



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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Let Us Give Thanks

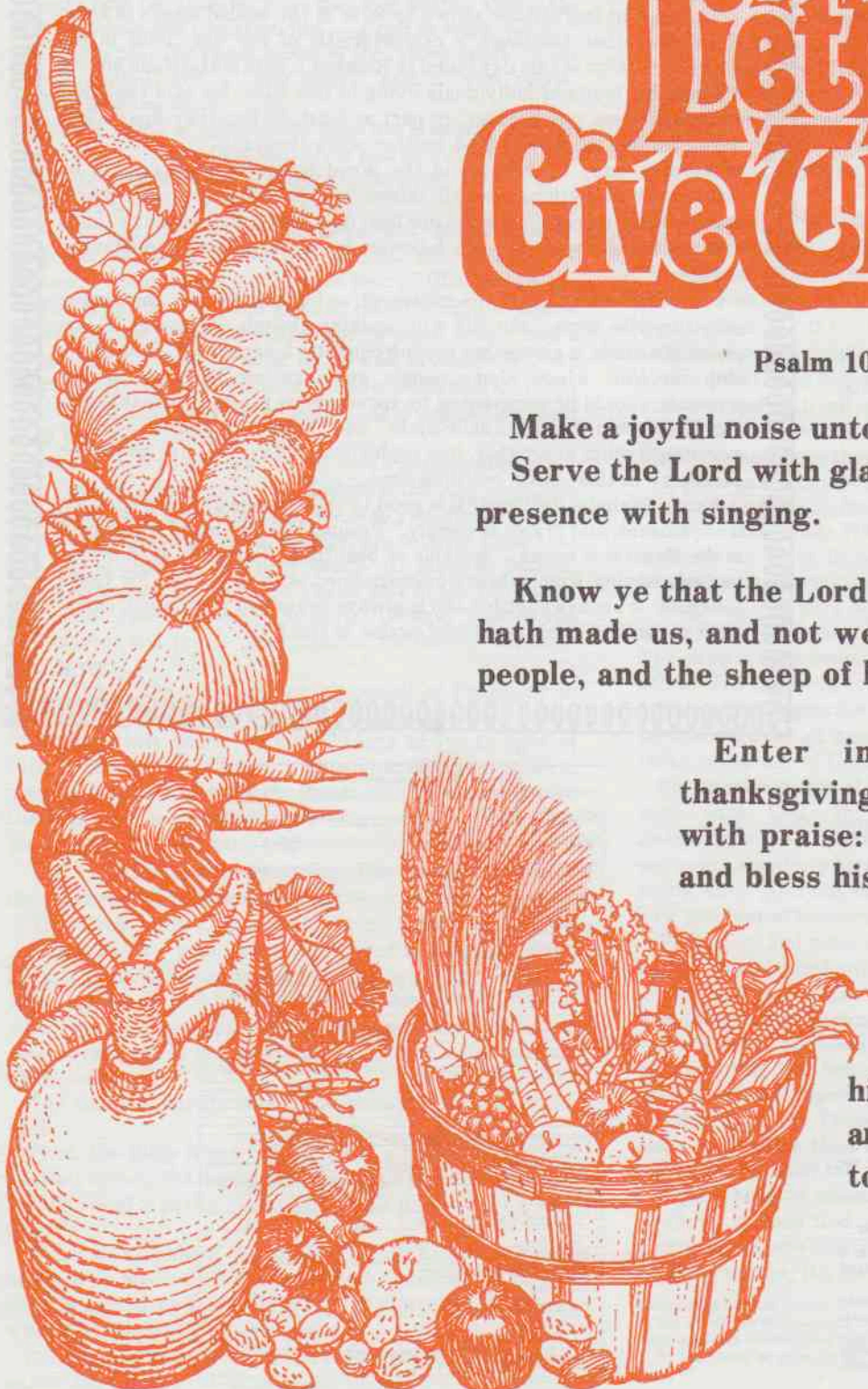
Psalm 100

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness: come before his
presence with singing.

Know ye that the Lord he is God: it is he that
hath made us, and not we ourselves; we are his
people, and the sheep of his pasture.

Enter into his gates with
thanksgiving, and into his courts
with praise: be thankful unto him,
and bless his name.

For the Lord is good;
his mercy is everlasting;
and his truth endureth
to all generations.



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Editor —

Rev. David Fuller
Box 1065
Hobe Sound, FL 33475-1065

Associate Editor —

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

Business Manager —

Rev. David Walter
Box 22
Penns Creek, PA 17862

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David Walter, Box 22, Penns Creek, PA 17862
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Thank God For The 10%

The blatant ingratitude shown by 90% of the healed lepers in Luke 17 in altogether too much a characteristic of our day. Paul in his characterization of this day found in Romans 1, lists ingratitude among the horrible traits of individuals living in this time. He said that God will give "them up" because, in part at least, "when they knew God, they glorified him not as God, neither were thankful."

