



# 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 final five

by R. G. Flexon

When I was pastoring, getting \$10.00 a week for my salary, one day the Lord said, "You go out and borrow \$200 and give it to a certain person. I want him to go to God's Bible School and prepare for missionary work." We didn't question. We went out and got a man to sign the loan, went to the bank, and borrowed the \$200.

It was hard to pay it back on a \$10-a-week salary and keep our family going. After a year we had paid back \$150 of it. We had another \$50 to pay. The day that note came due, we had \$45 in the bank.

We went to prayer at seven o'clock in the morning, right after breakfast. Eight o'clock, we were still praying. At nine o'clock we are still praying. At ten o'clock we are still praying. But around ten o'clock the Lord said, "Son, if you want the other five dollars to help you pay that note today, you go down in the city (a city of 75,000 inhabitants), you go to a certain street and a certain number, and you'll get your five dollars."

I said, "Lord, I don't know who lives there."

He said, "Never mind, son, I do." So after lunch I went downtown, found the street and the number, and knocked on the door.

A stout lady came to the door and opened it. She looked at me and said, "Is this Rev. Flexon?"

I said, "It is."

She left me standing there. Had it been on another occasion I would have gone, but God sent me, so I stayed. In a few seconds, she came back with a brandnew five-dollar bill in her hand.

She said, "While I was praying this morning about seven o'clock, the Lord told me that a preacher by the name of Flexon would be here this afternoon after five dollars. Here it is, sir."

I said, "That's what I came for, sister. Thank you." I went down the street praising God, went to the bank, and paid off the note.

The next Sunday night that woman was in my church at the altar and God sanctified her, and she is still a member of a holiness church.

Aren't you glad God still lives and hears and answers prayer?





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## Guest Editorial

# Symptoms of SELF

By George D. Watson

Following are some manifestations of the self-life:

A disposition to look at everything with an eye as to **how it will affect ourselves**. It is an instinctive, wide-awake looking out for what we call Number One. There is a disease in the roots of some trees and vegetables called "root-knot," which causes the roots, instead of stretching themselves out in the soil, to curl themselves back into a knot, stunting the growth, and preventing fruit.

The self-life is always unwittingly **magnifying itself**. It will talk incessantly of its doings and great achievements; it will relate incidents in its past life in such a way as to show off self to the best advantage.

A soul affected with mental "root-knot" is always turning back upon itself, and if it preaches or prays, or sings or gives money, or enters any enterprise, it has the keen faculty of seeing **how the results will affect its own honor or reward or happiness**.

It insists on being the beautiful hero in every circumstance, and all this is done in the most artless and unwitting manner. All this can be mixed in with religion, and preaching, and table talk, and parlor conversation, without the victim suspecting it.

Another symptom of self, as especially mentioned by John Wesley, is that of "touchiness." Touchiness is like wearing all the nerves of the body on the skin, and always seems to be on the alert to take slights and offences at the least occasion. If it is not invited to every place and thing where it imagines it ought to be, if it is not bowed to and spoken to on every occasion, if it is not honored where it fancies it ought to be, it takes spells and goes into vexatious thoughts and words.

It is amazing how many there are who profess to be dead to self, yet manifest a terrific sensitiveness at being slighted. If they are not invited to preach, or lead the prayer, or sing, or do something in church work or religious gatherings—if their talents are not recognized, it is oftentimes quite difficult for them to conceal their ugly thoughts and feelings, and they will insist that their wretched touchiness is a part of holiness.

Another terrible feature of touchiness is that it can **never bear to be rebuked or corrected**. The strongest mark of genuine humility is to be able to be reproved and corrected, even severely, with a meek and thankful spirit. But where self is alive, at the very slightest reproof, there is self-defense. How can one be like Jesus when he is full of touchiness, getting his feelings hurt at everything, taking offense at imaginary things, and on the alert for taking care of self? Nothing can possibly cure such a miserable spirit but the fullness of the humble and gentle love of God.

Another sign of self is that of **imposing on others**—monopolizing their time, their interests, and their sympathies. Self will push its claims and little petty notions and whims, upon other people. It takes an hour to say what could be said in one sentence. It intrudes on sick people and tired people. It begs and teases and taxes the patience of its friends. It scolds other people for its losses and failures. It is always asking advice, and then persistently going its own way. It is fidgety and fussy and meddlesome, prying into other people's affairs and insisting that its interests are ahead of everybody else's. If such a soul only knew how to deal with the Holy Spirit in prayer, and talk but little to people and a great deal to God, it would soon find miracles transpiring in its life. And instead of having to tease its way through the wilderness, angels would go ahead of it everywhere to beat down the briars and open the avenues of signal blessing. Oh, if that rattling tongue would talk ten times less, and pray in secret ten times more, the life would be a hundredfold more fruitful.



Some people think that love is a feeling that strikes you out of nowhere and you don't know how or why. I prefer the love that lets me know where it comes from and where it's going — a rational, positive, almost tangible love. This may sound cold, but it is a love capable of considerable warmth.

An important aspect of love is giving. If love is to be truly effective, there must be giving. The Israelites under Moses are a prime example of this.

In Exodus, chapters 35 and 36, the Israelites are told to build the tabernacle — a mighty task, and one which consumed all their energies. They gave of their time and possessions, an outpouring of their love for God. There was no time for interruptions; the Lord's tabernacle must be built. Yet they did not allow their work for God to supplant their worship of God. The Israelites heeded the word of God and gave to Him the day of rest He required. Because they loved Him they naturally gave.

