives* may enter into the highest acts and mar and pervert them to their inmost core. It is not only what we say and do, but why. God sees the very thought and purpose and He judges the act by its intent.

The natural heart cannot do a good thing without some selfish object

which perverts and destroys its purity.

17. *Selfish desires* are always springing up in the old natural heart, and even if they never reach fruition or even become choices, acts or facts, we want to be free from the very wish and have God so give us our desires that they shall spring from Him and be prompted by His love.

The spirit of covetousness is just a selfish desire, and God has pronounced it idolatry and most dreadful sin.

18. *Selfish choices* are still more serious, for the will is the spring of human actions and determines all our words and deeds.

We want a rightly directed will, which chooses not its own gratification, but because of "God which worketh in (us) both to will and to do of his good pleasure."

19. *Selfish pleasures*. There are two kinds of enjoyment: one we seek for its own sake, and this is selfish. The other is the pleasure that comes to us from doing good and because we are in harmony with God and with our own being. This is the truest enjoyment.

20. *Selfish possessions*. The worldling calls his possessions his own. The true child of God has nothing for himself but holds all as a sacred trust for God (Acts 4:32).

The true Christian conception of property is stewardship: the holding of the gifts of God for His service and subject to His direction and for His glory. This is the sovereign remedy for avarice and the grasping spirit of the world.

21. *Selfish fears and cares*. Nearly all our cares and anxieties spring from pure selfishness.

If we were wholly yielded to God and recognized our life in its every movement as absolutely His, we would have no anxiety but would regard ourselves as His property and under His safe and constant protection (Matthew 6:24, 34).

22. *Selfish sorrows*. Many of our griefs and heartbreaks spring from the purest selfishness, wounded pride, ambition, self-love or the loss of something which we should not have called our own.

The death of self blots out a universe of wretchedness and brings a heaven of joy.

23. *Selfish sacrifices and self-denials* are as real as they are paradoxical. A man may do all (1 Corinthians 13:3) for the gratification of his vanity or the display of his orthodoxy and the propagation of his

own beliefs and opinions.

24. *Selfish virtue and morality* may be present also. The Pharisees were virtuous, but their virtue was a selfish cloak, intended for display.

25. *Self-righteousness* would even seek to justify itself before God by its own religious works, and thus forfeit His righteousness and salvation.

26. *Selfish sanctity* may so absorb us that our eyes will be taken off Jesus and centered upon ourselves. We become offensive exhibitions of religious self-consciousness. True sanctification forgets itself and lives in constant dependence upon the Lord Jesus as its righteousness and all-sufficiency.

27. *Selfish charities*. The largest generosity and the most munificent offerings of money may be only advertisements of ourselves, prompted by some motive which terminates in our interest or honor.

28. *Our Christian work* may be selfish. We may preach because of the intellectual pleasure it gives us.

We may work for the church because we like the church, the minister or the people. We may engage in a benevolent or Christian profession because it enables us to make a comfortable livelihood and gives us congenial employment. Or we may do our religious work on selfish principles and from religious selfishness.

29. *Selfish prayers*. There is nothing that sounds so selfish as the prayers of many Christians. They travel in a circle about the size of their own body and soul, their family and perhaps their own particular church, and the suffering household of faith and the perishing world are scarcely ever touched by their sympathies or their intercessions.

30. *Selfish hopes*. The future of many persons is as selfish as their present. They live in the dreams of coming joys and triumphs, and their vision is all earthbound.

The true hope of the gospel swallows up all these selfish visions and earthly hopes. Looking for that blessed hope and the glorious appearing of our Lord and Saviour Jesus Christ, we hold all other prospects subordinate.

31. *Our life*. Our very life must be held not as a selfish possession, but as a sacred trust.

"Neither count I my life dear unto myself," is the true spirit of consecration (Acts 20:24). That is the meaning



Greeting from a sunny, warm Coopersburg, Pennsylvania! Summer time is a great time for the people of God. Campmeeting season is in full swing and souls are being stirred and refreshed at meeting grounds all across this great land of ours. But summer is more than just a time for campmeeting. It is also an excellent time for outreach to a lost world by taking the gospel of Jesus Christ to those who are needy. I believe every church that loves the Christ of Calvary should have some method in operation of winning souls to Jesus. Vacation Bible School and Good News Clubs are excellent ways to lead the little ones to Christ. Tent meetings, street meetings, jail services, and services in nursing homes are ways for us to **take** the gospel to people where they are!