With so many injunctions in the Word to praise the Lord, to be thankful in everything, for all things, all the time, in every place, praise should be continually on our lips. How tragic that so many times tremendous deliverances are followed by weak praise or deafening silence.

I fear that even among the conservative holiness people; the people called by His name, into His will, walking though the power of His grace, gratitude is altogether too infrequently a part of our lives. Worship services, where God's people get together to revel in His presence, should be punctuated by spontaneous praise and thanksgiving. God forbid that the "hallelujahs" and "praise the Lords" shall be considered relics of another, less sophisticated day; that are no longer necessary in this suave, polished time.

As the Psalmist declared "It is good to sing praises unto our God: for it is pleasant; and praise is comely." Psalm 147:1 The word for comely in the Hebrew is *naveh* - "suitable or beautiful." Certainly such praise to God, issuing from a heart overwhelmed with gratitude for God's goodness, is always in order and is always beautiful. It is indeed comely! It is the beautiful, wonderful praise of the 10%.

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What It Means To Have A Pure Heart

By W. T. Purkiser

Even a quick glance at a Bible concordance shows the importance the writers of scripture place upon what they call the "heart" of man. The Old Testament uses words for "heart" more than 800 times, and the New Testament 164 times.

While we tend to think of "heart" in terms of feeling, the Bible speaks of "heart" as the whole of the inner life. We not only love with our hearts (Mark 12:30); we purpose in our hearts (Daniel 1:8) and we think with our hearts. (Matthew 9:4)

God's first call to us is, "Give me thine heart." This is the first step into the Christian life — a call to trust, loyalty, and obedience. The result is loss of the "stony heart" of the unregenerated, and a "new heart" and a "new spirit" within. (Ezekiel 36:26)

But the scope of redemption does not stop with the impartation of life to a dead soul. Over and over, God calls His people to that grace the scripture calls "a pure heart" or "a clean heart."

To "ascend into the hill of the Lord" and "stand in his holy place" — both in worship and in final destiny — demands "clean hands, and a pure heart." (Psalm 24:3-4)

With a spiritual instinct greater than the light available in his day, the Psalmist prayed for "a clean heart" and a "right spirit within" (Psalm 51:10) and proclaimed God's special grace toward "such as are of a clean heart." (73:1)

"Blessed are the pure in heart:" Said Jesus, "for they shall see God." (Matthew 5:8)

Paul says that the goal of all God's commandments is love "out of a pure heart" (I Timothy 1:5) and urges his young friend and a helper to "flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (II Timothy 2:22)

James echoes the words of Psalm 24:4 in the context of Christian experience when he says, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." (James 4:8)

For Peter, the most memorable result of Pentecost in the lives of the disciples was that God gave the Holy Spirit, "purifying their hearts by faith." (Acts 15:8-9) In light of this, he later wrote, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (I Peter 1:22)

The evidence is overwhelming. The question is, what does it mean to have a pure heart?

This question has an urgency for us it did not have for our fathers. We who live in the post-Freudian age have been told about the subconscious depths of personality in which are said to lurk motives and maladjustments of which we are never fully aware. We have been warned, in view of this, not to witness to a cleansing of which we cannot be sure.

The warning has its point. But some things need to be said.

First, the Bible is not talking about a purity that would possibly satisfy the definitions of a depth psychologist. It is talking about a purity that satisfies the demands of a holy God.

When we talk about the grace of a pure heart, we do not necessarily mean what Freud would have meant — had he ever imagined such a possibility. We are talking about what God means by a pure heart.

Second, the words of scripture do not depend for their validation on powers of introspection. We cannot affirm

that our hearts are pure in a scriptural sense because we do not detect defilement within.

But our position here is no different than is our position regarding the forgiveness of sins. We do not believe our sins are forgiven because we are able to scan the record in God's book of life and see that the page is clear. We believe our sins are forgiven because the Word declares, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) In this faith, "The Spirit himself testifies with our spirit that we are God's children." (Romans 8:16, NIV)

In a similar way, we believe sanctified hearts are pure because the Word declares, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7) Any who would deny the need for such cleansing, John says, are self-deceived and the truth is not in them. (verse 8)

And here, as in the witness of the Spirit to the new birth, multitudes of God's people have found that they "have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us." (I Corinthians 2:12, NIV)

Third, both in scripture and in experience it is clear that a pure heart does not mean that all emotional tangles are straightened out, all maladjustments of personality or quirks of temperament are corrected, or all need for discipline and growth ended.

A pure heart may be immature, at times troubled, solely tempted, tried as by fire. A pure heart does not necessarily mean a clear mind. We can walk in fellowship with God with wrong ideas in our heads, but not with wrong attitudes in our hearts.

Negatively, a pure heart is one in which the inwardness of sin has been decisively dealt with by the grace of God. The deep-seated aversion of an unsanctified heart to the will of God has been corrected.

Soren Kierkegaard was very close to the full truth when he said, "Purity of heart is to will one thing." That one thing is the will of God.