Not only did the Israelites' love for God result in the giving of their time to Him, but also in the giving of their possessions to Him. In Exodus 36 we learn that the Israelites had to be stopped from bringing any more materials for the building of the tabernacle. They had brought more than enough already. Love is giving.

What was behind this love-giving that the Israelites experienced? What made it possible to give in such a manner? Two things seem to stand out: resources and responses. These are what make it possible for us to give today from a heart of love.

The resources that made possible their giving were personal, providential, and proportional. Exodus 35:5 says that the people were to take an offering from among themselves — personal resources. Paul, speaking about the Corinthians, said that they gave not only up to their ability but also beyond their ability. One translation says that even in the hard times and the affliction through which they were passing they gave unto the Lord.

May God help us to realize that He has given us personal resources. We aren't going to send any missionaries anywhere until someone finally says, "Here am I; send me." And how can we send the missionaries? By giving money. And where are we going to get this money? From our own pockets. It has to be a personal matter. Giving must come from personal resources.

## an old testament lesson

# LOVE IS GIVING

by A. Wingrove Taylor

The Israelites' resources were not only personal, they were providential. These people had just come out of Egypt and out of slavery. Where would slaves so recently set free get an offering that was adequate? Through God's directions. God had told Moses before leaving Egypt to tell the Israelites to ask treasures from the Egyptian (Exod. 11:2, 12:35-36). One passage says the Israelites spoiled the Egyptians. God gave the Israelites favor with the Egyptians so that whatever they asked for, the Egyptians gave it to them.

The truth is that the Israelites had worked all those years without a salary and God said, "You are simply due your back pay. Go and demand these things from them." So God gave them resources. It is of utmost importance to know that whatever we have, God gave us. He gives us the salaries; He gives us the strength. What we have, God has given us.

The resources from which the Israelites gave were also proportional. They were proportional in terms of material supplies. Some brought metals, gold, silver and brass, and some brought textiles, linen, and leather. Some brought lumber. Others brought gems, and yet others brought perfume. Proportional according to what they had. God wasn't expecting the people who had textiles to bring the precious stones and gems. He wasn't expecting the people who had lumber to bring the metals. But each man had a particular resource and out of those resources they brought their gifts to God.

Some had no stones, lumber, textiles, or metals, but they brought what they had. They brought their ability to spin, to sew, to use the hammer, and to use the needle. They brought their abilities to carry on the construction and supervise it. God doesn't ask any man to give beyond that which he has; but He does ask us

to give what we have.

The Israelites' giving was outstanding because of their responses. First, it was spontaneous response. In Exodus 35:5 we have that expression, "a willing heart." Paul speaks about people giving out of a heart of love. He said, "I didn't even have to prompt them; I didn't even have to urge them. They wanted to give." Not only was there a sort of feeling of it, there were willing hands. Verses 20-22 of Exodus 35 give us some beautiful verbs. The people "departed," they "came," they "brought," and they "offered."

It was done with wonderful spontaneity. According to verse 21, their hearts were stirred up; they were blessed. The words *stirred up* have an even more vivid meaning — that they were walking on air. They were so blessed that they were walking on air as they came back from their houses with the linen, the leather, the stones, and the metals.

Second, there was a commendable superabundance of response — not only commendable on the basis of their ability, but on the basis of their honesty. They went to Moses and said, "Moses, we have enough." And it was a challenging superabundance because it was record giving and it was a sort of a recurring giving. After they had given that wonderful record offering, they still turned up every morning with some more.

It finally had to be restrained giving. "Stop," said Moses. "Stop! Don't bring any more. Stop giving." I wonder where across the church and world we have ever gotten to the place where we have given so much that they had to send the call from the mission fields saying, "Please, stop those people. Don't let them give any more. We have enough."

May God help us to love in giving. This is what God requires of each of us for His great glory, for the blessing of our hearts, and for the blessing of mankind.



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### Elsie Smith

The oldest member of the Northampton God's Missionary Church passed away May 5th, 1987. Miss Elsie Smith, 82 of 3350 Airport Road, Allentown, died in Muhlenberg Hospital.

Born in Bridgeton, N.J. she was a custodian at United Wesleyan College, Allentown, for many years. She taught Sunday School in different churches for more than 50 years.

Surviving is Evelyn Gehman, with whom she resided, Miss Smith was a member of the first church Rev. John Clough pastored, and she also was a member of the first church his son Paul Clough is pastoring. Rev. John Clough assisted his son at the funeral services.

### "Fenstermakers' 50th"

Mr. & Mrs. Carl Fenstermaker of the God's Missionary Church, Northampton celebrated their 50th wedding anniversary March 28, 1987.

They repeated their wedding vows in the Sunday morning service, with Rev. Paul Clough officiating. Mrs. Fenstermaker received a dozen long stemmed red roses from the church and Mr. Fenstermaker received a beautiful Bible.

They have 2 children, Ruth Ann wife of Albert Getz, Northampton, and Paul of Helfenstein, 4 grandchildren and 2 great grandchildren. Two step grandsons and 3 step great grandchildren.

Bro. Fenstermaker is employed by Thomas Morgan Construction.

*Make Your Plans Now To Attend*

## A NEW YEAR'S EVE CELEBRATION

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This effort is co-sponsored by Penn View Bible Institute and Dayspring ministries.

A special offering will be received.