I was reading recently in Isaiah 54:2 and Isaiah states, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Isaiah is speaking to us concerning the need to enlarge our borders. We are living in a day of self-satisfaction and self-preservation across the religious world in general. Many are satisfied with high steepled churches and palatial sanctuaries as places of wor-

ship, and are not concerned in the least about the condition of their neighbours soul. The words of John in the book of Revelation could not be clearer or more true if John were here and speaking them audibly today. Concerning the Laodicean church age of which we are living today, John says in Revelation 3:17 & 18, "Because thou sayest, I am rich, and have increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see." It is my prayer that God shall awaken us and stir us to action before Jesus comes again!

I notice two words in Isaiah's writing that particularly attract our attention. Those words are "lengthen" and "strengthen". If we are ever going to enlarge our borders we must see beyond ourselves and our smug little setting. There are approximately 250,000,000 people in the United States and 40% of them never darken a church door. It should never be necessary for our churches to "swap" sheep in order to show an increase in attendance, but the sheep in

their current locations should be "birthing" some lambs. Like Hannah of old, may we cry out to God to heal our barrenness! Oh the joy that comes to the heart of every child of God that leads a sinner to foot of the cross where the Blood of Jesus is applied to their heart, and they are made new creatures in Christ Jesus! Solomon said in the Old Testament that, "He that winneth souls is wise." It is a mark of spiritual wisdom to lead some one to Jesus.

The other word that captures our attention is "strengthen". Without strong stakes, lengthened cords are useless. Our borders enlarging will never be any greater than the strength of the stakes that support the effort. In this day of vacillating Christianity, let us stand up and be counted as those who still believe in the scriptural way of salvation and true holiness! Tele-evangelist scandals and dissarray in the religious world have increased the necessity for you and I to display to the world what real Christianity is all about. May God help us to love Him with all our heart, soul, mind, and strength and our neighbor as ourselves. May it be said of us what was said of the early church, "Behold, how they love one another." Might we patch up our differences of opinion, and ways of looking at things and become what the songwriter penned, "like a mighty army moves the church of God!" Any mighty army needs unity among it's soldiers! Let us leave the "dry goods" on the pantry shelf, and our "notions" in our minds, and preach and teach the true gospel of Jesus Christ. Let us never compromise our message in any way to appease a sin crazed generation. But at the same time, let us use meekness of spirit and gentleness of heart in winning the world to Jesus!

It is the prayer of the Home Missionary Department that in the days before Jesus comes that we will experience a mighty outpouring of His Spirit in our midst! May God richly bless you as we continue to labor together to bring America to Christ!!

THIRTY-ONE KINGS.....

of life and the only object for which it should be cherished.

How can we win the victory over self? How shall we possess Hebron?

First, we must definitely and thoroughly enter into the meaning of that mighty word, "Ye are not your own." We must surrender ourselves so utterly that we can never own ourselves again.

Second, we must let God make this real in detail, as each day brings its

tests and conflicts, and we face each of these thirty-one kings. That which we did in the general must be fulfilled in the particular, and step by step we must be established in the full experience of self-renunciation and entire consecration.

Third, we must receive the great antidote to self—the love of Christ.

Finally, we need not only the love of Christ but Christ Himself. It is not a principle nor an emotion nor a motive

that is to transform our life and conquer these determined foes; it is a living Person.

Christ will put His own heart into us, and so live in us and we so live in His life, love in His love and think, speak and act in Him, in all we do, that it shall be "not I, but Christ [that] liveth in me."

So let us receive Him, the Antidote of self, the Lord of Love, the Conqueror of the heart.

(Continued from Page 9)



Penn View Bible Institute

P. O. BOX 970 • PENNS CREEK, PENNSYLVANIA 17862

Greetings to our standard family this very warm summer day along the eastern shore.

We are traveling this summer with the quintet from the Institute and are enjoying the privilege of meeting many of PVBI friends along the trail. God has been giving us some very good services. It is great to worship with the saints of God who love old-fashioned Bible Holiness with standards. Glory to God!