Sin as a condition of the heart is basically being out of tune with God. In Morton Dorsey's unforgettable metaphor, when a violinist tunes the string to perfect pitch we do not wonder where the "out-of-tuneness" went. If the string later goes out of harmony, we do not puzzle over how the "out-of-tuneness" got back into the string.

Positively, and more importantly, a pure heart is a heart bathed in and filled with love. Never in a thousand years can we beat the darkness out of the cellar with a club. The way to deal with darkness is to let in the light.

If there has been any weakness in our traditional ways of presenting the holiness message, it has been that we have to often stopped with the negative death to self and freedom from sin. These are real and precious. But there's more to holiness than the absence of sin, just as there's more to light than the absence of darkness.

A pure heart is one conditioned by the indwelling Spirit of Christ to love God with all the heart, soul, mind, and strength, and one's neighbor as himself. Holiness in Christ reigning within, His love and His Spirit in control.

Holiness by faith in Jesus,
Not by efforts of your own;
Sin's dominion crushed and broken
By the power of grace alone

God's own holiness within thee,
His own beauty on thy brow,
This shall be thy pilgrim brightness,
This thy blessed portion now.

— Frances Ridley Havergal

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Rev. Donald Adams
3695 Monroe Hollow Road
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Box 170
Roaring Springs, PA 16673
Ph. 814-224-4577

Rev. and Mrs. Walter D. Bradshaw
Evangelist and Singers, Trailer
108 South Cherry Street
Onarga, 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 "R" Street
Bedford, IN 47421
Ph. 812-279-2997

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

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

Rev. and Mrs. W. E. Hoskins
Evangelist and Singers
R. D. 1, Box 58
Richfield, PA 17086
Ph. 717-539-8305

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

Rev. Henry W. Lelear
4201 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. Pullin
P. O. Box 324
Abbeville, SC 29620
Ph. 803-446-2824

Rev. J. D. Smith
306 Oakfield Ave.
Easley, S.C. 29640
(803) 859-6156

Rev. Ray R. Smith
General Delivery
Cuba, AL 36907
Ph. 205-392-7364

Rev. L. Wayne States
Rt. No. 3
Petersburg, IN 47567

Rev. Amos Tillis
Route No. 1
Rutland, 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
Middleburg, PA 17842
Ph. 717-837-0459

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

Church News

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

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

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

Wolford-Alwardt Evangelistic Team
Evangelists and Singers (Travel Trailer)
P.O. Box 305
Newcastle, PA 16103
Ph. 412-652-1095

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



MOUNTING UP

If you would mount on eagles' wings,
And reach the higher, nobler things;
Then this world's vain and glittering show,
Pride, fond ambition, all must go.
The soul must sink, if it would rise
On eagles' wings, and gain Heaven's Prize.

If you would mount on eagles' wings,
And reach the higher, nobler things;
Upon its God the soul must wait—
Stand watching daily at His gate,
Alert to do His blessed will,
Or in His hand to lie — "be still."

Mount up, mount up on eagles' wings,
And reach the higher, nobler things;
Visions of God and glory bright
Shall fill thy soul with calm delight.
No longer earth-bound, thou canst rise
On eagles' wings, and gain Heaven's Prize.

— Author Unknown.

On The Edge Of

What?

By Paul S. Rees

Five years ago a thoughtful Christian layman dropped three phrases into my mind, with an effect that I have not been able to shake. Some people, he observed, are on the **growing edge** of things, others are on the **cutting edge**, while still others are on the **crumbling edge**.

All of us have heard the first two expressions repeatedly. The third one was new to me.

To be on the growing edge means that life—whether of a person or of a group—is vital, expansive, dynamic. **Let knowledge grow from more to more. Yet more of goodness know.**

That's one way—the Tennysonian way—to describe it.

It is my prayer that your love may abound more and more with knowledge and all discernment.

That is the Pauline way of saying it.

The second phrase, the **cutting edge**, is more aggressive. It has to do less with internal conditions and more with external enlargement. Thus the cutting edge of evangelism in today's society is an aroused and witnessing laity. Our lay people are where the action is. They are where the unconverted, the uncommitted, the unchurched, are. Fifty years ago and more, the pastors and evangelists were far closer to the situation of **encounter** than they are now, for in those days people without a profession of faith came in large numbers to our churches and to our evangelistic meetings. Not so today.

Pastors must, therefore, give more attention to their role as equippers of

the layfolk for **their** ministry of faith-sharing and disciple-winning. Read Eph. 4:11-12 in Phillips or **Living Bible**. It is the congregation, the Church, that is to be an instructed and motivated community of ministry, including the communicating of the good news.

I preached in a Georgia church recently where a successful dentist, after coasting along smugly as a self-righteous church pewman, has had an encounter with Christ that has shattered his complacency with himself and plugged him into new life in God. He is today a man on fire, outgoing toward people, brimming with love, learning how to communicate the faith that possesses him. He is part of the cutting edge of the Church's growth.