*How can one who is depraved, "dead in trespasses and sins," possibly desire to be saved?*

# John Wesley on PREVENIENT GRACE

by Roy S. Nicholson

One neglected note in Wesleyan-Arminian theology today is that of John Wesley's teaching on prevenient grace. All evangelicals admit that one is saved "by grace. . . through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). All admit that salvation is by grace, "the unmerited favor of God." But a real theological problem stands between the Wesleyan-Arminians and the Calvinists concerning how one who is depraved, "dead in trespasses and sins," can possibly desire to be saved.

The Calvinists believe that "the first step in reconciliation is regeneration or the awakening of the elect, those whom God has chosen. The next step is effectual calling (which cannot be resisted), followed by repentance, or conversion, faith, justification, sanctification, and perservance (eternal security)" (W. T. Purkiser, Editor, *Exploring Our Christian Faith*, Kansas City, Mo.: Beacon Hill Press, 1960, Page 272).

## WESLEY'S ANSWER

Wesley's answer to Calvinism is "prevenient grace," or the grace which goes before salvation. (See Wesley's *Works*, VI: 509.) On this subject Robert E. Chiles wrote: "It does not lessen the alienation of a sinful man from God, nor does its exercise count as merit in man's behalf. Through it God strives with man in the midst of his guilt and depravity to bring him to repentance and faith. . . . God gives the power which enables man to will the good, but he does not will it for him" (*Theological Transition in American Methodism: 1790-1935*, New York: Abingdon Press, 1960, Pages 162, 161). John Wesley taught that "free grace is all in all." The grace or love of God, whence cometh salvation, is free in all, and free for all.

"First, it is free in all to whom it is given." It does not depend upon any power or merit in man, no, not in any degree, neither in whole nor in part. It does not in any wise depend either on the good works or righteousness of the receiver; not on anything he has done or anything he is. It does not depend on his endeavors . . . his good tempers, or good desires, or good purposes and good intentions; for all these flow from the free grace of God; they are the streams only, not the foundation. They are the fruits of free grace, and not the root. They are not the cause, but the effects of it. Whatsoever is good in man, or is done by man, God is the author and doer of it. Thus is His grace free in all; that is, no way depending on any power or merit in man, but on God alone, who freely gave us His own Son, and 'with him freely giveth us all things.'

"But is it free for all, as well as in all? . . . The decree is passed; and so it was before the foundation of the world. But what decree?" (*Works*, VII: 373, 374). Wesley, later in this sermon on *Free Grace* quoted a number of scriptures and commented upon them to support his proposition against "the horrible decree of predestination!" (Ibid., pages 385, 386).

## PREVENTING GRACE

Wesley's description of prevenient grace, also sometimes referred to as "preventing grace," is clearly not saving grace, but that which precedes saving grace. "Salvation begins with what is usually termed (and very properly) preventing grace, including the first wish to please God, the first dawn of light concerning His will, and the first transient conviction of having sinned against Him. All these imply some tendency toward life; some degree of salvation; the beginning of a

deliverance from a blind, unfeeling heart, quite insensible of God and the things of God" (*Works*, VI: 509).

But this was only one phase of Wesley's teaching. "Salvation is carried on by **convicting grace**, usually in Scripture termed **repentance**, which brings a larger measure of self-knowledge, and a farther deliverance from the heart of stone. Afterward we experience the proper Christian salvation; whereby 'through grace,' we are 'saved by faith'; consisting of those two grand branches, justification and sanctification. In justification we are saved from the guilt of sin, and restored to the favor of God; by sanctification we are saved from the power and root of sin, and restored to the image of God" (Ibid.).

## GOD SEEKS MAN

The study of this subject of prevenient grace "whereby light, grace and ability is given to every man sufficient to enable him to repent and believe in Christ" is important to present-day Wesleyan-Arminians. To quote Robert E. Chiles again: "The decisive role given to prevenient grace prior to salvation expresses Wesley's conviction that before man thinks to turn to God, God seeks him. Through such universal grace Wesley relates divine initiative and human response, making salvation wholly of God, yet not without man's participation. In this connection Wesleyan theology may well have a creative word to speak in the more general theological conversation within Christianity" (Op. cit., page 30).

Starkey, quoted by Chiles, observes that "Wesley's assertion of human responsibility grounded in grace enables him to escape the errors both of Lutheran antinomianism and of Catholic justification by works" (Op. cit., footnote 18, page 150).

And Dr. (now bishop) William R. Cannon wrote: "Wesley goes all the way with Calvin, with Luther, and with Augustine in his insistence that man is by nature totally destitute of righteousness and subject to the judgment and wrath of God. But to this he adds another principle. By the free grace of God given to all men alike at the very moment of birth, they are able to turn again unto their heavenly Father and to regain the privilege of which by nature they have been deprived" (*The Theology of John Wesley*, New York and Nashville: Abingdon Press, 1946, Page 200. See also Wesley's *Works*, VI, 332-334, Section VI, "The Notion of Adam's Being a Federal Head or Representative of Mankind Considered.")





# Missionary Message

## CULTURAL SHOCK IN REVERSE

The flight attendant bent over the seat and ask me, "There is some hot chocolate left over, would you like it?" I quickly responded, "Yes" trying hard to remember that I was not to say "oui" as I was accustomed to saying in Haiti, when replying in the affirmative. Snuggled down in one of the plane's blankets I drank the hot chocolate gratefully, wishing I were back in the warm land of my calling.

Why did it have to be so cold? Plane terminals, and planes were all freezing compartments. And then as if that were not enough they announced over the loudspeaker that it would be 52 degrees in Harrisburg! Oh! Was it not May? Had I not begged to be allowed to come home in May rather than April so that it would not be so cold? It was a mistake surely. But not so for when we finally arrived it was not only 52 degrees but raining and the car was at the far, far end of the parking lot. So this missionary was feeling sorry that furloughs were a part of missionary work.