Many of you have personally told me you are standing right with us in the stand for a conservative Bible Institute. The fact of the matter is, that many youth who we meet are also wanting to attend a Bible School that has some of the old time standards. I am thankful the Bible standards are good for this present generation.

As you read this we are in full swing in preparation for a good school year. We are looking forward to an increase in our student body and expect a mighty school revival. Oh, how we need an old fashioned out-pouring of the Blessed Spirit of God upon us. Thanks be to God He is meeting with us and souls are minding God.

The faculty and staff are preparing themselves for their duties of teaching and leading youth into the

center of the will of God. The call is everywhere for pastors, evangelists, youth workers to fill vacancies. May God help our school to prepare youth to go out into the whitened harvest fields. Youth with anointing of the Holy Ghost upon their lives. Youth who are willing to give of themselves into full surrender to the work wherever God would send them. Youth who care not for the approval of the world, but are dead of self and submitted to God's will only! May God give us many such youth in these trying days.

PVBI is committed to the training of such youth. We have many reasons to praise the Lord. Recently funds have been coming in which have enabled us to clear some very important invoices. These funds came in thru prayer and waiting on God. God is pleased when we trust Him to supply all of our needs. I trust in many more ways we can have the simple faith to believe God to "Supply all of our needs." His storehouse is ever full and He delights to provide for His children. May we learn of the lesson of trusting Him instead of the government sources and various worldly organizations. God is well able to provide for the needs of His work. GLORY!

Youth are you interested in preparing for the Christian Ministry? Look no further, PVBI would be an excellent place for you to study. On our forty acre campus you will find students and faculty who will give you warm Christian friendship and support. Many of those who have gone from our halls are out in full time Christian work today, happily doing the work God called them to do. In fact if they could write this page they would say it is the most blessed thing, to be in the center of God's will.

Folk have been enquiring about moving into the Penns Creek area to place their children in the Penn View Christian Academy. If you have interest in the Academy please write to us. The Academy has grades Kindergarten thru twelfth. You will not regret having placed your students in a Christian school. Write us today at P.O. Box 970 Penns Creek, PA 17862.

We deeply appreciate all who are standing by the Institute and the Academy. Perhaps you have funds for investing in the lives of our youth. We would be most happy to meet with you and tell you personally what God is doing here on the campus of PVBI.

PLEASE NOTE:

This fall we are planning to offer Child Evangelism class in the evening. It will be Monday or Tuesday, 6:00 to 8:40 p.m. If you are interested please contact the Academic Dean, Miss Hart from the state of Washington will be teaching.

FACULTY PROFILE:

Carol Hart — English, Education. Miss Hart has taught in both public and Christian schools. She has also been an instructor on the post-secondary level. She has been involved in six different foreign missionary fields. Miss Hart has a Bachelor of Science in Education, an Associate of

Arts in Theology, and 120 hours of graduate work in education. She is currently engaged in child evangelism and is helping to start a church. We welcome her to the Penn View family.

Rodney Watkins — History, Philosophy. Mr. Watkins graduated from Penn View in 1980. He pursued additional studies at Penn State University and completed a Master of Divinity at Evangelical School of Theology this year. Rev. Watkins is an ordained minister and pastors the Milroy Holiness Church. He has served in an adjunct capacity before, but this year he is joining the full-time faculty. We anticipate a good year.

Dean McIntire — Bible, Homiletics. Mr. McIntire graduated from Malone

College in 1953, did additional work at Clarion State College, and graduated *magna cum laude* from Winebrenner Theological Seminary in 1970 with a Master of Divinity. Rev. McIntire is ordained and has pastored several churches. The McIntires and their children came to Penn View in 1972. They have labored faithfully across the years. Many pastors can testify to the quality Bible teaching they experienced in his classes.

We'll learn more about others in the Penn View family in the future. We have a great staff, and we are anticipating a great year in Christian Education.

Timothy L. Cooley
Academic Dean

Holy Confusion

by Robert E. Maner

"That man is a prince charming," I said to my wife as we walked away.

He was one of those individuals who compelled people by the sheer power of charm to like him. His lifestyle was far from Christian; he took full advantage of his charm for selfish purposes. Yet he was the kind of person it was almost impossible to dislike.