But what now of this third phrase—the **crumbling edge**? It has overtones that are neither attractive (as in the case of the **growing edge**) or aggressive (as in the **cutting edge**). What it implies is something deteriorative—a threatened fall, an imminent collapse. It describes what may be happening in the life of a person or in the life of a nation or a denomination.

A journalist recently wrote of the three occasions in less than a dozen years when the United States has been on the crumbling edge of atomic war.

No one is needed to convince most of us that the Vietnam war brought our people to the crumbling edge of a national disunity of paralyzing proportions.

Nor is further documentation re-

quired to prove to us how dangerously near to being repudiated a national administration can come, and this on the heels of a sensational victory at the polls.

Let none doubt that a country vast in wealth and caught in the squeeze of insensitive power blocs is on the crumbling edge of explosive trouble.

So are the churches. The jockeying for position by title-hungry leaders, the stubborn sectarianism of group after group, the theological disarray of the liberals and the sterile orthodoxy of the conservatives, the unbelievable by-passing of Bible exposition-and-application in thousands of American pulpits, the wasted cross fire between social-gospel fanatics and private-gospel extremists, the vast neglect of the "holy disciplines" (meditation, communion, prayer), the absurd disproportion between the sums spent on brick-and-mortar and the funds devoted to human needs both at home and abroad—all of this should enable us to understand, even while we regret, the faltering credibility of the institutional church today.

It will survive but not without chastenings and changes that will cleanse its spirit and reform many of its structures.

"My feet had almost slipped," said the Psalmist. Perhaps he was close to the crumbling edge. Whatever the circumstances, the worst did **not** happen. He kept his footing.

This is the alternative to disaster which, God grant, may be ours—as a nation and as churches.

— The Herald



Hospitality from the Haitian Heart

One does not have to be well-off to be hospitable. We found this out the other week, as Cathy Brubaker and myself visited in the home of one of our precious church people.

Melanie has been coming to our church for about eight months now. The Lord led her here. She was in a backslidden condition, with several little children, and no husband. She came asking for material help, but her real, basic need was spiritual. And oh, how the Lord has met that need! How it refreshes this sometimes tired heart of mine to see the beautiful, quick smile which is so often on Melanie's face and to hear her joyous testimony.

Melanie had asked me a couple of times to come and visit her at her home. I have had a busy summer, and put her off. But, when she asked again the other week, I felt I must go before school reopened again and things would be even busier. So, we set a date. She was over-joyed.

A little before the appointed time, she sent her brother, Ezayi (Isaiah), to come for us and lead the way. We went most of the way in the car, then squeezed through some tight and muddy places till we arrived at their little home.

She happily bid us sit down in the only two chairs in the house. The only other furniture I remember was a very small table and an iron baby crib. There was evidently a couple of mats on which she and her brother slept, neatly folded in a corner, and hidden under a sheet. A wire had been hung up to hold their few clothes.

The eight-month old baby did not want us to hold her, but little 20-month old 'Juji', came readily to sit on my lap. She is a frail, pretty little thing.

Almost immediately, it seemed, the house was buzzing with people we didn't know, some of them coming to kiss us on the cheek, and others shyly saying "Bon Soua" (Good Afternoon), while others just looked at the "blans" (white people). They were all neighbors, wanting to come and meet the white ladies. Melanie had evidently announced that we were coming. Most of the neighbor children squatted in front of us on the floor so they could see us real well. Sometimes they would whisper to each other. They told us all of their names, but we had trouble remembering who was who.

Melanie was busily stirring around, and we began to get suspicious. Soon, she said she didn't know if we were used to eating Haitian food, but she had fixed us some. I started to scold her a bit for going to all that bother, but I saw a small shadow of hurt come into her eyes, so I stopped. She replied in such a way as to let us know there was no way she would have invited us to her house and then not offered us something to eat.

But, before we ate, we must wash our hands. She brought a pitcher of water, and since she did not have a basin, she held a plastic lid under our hands to catch the water as she poured it. She gave us a piece of soap that was so tiny it is a wonder it didn't finish disappearing in our hands. And then a towel to dry with. The meal was pitimi (millet) with a vegetable sauce and a black bean sauce. It was truly very tasty, and we enjoyed it, but we mostly enjoyed it because of the love with which it was given. But, oh, did you ever try to eat when you were the only ones eating, and there were many hungry, curious eyes looking at you? It made it a little hard to swallow. They were also watching to see if we really enjoyed it.

Then she made us some Kool-Aid. She smiled as she held up the envelope and said, "I think Americans like this, don't they? Bless her heart! I am sure she never has enough money to buy that for her own children. And then, on top of that, she went and bought a piece of ice. She had no pick, so wrapped it in a clean cloth and pounded it against the cement wall a few times.

When we were finished, Melanie set the rest of our portion down on the floor on one plate for the neighbor children (about six to eight of them) to eat. They finished it off in about thirty seconds, eating with their fingers.