Then of course it wasn't just the weather. All kinds of things made me uncomfortable and feeling like an alien in a strange land. Let me explain:

At one of the cold terminals I sat down to await my next cold plane and a mother with a small child entered the area. In the mother's arms were two enormous shopping bags piled full to the brim. Putting them down on one of the seats she looked at the small child who seemed to be in distress and I guessed the problem. The child needed a restroom, and the mother was wondering what to do with the bags while they looked for one. Quickly I spoke to her and told her I would watch over the bags while I told her which direction to go.

Upon their return the child smiled at me and we were friends from the beginning. She was a beautiful child and in her arms she carried a very large stuffed, yellow duck. So I said to her, "What's your friend's name?" To which she replied, "My friend can talk." Well, strange things happen

everywhere so I smiled at her and waited to see what would happen next. Quickly the mother of the child slipped a cassette in under one of the duck's back wings and the friend's mouth opened widely and it began to talk! What did it say? It talked all about itself and how wonderful it was.

I listened to the stuffed animal and my heart and mind returned to Haiti, to see small children playing jacks with small stones, to see them play ball with a lemon from one of the trees, to see them stand at my door pleading with me for a paint can lid so they could attach a wire to it and make it go around as they pushed it through the yard, or when they saw me painting something they would ask me to put a small bit of paint on a small piece of wood they had in order to afterwards put a nail in the top of it and then a string around it to make a top. Where else to find a nail, a piece of string and a bit of paint but from a missionaries' house? Then they would happily play with their homemade toys. Again I looked at the child and the duck in time to hear the mother complain, "This is how it is, we are going to visit her grandmother and she will not go unless we take all of these toys along," and she pointed to the filled shopping bags. Need I say that I pitied the child and the mother as they thanked me and ran to catch their plane.

Then there are water and soap problems, when one seeks to wash their hands in public and other places. Or when one tries to get a drink of water. Do you twist it, turn it, push it, lift it...that contraption that is above the sink. Sometimes by the time I have found out the secret I don't care to wash my hands. Or if I still decide to do so I may be scalded or frozen accordingly. Where I live in Haiti my water is carried from a well and placed in a drum from which I take buckets of water, carry them to my bathroom and pour the water out of a bucket into the sink to wash my hands. It may sometimes be contaminated and always lukewarm but at least I know

what I am doing.

In a restaurant I go to a machine to get some water where I do not know how to get the water to come out. Finally after trying various means I squeeze two handle-like affairs and am immediately showered from neck to knees! With ice cold water! Help! Who ever said modern conveniences are nice?

After being here for a while I finally stop being embarrassed as I reach out to open a door that swings open by itself. Another time I stand before a screen at a shopping mall that tells me as touch a button, find a color...it tells me where I am...where I want to go...and my next thought is, "Will it tell what I am supposed to do when I arrive there?"

All grocery stores, in fact most all stores are geared for those who love Alaskan weather. Therefore all missionaries from the tropics must go in to these places with sweaters and coats. Air conditioned churches are second in place to keep missionaries cool and **uncomfortable**. I am already trembling from nervousness in having to speak and the added aid to freezing readily accommodates my fast turning into a "frozen slush."

Besides seeking all the time to say something in English rather than Creole, I have the added difficulty of not knowing any of the new choruses they are singing in the churches so have to just sit there looking happy. When trying to sing English songs the Creole words keep coming to me and then I end up being the only one in the congregation who is singing in a foreign language. Nobody seems to notice.

In conclusion let me request prayer for all returned missionaries as we rarely recover from reverse cultural shock before it is time to return to the land where we came from. We need his help in all that he do and seek only to be a blessing even when we feel so much out of place. "Meci!"

your missionary  
Miss Bonnie Cleaver



# For Our Young People

## Motives Make

## The Difference

One of the things that makes you great (that makes you a large soul — that makes you productive) is strong incentive. . . some dominant drive in your life that demands and gets the best there is in you.

Of course, there are many young people who do not have this. Their lives are directionless, fruitless, unproductive. They live little! They move about unnoticed, adding nothing to life. Really, the world is no better because they've been here. This is tragic, for it need not be. There is room for a real bigness all down the line.

How big are you? This doesn't depend on the school you attend, the job you hold down, or the home you come from, but what you are working for — reaching forward. You cannot gauge bigness by what you have, but how you use what you have. Have you not known of some mighty big men in little places and somehow they transformed those little places — made them big and important? Unfortunately, there are plenty of little men in big places, and the position is degraded.

When the **motive** is directed only for SELF, it always becomes destructive. If you live for self, you eventually will end up all by yourself. You will dry up in your soul, and finally you will get "fed up" with yourself. This is exactly what happened to Judas. He lived only for Judas. He criticized a little woman of wasting ointment on Jesus. His motive to satisfy self led him to sell Jesus for thirty pieces of

silver. Feeling alone, he returned the money, only to find he was no longer needed. He went out and destroyed himself. It all started with a misplaced motive.

But when your dominant motive is away from self, when you live for others, when you give up your right to yourself and turn your life over to God, you then open the door to growth in every direction. This is where bigness begins. Abraham is a good example. He allowed his nephew, Lot, the privilege of first choice. Lot chose what he thought was best — the well-watered plains of Jordan, but God enlarged Abraham's coasts, and he became the father of nations.