What a fantastic Christian he would have made. Or would he? Had he even a little religion, he could have swept the average church members off their feet. He would have had power far beyond the average person for good or evil.

It is so easy to be deceived by what seems to be rather than what is. Here are some lessons 50 years of living have taught me.

1. There is a danger of confusing personality with piety.

Some people are blessed by natural outstanding personalities. If the individual is, for example, a preacher, it is so easy for people to misread this for being spiritual. Fortunate indeed is the individual so endowed. When this gift is given to God and an individual is genuinely filled with the Spirit, God has a dynamic servant at His disposal.

But all too often this type of person does not develop into a deeply spiritual man because he can get by on his personality. Taking the easy way out, he settles for second best. Piety has to do with character; it comes, sometimes, out of the sorrows of life. It comes from a deep commitment to Christ, from studying God's Word, and, above all, from a sincere hunger to be Christlike.

2. There is a difference between goodness and godliness.

All Christians should be good people. But the opposite is not true; all good people are not Christians. Some people seem to have an inborn goodness. It is easy for them (and for others who know them) to conclude that this makes them Christians. Frequently, these naturally good people are the hardest to reach with the message of salvation because they see no need in their lives. They look about at the vile and contemptible whose lives are soiled with the mud of the hogpen and say, "I don't live like them."

While we thank God for the good and decent people we know, we dare not confuse their goodness with godliness. This is tragically true with older people as well. Age rather than grace stops some people from sinning. Having retired to the rocking chair, they falsely conclude that they are saved and prepared to meet God when in reality they are just as lost as the prodigal who is still in the far country.

3. There is a danger of confusing pressure and power.

This is especially true in our churches. We all want to make our churches succeed. If the power to do so seems absent, we quickly resort to human pressure as a substitute. For a time this will give some help. But in the long run it will prove to be only a substitute for the real thing and nothing more.

Pressure will cause fatigue and produce human failure. People will get tired of pressure and give way to the human tendency to "let clerical George do it." Jesus promised power, not pressure.

If the power seems to be absent and we yield to the

temptation to use pressure, the results will always be disappointing. How much better to pay the price in prayer and fasting until God sends the "old-time power." The world keeps people under pressure. If they find the same pressured climate at church, it is little wonder that some are disappointed. The Spirit is the Christian's only Source of power.

4. There is a danger of confusing platitudes and prayer.

The prayer that God listens to is not necessarily the one that makes the best impression with men. It is so easy for us to develop the habit of linking together those little ear-appealing phrases that sound so good to others and make a very beautiful prayer. These prayers may impress men, but it is doubtful that God pays much attention to them. We are all in danger of praying to be heard of God and overheard by men.

Real prayer comes from the depths of the human heart. The language may be slow and halting; the English may be poor and even childish; the word may be interrupted with sobs; but the heart reaches out for God. That is prayer.

5. Finally, there is a difference between peevess and principles.

Every man has some pet peevess. These things we dislike intensely can become an obsession that will dominate our lives. As we grow older, we need to keep our peevess separated from our principles. Peevess have to do with personal taste, opinions, past experiences, heredity, and scores of other things that help to shape us into what we are. While it is unlikely that we can divorce ourselves from our past, it is very important that we identify those strong feelings which may be nothing more than personal opinions. I have found some guidelines that have helped me in this endeavor:

a. Principles have universal application while my peevess have only personal value. Some peevess have no value, they may even hinder us.

b. Principles are scriptural while peevess are strictly opinions. Men have died for their principles. Not everything is that important to me.

c. Principles are durable; they last. Peevess have to do with passing things. My peevess change but my principles do not. Styles and customs are constantly changing. If my basic principles of life are all based upon current dislikes, I will wake up down the road one day and find that my whole life is structured on opposition to things that no longer exist.

d. Principles are positive while peevess are usually negative. It is not what I am opposed to but what I am in favor of that must, in the end, motivate me. If I am motivated by the negative, I am doomed to disappointment. If I have many peevess and few principles, I am in serious trouble.

The things that used to impress me do not always have the same effect on me today. Some of the less obvious qualities of people seem to stand out with increasing brightness and luster. I have a much greater appreciation for a lot of quiet and sometimes unknown people.