Little "Juji" was still crying for food. So, her Mom found a plateful and sat it on the floor in front of her. She contentedly began to eat. I do not know if there was any food left for Melanie and Ezayi. They did not eat while we were there.

Oh, they were so very happy to give! And we were so very happy to be the recipients of such love! It is of these James was speaking when he said, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him." I am sure that God has special blessings saved up for precious ones such as these. One day they will be able to share the glories of Heaven with us. Oh, how much it will mean to them! And how glad I will be to spend eternity with these dear, dear friends.

Keep praying. God hears, and one Melanie and one Ezayi are worth more than all the world!

*In His Happy Service,
Bonnie Williams*



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

Greetings in Jesus' dear Name to all the Standard family! It is a wonderful privilege to come into your homes by way of this article in the God's Missionary Standard. I trust you are enjoying the fulness of God's blessing at this very beautiful time of the year. The hills of Pennsylvania are radiating with the colors of fall foliage. The frost on the pumpkin, and the corn in the bin remind us of the goodness of the Lord to mankind. I think of the words of the Psalmist, "What is man that Thou are mindful of him? and the son of man, that thou visitest him?" (Psalms 8:4) What could you and I have ever done that would have convinced God to shower us with the blessing of benefits that we have received? We all know the answer to that, "Not one thing!" I heard some one recently explaining that "grace" is the, "unmerited favor of God toward man." When God gave us grace, He gave us that which we didn't deserve. But I also like the definition of mercy, for when the Lord showed mercy on us, He **didn't** give us that which we **did** deserve! Thank God for His grace and mercy that was bestowed on you and me!

November is the month that was chosen to celebrate that bountiful feast day that you and I know as, "Thanksgiving". The purpose of Thanksgiving is to set aside a special

day once a year when all people in America, saint and sinner alike, sit down and "count their blessings" if you will. Turkey and filling are usually fare for the day, families gathered home fellowshiping and sharing in old times. But in so called Christian America something is sadly lacking in our Thanksgiving festivities. The missing ingredient is "Thankfulness"! Few even bow their head for a word of grace before indulging in the luscious menu. Few are the words of scripture that are read and pondered over to help us remember the goodness of God to our land. Yes, Thanksgiving has gone the way of so many of our special days. Commercialization, pleasurization, and selfishness cause many to ignore the **real** purpose of the festivities. But to the true child of God, it should be different. Come yet thankful people come should find everyone of us in its procession. To the true follower of the Lord, Thanksgiving occurs far more often than the one day set aside in November. Thanksgiving has become a way of life for us and it translates into "Thanks-living!" We are conscious of the **daily** bounty provided by the Lord, not just the seasonal variety that most contemplate. As I sit right now and consider the blessing of God in my own life, the words of the Doxology ring in my heart! "Praise God

for whom all blessings flow, Praise Him all creatures here below!" We should be living thankfully so that we may be giving accordingly!

At this special season of the year, we in the Home Missionary Department want to take a moment to thank you, our supporters, for every contribution, every prayer, and every kindness that you have extended to us! Every church, and every home that we have been in an air of warmth and hospitality has been present, and we thank you for all you have done for us. I consider it a great privilege to be able to serve the Lord in the work He has called me to, among the finest of God's people in all the world, the God's Missionary people. Members and Non-members of our churches alike, we love and thank God for every one of you! Might we pray and believe together for a mighty outpouring of God's Spirit in our churches in these days just prior to the return of Christ? It is the great need of the hour, and the only thing that will preserve us and persuade us to continue to do the will of God. The financial burden in our department is extremely heavy right now. Pray for, and if God lays it on your heart to help lighten our load a little bit with some financial support, let us hear from you today. May the Lord richly bless you today!!

Concerning The High MORT

Part II

By Raymond L. Crooks

The second major problem contributing to the high mortality rate among new converts is our method of dealing with the seeker around the altar. Great care and prayer must be used here, as we are dealing with one of the basic tenets of the conservative holiness churches.

It is a widely-held assumption, evidently, and constantly practiced method, that loud and long praying with seekers around the altar is essential to the salvation of souls. Are we operating on the basis that God is hard of hearing, or that the seeker can better pray during the vociferous praying by others; or that a soul's salvation is very nearly tied to the volume of prayer? We would not admit, actually, to any of these assumptions. Most assuredly, we have maintained this practice in all good faith, and doubtless it has aided many souls in praying through to clear victory; but if our homework were better done, it would not be as necessary for the seeker to "ride through" on a volume of prayer. If the new convert's victory around the altar can fairly largely be attributed to this praying, what will he do by himself during the early onslaughts of the enemy? Upon whom can he depend, then? The objection here is not to the praying around the altar with the seeker, but to our excessive dependence upon it rather than our pre-altar work.