Selfishness is at the bottom of all our troubles. It plagues the world. Man has chosen self-centeredness as against God-centeredness; and because of this, he cannot operate in harmony, inwardly and toward God. Selfishness darkens the mind and deadens the conscience. A dullness of sensitivity to moral truth prevails. Selfishness gives one the tendency to make ideals to please himself, to conform to the **status quo** situation, and to formulate prejudices on what he dislikes and toward those whom he dislikes. There is an inclination to accept such goals as to enable the person to live at ease on the lower levels of life.

When you live for self, when your life is self-centered, when you leave God out of your life, the entire area of your motives becomes perverted, opposed to the will and purpose of God. You then become the victim of

whatever mood that may be predominant at the movement. You lose proper perspective to persons and things, and you form viewpoints of either or both according to your own selfish inclination at the time of contact. Selfishness colors your manner of speaking, doing, or reacting in the daily contacts of life.

The Holy Spirit, through the process of conviction, brings you to the awareness of right ideals which reveal the error of those which have been regulating your life. In repentance, you accept the ideals the Holy Spirit has given you, and then begin the process of obeying God. You must then take the same attitude of self, others, and things that God takes, and these must become the controlling objectives of your life. In true penitent attitude to God and man, you will then receive the necessary motivation which will enable you to carry out the ideals accepted. The Holy Spirit will witness to your consciousness of the transforming work which has been done. All this gives proper motivation so that as a Christian you can obey God.

Do you now see the importance of why Christ died on the Cross? "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:15). Jesus said, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (Matt. 10:39).

— David Keith



# Knowing Nothing Of

## Calvary Love

By Amy Carmichael

*"That Christ may dwell in your hearts by faith; that ye, being rooted in love,*

*"May be able to comprehend with all saints what is the breadth, and length, and depth, and height.*

*"And to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God" (Eph. 3:17-19).*

These words are too great for us. What do we know of Calvary love?

If I belittle those whom I am called to serve, talk to their weak points in contrast perhaps with what I think of as my strong points; if I adopt a superior attitude, forgetting "Who maketh thee to differ? and what hast thou that thou didst not receive?" (I Cor. 4:7), then I know nothing of Calvary love.

If I can discuss the shortcomings and the sin of any; if I can speak in a casual way even of a child's misdoings, then I know nothing of Calvary love.

If I can speak an unkind word, think an unkind thought without grief and shame, then I know nothing of Calvary love.

If I am perturbed by the reproach and misunderstanding that may follow action taken for the good of souls for whom I must give account; if I cannot commit the matter to God, and go in peace and in silence, remembering Gethsemane and the Cross, then I know nothing of Calvary love.

If I cast up a confessed, repented and forsaken sin against another, and allow my remembrance of that sin to color my thinking and feed my suspicions, then I know nothing of Calvary love.

If I am afraid to speak the truth, lest I lose affection, or lest the one concerned should say, "You do not understand," or because I fear to lose my reputation for kindness; if I put my own good name before the other's highest good, then I know nothing of Calvary love.

If I hold on to choices of any kind, just because they are my choice; if I give any room to my private likes and



dislikes, then I know nothing of Calvary love.

If I am soft, and slide comfortably into the vice of self-pity and self-sympathy; if I do not, by the grace of God, practice fortitude, then I know nothing of Calvary love.

If, the moment I am conscious of the shadow of self crossing my threshold, I do not shut the door, and in the power of Him who works in us to will and do, keep that door shut, then I know nothing of Calvary love.

If a sudden jar can cause me to speak an impatient, unloving word, then I know nothing of Calvary love. For a cup brimful of sweet water cannot spill even one drop of bitter water, however suddenly jolted.

If I feel bitterly towards those who condemn me, as it seems to me, unjustly, forgetting that if they knew me as I know myself they would condemn me much more, then I know nothing of Calvary love.

If I say, "Yes, I forgive, but I cannot forget," as though the God who twice a day washes all the sands on all the shores of all the world, could not wash such memories from my mind, then I know nothing of Calvary love.

If monotony tries me, and I cannot stand drudgery; if stupid people fret me and little ruffles set me on edge; if I make much of the trifles of life, then I know nothing of Calvary love.

If there be any reserve in my giving to Him who so loved that He gave His

Son for me; if there be a secret "but" in my prayer, "anything but that, Lord," then I know nothing of Calvary love.

If I avoid being "ploughed under," with all that such ploughing entails of rough handling, isolation, uncongenial situations, strange tests, then I know nothing of Calvary love.

If I refuse to be a corn of wheat that falls into the ground and dies ("is separated from all in which it lived before," John 12:23-26), then I know nothing of Calvary love.

If I ask to be delivered from trial rather than for deliverance out of it to the praise of His glory; if I forget that the way of the Cross leads to the Cross and not to a bank of flowers; if I regulate my life on these lines, or even unconsciously my thinking, so that I am surprised when the way is rough and think it strange, though the Word of God is, "Think it not strange . . . Count it all joy (I Pet. 4:12; James 1:2-4), then I know nothing of Calvary love.

If the ultimate, the hardest, cannot be asked of me; if my fellows hesitate to ask it and turn to someone else, then I know nothing of Calvary love.

If I covet any place on earth but the dust at the foot of the Cross, then I know nothing of Calvary love.

That which I know not, teach Thou me, O Lord, my God!