Too large a percentage of the seekers at our altar expect to be prompted, counseled, cajoled, threatened or babied, or otherwise led through to salvation by the cunning wisdom or reasoning of the altar worker. Rather than expecting that a seeker will kneel at the altar and pray his way through to complete victory as though it were truly a life-and-death matter with him, practice has taught the seeker that he needs someone to "outreason" his objections, resistances and questions concerning giving his heart to God. Certainly, there are seekers with honest questions and doubts who are in need of wise spiritual counseling and guidance; but have we not gone beyond this genuine need and allowed

an erroneous method of seeking God to be our frequent practice?

One other faulty method sometimes hindering a seeker from being fully satisfied, is the hasty pressing of the seeker to "believe." Many a seeker has risen from the altar having "believed," who had not fully confessed his sins, or was not fully committed to being a follower of the Lord, or faced restitutions or confessions he was unwilling to make. This is a very subjective area with which to deal, and requires considerable insight and understanding on the part of the worker. Many parallels can be drawn between natural birth and spiritual birth, but at this point in the process, we as altar workers have assumed too much of the responsibility, rather than allowing the seeker to pass from death to life on his own initiative. We all know what would happen to a baby chick or an emerging butterfly if we gave too much assistance in the birth process. At best, it would be sickly and weak, and quite likely would soon die.

Where do we go from here? Is it possible to make a change without destroying or compromising what we feel are God-given methods? Are these practices as useful as they should be in producing strong spiritual babies, and are there adjustments we could make that would aid in giving us more and stronger converts? Prayerfully consider the following suggestions.

First, let us be sure that our ministry is that of deep Bible teaching and preaching. A church should so hear the Word of God expounded that over a period of years it would have heard carefully-studied and prayerfully-presented expositions of entire books of the Bible, or large selected segments. Likewise should they have heard expository, teaching messages presenting the Biblical basis for the essential doctrines for which we stand. Those in the pew can thus gain a deeper understanding of, and confidence in, God's Word. This teaching ministry can both show the seeker his need and allow him to know that the Word of God is to be trusted.



Always we must attempt to make sure the potential seeker, or actual seeker, has fully seen and felt his great need. This brings us back to the prayer-ministry of the entire church: that of praying until the Holy Spirit is released to convict and convince the sinner of his need. Although God frequently uses us to help lead men to Him, the essential quality that must always be present is that the sinner will have so great a concern for his own need that he will find it easier to submit to God's claims than to resist them. When this is done, more through the Spirit's dealings than ours, the resultant conversion must be genuine, or more nearly genuine. We, by our preaching, singing, or exhortation, may arouse enough concern to bring people to the altar; but how much better if our prayer-ministry is such that it actually brings upon the sinner an awful sense of his need, and of the Savior's power to save, until his move toward God does not have to be almost forced by us.

ALITY Among Babes in Christ

There may be times when it would be more beneficial to the genuine conversion of the sinner if he were invited to come to the pastor's house for prayer, or if he knew that the pastor or a Christian worker would welcome an invitation to his home to pray with him. In either case, the person would be making considerable commitment of his intentions by merely arranging for the meeting.

For long, we have condemned the use of the prayer-room, as used by some churches in lieu of a "mourners' bench." We have largely assumed that the spiritual work accomplished in such a setting is of little value. If we limit the "way into the kingdom" to our current methods, might we not be missing opportunities of leading some into salvation? When we get right down to it, is our form of altar service more scriptural than theirs? And would we maintain that our procedure is completely satisfactory in its end results? It should certainly not be argued that we suddenly abandon our altar services, nor the abandoning of scripturally-or divinely-directed procedures for "bringing sons into glory." Neither should we limit ourselves to one method when there may be other ways that can save some. We might find merit in the occasional and prayerful use of other procedures.

The methods suggested here are by no means as important as the intercessory prayer-ministry of the church. Here there is no substitute. At this exact point, the church rises or falls. It is far more important than the preaching, the visiting, the altar methods—everything! We can have "a form of godliness" and of service without it, but little or no genuine spiritual growth. Our trappings might bring the mental consent of a few to follow God, but the basic and most important ministry is that of prayer. When that is done, there will likely be about as many people saved in their homes or elsewhere as there are in the church. Moreover, the conversions are more likely to be solid, lasting, and healthy because the person sought God out of his own deeply-felt need.

Not to be overlooked in this discussion of mortality among the newly-born Christians is the "postnatal" care. How do we feed and care for the new convert?

Not infrequently the new Christian

is left to fend for himself. He has set forth on a new road that is untried, and is in need of guidance.

Ofttimes, also, the new follower of Christ is not guided into spiritually-related activities. We may feel we should wait to see if his conversion is real before giving him something to do, but in the meantime he may lose interest and fade away.

How often, among the holiness churches, do we find a systematic program of teaching the new convert? We may encourage him to read his Bible and study his Sunday school lesson, but does he not need something more than that?

And what kind of goals does the new convert have? Cannot we aid him in developing for himself both short-term and long-range goals?

There are a multitude of books and aids discussing these areas so let us touch on them but briefly.

We should be diligent in making frequent positive contacts with our new converts. By saying "positive," let us rule out the frequently-used question when approaching the babe in Christ "Well, do you still have the victory?" Such a question could be as easily answered by "No" as by "Yes." Perhaps of even greater significance is the **attitude** that prompts the question rather than the question itself: an attitude that almost expects that many new converts will backslide. Occasionally we act as if it were such an unusual thing when some actually do maintain the victory, that we further raise questions about God's power to keep. This may again be an oversimplification, but is it not truly what we sometimes actually expect and practice?

We rightly reject the commonly-taught eternal security doctrine, but somehow we need to project a different belief in this area of thought than we do. Some circles of holiness people have nearly created an eternally "unsecure" doctrine that keeps their people forever dissatisfied, unstable, and constantly taking their spiritual pulse to see whether or not they are still in victory. Is there not as great an error in this position as there is in the far extreme of eternal security? Our confidence in ourselves and in the new convert can greatly aid him in standing.

Let us plan some way or ways of getting the new convert involved very soon after conversion. It may take a

considerable amount of ingenuity and wisdom on the part of the church and its leaders to create this involvement, but the convert should not be neglected and allowed to lie around to become flabby and lazy. Perhaps the hard part is that it will make us work to get them working. Everyone needs to be needed — including the new convert. He must feel that he is making a significant contribution to the church, and that he is genuinely an important part of the body of Christ.

Organize, borrow, or buy a suitable catechism or plan of Bible study to use in a special class with the new converts. Ideally, this should be taught weekly by the pastor for a period of several months until the convert has an understanding of the major doctrines and beliefs taught in the Bible. A concerted effort on the part of the pastor and people should be made to insure that the young Christians do participate in such a well-defined program.

Through the above-mentioned study, or at other opportune times, the spiritual leaders of the church can assist the new convert in setting for himself such short-term goals as Bible study, church attendance, church activities, prayer, and personal evangelism, to mention only a few areas. Also, concern for the long-range goals should be evidenced. This can include such goals as his hearing and receiving the call of God for his life; possible Bible school training; or the establishing of himself in the business or profession that is God's will for his life.

An adequate coverage of "postnatal" care cannot be made in an article of this nature. Pastors or leaders may purchase books which do justice to the subject; or through careful and prayerful consideration with his church, devise plans that are workable, practical, and effective.

There are many areas discussed in this article which would require a much more lengthy treatise to cover adequately. If nothing more, it should be our sincere prayer that the local church be led to its knees in greater intercessory prayer, and that it make new efforts at bringing into the Kingdom healthy, robust, committed converts. May we seek to lower the tragic mortality rate among new Christians, and aid them in becoming healthy soldiers of the Cross.

Rules For Daily Life

Begin the day with God;

Kneel down to Him in prayer;
Lift up thy heart to His abode,
And seek His love to share.

Open the Book of God,

And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,

What'er thy work my be;
Where'er thou art—at home, abroad,
He still is near to thee.

Converse in mind with God;

Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God;

Thy need to Him confess;
Trust in the Lord's atoning blood.
And plead His righteousness,

Lie down at night with God,

Who gives His servants sleep;
And shouldst thou tread the vale of
death,
He will thee guard and keep.

WHAT IS CHRISTIANITY?

In a home it is kindness.

In business it is honesty.

In society it is courtesy.

In work it is fairness.

Toward the unfortunate it is pity.

Toward the weak it is help.

Toward the strong it is trust.

Toward the penitent it is forgiveness.

Toward the fortunate it is
congratulations.

Toward God it is reverence and love.

The Church Herald

HIS PLAN

by Edith M. Dale

Does He care that my burdens are
heavy

And I'm bent beneath some load?
Is He mindful of my stumbling
As I climb life's rocky road?

Does He hear me when my heart
cries

With the prayer my lips can't say?
Does He know sometimes I stumble
When I walk up Calvary's way?

Does He understand when I'm
discouraged—

When my efforts seem in vain?
Does He know my inward weeping,
With a heart so full of pain?

Is He mindful of disappointment

When I've tried, and failed a test?
Does He know that, under pressure,
I have tried to do my best?

Does He feel my inner pleading,

When my heart cries out for peace
From temptation which besets me
And never seems to cease?

Does He know when I grow weary

Of the cross I needs must bear?
Does He understand my longing
When I call to Him in prayer?

Oh, He knows before I ask Him!

He hears before I cry;
He understands each heartache—
Yes, He's heard my every sigh.

He feels the heavy burden,

And lifts the load from me.
My spirit soars, rejoicing,
Like a captive bird, set free!

Then can I see this was His plan,

If I His will would know,
Through shadows and through
crosses

I may the stronger grow.

— Colorado



Penn View Bible Institute

P. O. BOX 970

• PENNS CREEK, PENNSYLVANIA 17862

This month's report from Penn View will include reports from various departments of our school along with news of several activities involving students from Penn View.

Music Department: The summer is past, and the cool breezes of Autumn are now blowing over the campus of Penn View Bible Institute. That is a real contrast to the heat that we have been having! However, that is not the only contrast that has taken place.