— Selected from  
Herald of His Coming





SUPERINTENDENT:  
REV. DENNIS McCOY  
92 E. Landis St.  
Coopersburg, PA 18036

Greetings to the Standard Family in Jesus' Lovely Name! What a wonderful privilege it is for you and me to live for God in these last days. Many today complain of the difficulty that they are having in this Christian way of life. I am so glad that Jesus has made it possible for us to live joyously for Him today! The "Joy of the Lord" is still our strength if we are truly doing His will!

With that thought I share with you my interest for this Home Mission update for October. The question that has been going through my mind recently is just that, "Are we really doing His will?" I am not necessarily referring to personal devotion to standard of life style, but are we as a United Body of Christ fulfilling the commission that Jesus left to us when He returned to His Father. Are we unified in our effort to claim new territory for Jesus Christ, or are we satisfied with the status quo of today? Can we really say with the songwriter, "Like a mighty army moves the church of God"? Or are we too busy nursing our own wounds and preoccupations to even be moving at all?

I have recently been thinking about the shortness of time that remains for the Church of Jesus Christ to work before the night of eternity darkness this world forever. In Matthew 25:13 Jesus speaks these words, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." In the opening verses of Matthew, Jesus gives the parable of the wise and the foolish virgins. He is speaking directly to you and me through the words of this parable. The message that Christ is trying to

impress on our minds is that we had better be prepared when He comes, for there will be no time for preparation at that moment. I would have you to notice a similarity between the wise and foolish virgins. The similarity is that while the bridegroom tarried they all slumbered and slept! It seems that the same could be said of the church in this day and age. We pride ourselves of being "purer" than the rest of the church world, but we are sadly lacking the "power" promised in Acts 1:8. For the sake of lost souls we must be the "witnesses" that God has told us we would be if we are filled with the power of His Spirit.

I would have you notice that it is impossible for us to have power and not be witnesses. The two are inseparably yoked together in the sanctification process. You may examine the thoroughness of your sanctified experience by the amount of witnessing that you do. That is not my judging of your experience, but rather the proclamation of the Word of God in Acts 1:8! We are debtors to lost humanity in that it is our responsibility to share Jesus Christ and His glorious power to save with all who need Him. I trust that we will accept our responsibility in this last day. I believe with all of my heart that Jesus is coming soon; very soon! Let us work for the night is coming when no men can work!

Preparations are being made to go to Steamburg, New York to fix the floor in the basement of the church there. We reported to you in our last update in the Standard, that it is going to cost us approximately \$1000.00 to make the necessary repairs on the floor. In addition to the cost of the repairs, new carpet will also be need-

ed to cover the repaired floor. May we count on you to help us with the added expense of this project to our department? Pastor, maybe you could receive a special offering for this project. Any individual gift that could be sent would be deeply appreciated for this special project. We thank you in advance for the help that you are going to give us! Please pray for this department and all our churches and pastors! We are believing God to send us a mighty revival in this last day before Jesus comes! Until we share together again through this Standard update, may God's choicest blessings be yours! GOD BLESS YOU!!





# PERFECT LOVE

by J.A. Wood

How soon after regeneration may the soul be entirely sanctified? There is no time stated in the Scriptures which must elapse after conversion before the soul can be entirely sanctified. The only prerequisite to the seeking of holiness is the justified and regenerates state. Even "babes in Christ" are exhorted "to go on unto perfection"; and all believers are included in the command, "Be ye holy; for I am holy." The declaration, "This is the will of God, even your sanctification," is true of every believer, and was originally addressed to heathen converts who were but babes in Christ. "Today," the present time, is the voice of both the Law and of the Gospel in regard to our sanctification. It is the duty and privilege of all believers to have hearts cleansed from sin, and filled with love at once.

When first converted, we should press on into this goodly land which flows with milk and honey. When the kingdom of God is first set up in our hearts, the course is short, the difficulties are comparatively few, and we cannot be too early, or too much in earnest, seeking purity.

Ancient Canaan was a type of Gospel privilege, and is frequently used in the Scriptures to illustrate truth and duty. As entire holiness is the objective point in the whole Christian system, so Canaan was the objective point to the Israelites when they left Egypt. After they left Horeb, on the shores of the Red Sea, they consumed only eleven days, in reaching the borders of Canaan, in sight of the beautiful hills of that goodly land. Joshua, the faithful servant of God, seeing their privilege and duty, said to them: "Let us go up at once, and possess it; for we are well able to overcome it." But the unbelieving Israelites remained forty years in the wilderness, with all their disabilities and sorrows, when they might have entered their long-promised Canaan in less than a month.

Are there not ten times six hundred thousand in the Christian church today who ought to pass over at once into the Canaan of perfect love? Some of these, we fear, have been more than forty years in the wilderness. Pray, dear reader, that the Lord may raise up a thousand Calebs and Joshuas to lead the people into the green pastures of our spiritual Canaan.

This question is of such importance, we will give several authorities upon

it:

Rev. John Wesley says: "I have been lately thinking a good deal on one point, wherein, perhaps, we have all been wanting. We have not made it a rule, as soon as ever persons are justified, to remind them of 'going on unto perfection.' Whereas this is the very time preferable to all others. They have then the simplicity of little children; and they are fervent in spirit, ready to cut off a right hand or pluck out the right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them again even to this point."

"Everyone, though born of God in an instant, yea, and sanctified in an instant, yet undoubtedly grows, by slow degrees, both after the former and the latter change; but it does not follow from thence that there may be a considerable tract of time between one and the other. A year or a month is the same with God as a thousand. It is therefore our duty to pray and look for full salvation every day, every hour, every moment, without waiting until we have either done or suffered more."

"Many at Macclesfield believed that the blood of Christ had cleansed them from all sin. I spoke to these forty in all one by one. Some of them said they received that blessing ten days, some seven, some four, some three days, after they found peace with God, and two of them the next day."

"With God one day is as a thousand years. It plainly follows that the quantity of time is nothing to Him. Centuries, years, months, days, hours, and moments are exactly the same. Consequently, He can as well sanctify in a day after we are justified, as a hundred years. There is no difference at all, unless we suppose Him to be such a one as ourselves. Accordingly, we see, in fact, that some of the most unquestionable witnesses of sanctifying grace were sanctified within a few days after they were justified . . . Oh, why do we not encourage all to expect this blessing every moment from the moment they are justified?"

Mr. Wesley wrote to Freeborn Garrettson in 1785: "It will be well, as soon as any seekers find peace with God, to exhort them to go on unto perfection."

Bishop Peck says: "There is surely

no time fixed in the Scriptures which must elapse before the work can be accomplished. The Savior prays for His disciples, 'Sanctify them through thy truth,' assuming that they were all at that time eligible to this great blessing. . . . Indeed, there has been such variety in the periods of entire sanctification as to show clearly that no specific time must elapse before the converted man may enter into the rest of perfect love."

President Mahan says: "This is the very sentiment which is invariably impressed by the Spirit of God upon the young convert in the warmth of his early love."

Rev. Luther Lee says: "This progressive work may be cut short and finished at any moment, when the intelligence clearly comprehends the defects of the present state, and faith, comprehending the power and willingness of God to sanctify us wholly, and do it now, is exercised."

"We are generally inclined to the opinion," says J.S. Inskip, "that between our justification and sanctification there must necessarily be an extended period of many months or years, or well-nigh a lifetime. This is a most grievous error."

Rev. Asa Kent . . . says, "Fifty and sixty years ago, young converts were exhorted to improve their 'first love,' while their hearts were warm, in seeking for full sanctification; that this would prevent their backsliding, and secure a permanent peace within. Before I had been in the society one year, my soul hungered and thirsted after a clean heart, and I was resolved never to rest without it."

The Bible says: "Now is the accepted time, now is the day of salvation." The command, "Be ye holy," is in the present tense, and binding upon all believers, without regard to the length of time since their conversion. Paul wrote to heathen converts in the city of Thessalonica, not more than six months old: "This is the will of God, even your sanctification." Any delay of entire sanctification beyond the period of necessary to acquire a knowledge of its necessity, its nature, and the condition of its attainment, is justly chargeable upon ourselves.

To hasten over into the spiritual Canaan of perfect love is among the first lessons of the Holy Spirit given the young convert.

— in *The Burning Bush*.





# Penn View Bible Institute

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

Christian greetings to each of you, "Our Standard Family." The Fall of the year is always a beautiful season. As we review the various color shade on the trees, we again are reminded of our great God whom we love and serve to the best of our ability.

Recently James 1:5 came forcefully to my attention: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, ..." Oh, how I need His wisdom daily. James 3:18 says that divine wisdom is pure (not half good and half bad), loves peace, is reasonable, approachable, forgiving, full of good deeds, fair and honest, open, sincere. My prayer daily is for Divine Wisdom.

The 21st year of Institute classes has begun. The Lord has sent to us precious youth from far and near youth who are desirous of doing the will of the Lord, whatever and wherever; youth who have a call for Christian ministry; youth who are following the conservative Holiness way. May God's continued blessing be upon them as they prepare.

The summer missions program was a great success. Many thanks to you who have given liberally to this program. Students served in Mexico, the Bahamas, Northern Canada, and Florida; and one student was involved in deputation work in preparation for

service in New Guinea.

The Child Evangelism Teams conducted D.V.B.S. and children's services in camp meetings. Reports given by these teams were very encouraging.

The Chapel Choir will be traveling again, beginning mid-November, presenting their annual Christmas program. There are a few open dates for this choir. Correspond with our business office, or call 717-837-1855 now to schedule a service in your area.

Intersession classes are scheduled for Jan. 5-29. This 4-week period of concentrated studies is especially for lay persons and clergy to receive further study of the Bible. Several courses to be offered are: Teaching the Bible and General Psychology.

The heating season is upon us! Very soon our furnaces will be going "full steam ahead." Each year it takes about 14,000 gal. of fuel oil to heat the school buildings and faculty and staff house. The cost of fuel oil is now 59.9¢ per gal. There is also a need of approximately 30 tons of coal at \$80 per ton. Perhaps you would consider helping to provide fuel for PVBI this winter. Please fill in the form below and send it with your contribution today. Thanks so very much! You are helping us stay warm this winter.

## FACULTY PROFILE:

**Jessie Taylor** — Piano, Music Theory. Miss Taylor graduated from Houghton College with the Bachelor of Music degree and then from Eastman School of Music with the Master of Music degree. She is a certified music teacher in the state of New York. She has taught at God's Bible School, United Wesleyan College, and a number of other schools and colleges. She came to Penn View in the fall of 1978. We appreciate her expertise and her labors in preparing young men and women for the glory of God.

**Raymond Zeigler** — Missions, Bible. Mr. Zeigler is a 1963 graduate of God's Bible School. He holds the Bachelor of Theology degree. Rev. Zeigler is no stranger to the Penn View family, for He and his family came to Penns Creek in the fall of 1971 and taught for two years. The Zeiglers felt the Lord leading to missionary service and moved to Haiti. They returned to Penn View in August, 1978 and served as Social Deans for two years. He studied at the University of Mid-Florida and completed the requirements for the Bachelor of Arts there. They have pastored several churches and have been involved in Christian education on the grade school level. He also completed a Master of Theology at Trinity Theological Seminary in 1980. The family returned to Penns Creek last fall. We have enjoyed their willingness to minister to students and the encouraging smiles they carry. Rev. Zeigler pastors the New York Pilgrim Holiness Church at Muir, Pa.

I praise the Lord for our faculty, their dedication and their desire to prepare men and women for Christian service. I believe Penn View is a great place to study and grow. Maybe the Lord is leading you to join us in preparation for your life's work. I would be happy to hear from you. Come get acquainted with our family for yourself.

**Timothy L. Cooley**  
Academic Dean

I would like to help with the fuel expense at PVBI this winter. The Lord helping me I will try to send \_\_\_\_\_ a month for the next 4 months for fuel.

I would like to buy \_\_\_\_\_ gal. of fuel oil at 60¢ per gal.

I would like to buy \_\_\_\_\_ tons of coal at \$80.

Send this form to Penn View Bible Institute, Box 970, Penns Creek, PA 17862.

*Paul Martin, President*



The wise man of Israel said: "Buy the truth, and sell it not" — as one poet expressed it:

*"Truth crushed to earth shall rise again.  
 The eternal years of God are hers."*

Jesus said: "Ye shall know the truth, and the truth shall make you free" (John 8:32). This is true in every realm of thought. The truth makes men free, while error and falsehood beget bondage and slavery. Mistakes in handling the Word, which is truth, lead astray. No matter how sincere one may be in a mistake, sincerity will not save one from the **result** of mistaken ideas.

Our personal attitudes toward the truth determine our destiny. Men may take such an adverse attitude toward the truth that they open themselves to believe a lie. God warns us in Second Thessalonians, chapter 2,

the universe that previous atheistic theories are utterly false, and that the question of God and His relation to the universe is as the Bible reveals, namely: an infinite, eternal, omniscient, omnipotent God. This is the only true and rational account of the origin, order, and plan of the universe. Some of the outstanding scientists have acknowledged that their entire scientific and philosophic setup of the past has been basically wrong. This applies to Darwin's theory of evolution. One renowned English scientist was asked, when dying: "What are your speculations now?" Speculations?" said he. "I have none. I am resting my dying head upon the truth!" St. Paul said: "I know whom I have believed, and am persuaded that he [God] is able to keep that which I have committed unto him against that day." Praise God! Truth makes us free

His in the method and condition upon which it becomes effective in man, the saved subject. It is wholly of God in its inworking; but the whole provision, and the application and inworking of it effectively is a great **moral** transaction. This is true from the divine standpoint; therefore, its realization is by faith, as the one final condition by which it is received. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we [in salvation] are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8, 9, 10).

Here, the condition by which God releases His power to save, is named as "faith." This faith is also a provision and gift of God; but the condition upon which saving faith is imparted in-



# THE VALUE of TRUTH

by C.W. Butler

of this danger, and draws a dark picture of the results: "They received not the love of the truth, that they might be saved. For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." This is the sure way to be lost! God will not be mocked without shocking results to the mocker. The key to this awful picture is: "they believed not the truth." The motive back of unbelief was a moral one: "they had pleasure in unrighteousness."

When we desire to be saved from ALL sin, when there is no reserve in our attitude toward ALL sin, it becomes easy to believe the truth. The basis of real saving faith is both moral and volitional; we are able to CHOOSE to believe when there is no reserve in our repentance, or our consecration. When Christ stood before Pilate's judgment seat, Pilate asked Him this: "What is truth?" This has been the question of men of all ages.

The scientists of this age have proved by their advanced knowledge of

when we come to the final test of all theories and speculations. The anchor of truth holds. Yes, praise God, my anchor holds! \* \* \*

"Buy the truth, and sell it not." To know and rightly divide inspired truth so as to get its true message is indeed the highest calling of God to His own servants. The truth of the Word about human redemption is the most important of all truth. The Word reveals that this truth of salvation is, in its origin and plan, entirely of God. The wonderful plan of balancing the Divine Government with the will and holiness of God, and providing infinite grace whereby we may be saved, is indeed a manifestation of both the wisdom and the righteousness of God. That God should retain His own holiness and the holiness of His government, and yet extend infinite mercy to rebellious man, is indeed a revelation of the wisdom and power of God. This He did in the incarnation and supreme sacrifice of His Son, Jesus Christ.

Salvation is wholly of God, also, in its administration. It is His in its origin, His in its administration, and

volves the moral reaction of the seeker to the whole sin business. The repentance which leads to the ground of faith involves the forsaking and confession, the utter renunciation of all known sin, and the unconditional surrender of the seeker to all the known will of God. Here is where the struggles and delays in our "getting through" come in. God demands a perfect attitude toward sin before He imparts the power to believe. God does not believe **for** us, but He enables **us** to believe.

Faith is a moral act of the soul. When a holy God sees our heart-attitude toward sin as perfect, He opens to us the sacred death of Christ, and enables us to believe. In response to this faith, He is reconciled to the believing heart, and we experience peace with God. We are thus brought into the family of God, and are led to cry, "Abba, Father." The whole transaction is moral, from God who provides it on the part of the subject who receives it. It is thus that **God calls all men everywhere to repent**. This marks the beginning of what may, and ought to be, eternal salvation. There is, however, more to salvation than is involved in this beginning.

— The Herald.