The halls that once were quiet, and the rooms that were dusty and solitary are once again ringing with music. That's right! And not just ordinary music. The Chapel Choir is once again practicing for their Christmas Program. It may seem a little out of season, but in no time at all, Christmas will be here.

There are other songs to practice, as well as other groups to practice with. The Academy will be having a Men's Ensemble this year. The Quartet is busy keeping in tune for the Fall services that have been scheduled. And, of course, the Junior and Cherub Choirs are developing their vocal chords so they will one day join the Chapel Choir.

Our band, under the direction of Mr. Kenneth Fultz, is getting in tune for the Christmas season, also. You will want to hear them when they perform!

Institute Department: There are several new courses being offered this year at Penn View Bible Institute. Among them are Remedial English, English Composition, Christian Beliefs, and Principles of Christian Living.

Our enrollment is up from last semester, for which we thank the Lord! We appreciate the quality of students which He has sent to us this year.

It's not too early to begin thinking of enrolling in the Intersession classes which are to begin January 3. The registration date for Intersession is January 2. This is a great opportunity to get Bible training condensed into a month of study. Feel free to contact our office for any further information

on this.

Student Missions Department: During the past summer, Penn View Christian Academy and Bible Institute sent out seven students to mission fields around the world. This was made possible through the Student Mission Fund.

Here are some reports from a few that went:

By the grace of God I was able to go to P.N.G. and by the grace of God I came back. One of the things which became clearer and more defined to me in P.N.G. was that each individual is responsible to find out exactly what is God's will for their life.
Susannah Gutierrez

As I think back over my summer, I realize I have learned a lot about the real missionary life. Leaving Penn View, I knew very little of our summer tasks. It turned out we worked with things from hot water heaters to 40 Navajo children in VBS. Thanks to all who helped make my summer possible. I loved it!

Ben Zeigler

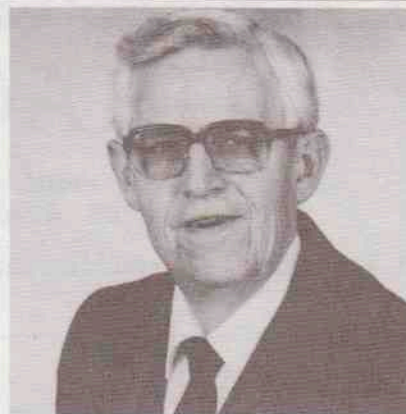
I'm grateful for the opportunity that I had to do a missionary internship in Belize, Central America this summer. It was an opportunity for me to see a mission field first-hand. I also am grateful for the chances I had to preach, witness, and help the missionaries with their computer.

Jason Ellis

I thank all the people who gave to the Student Mission Fund, by which I could go to Mexico. God helped in the services and in VBS. I could see God's hand of mercy on our lives in giving us travelling mercies.

Jonathan Gutierrez

It was my privilege this summer, through the Student Mission Fund, to spend a little over a month in Villa Mainero, Tamaulipas, Mexico. When I



Paul Martin, President

was told that a trip to the mission field would change my life. I was a tinge skeptical and could only imagine. But, they were not kidding! I thank God for the thrilling challenge that has been burned still deeper on my heart.

Sandy Mosenthin

Let's pray for each of these students who have gone out to minister for Jesus Christ, that they will never lose the vision and burning desire to lead souls to Him.

Praise Singers: What a wonderful time we had this summer as we travelled for our school. The PRAISE SINGERS have travelled over 11,000 miles and have sung in over 70 services throughout the months of June, July, and August.

We thank God for His Presence in our midst and for His travelling mercies as we covered so many miles. He certainly has been good to each one of us.

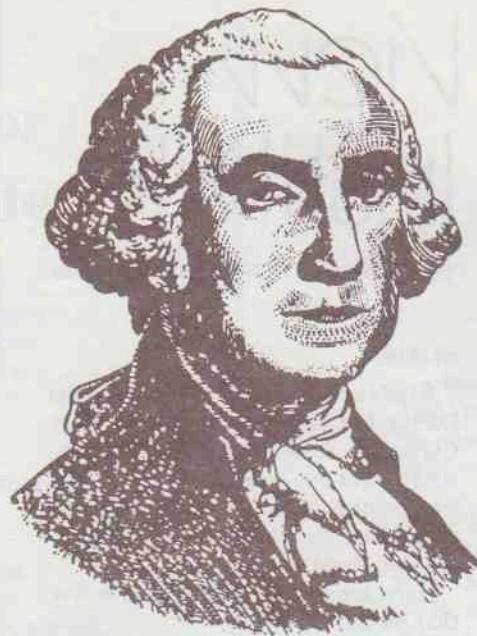
Then, we would like to thank all of you who did so much for us at your churches and camps. We were received royally, and greatly appreciate all that was done to make our stay comfortable. May God bless each of you who were so kind.

Most of all, we thank God for the souls that were won to Him this summer. Just one soul is certainly worth the whole world!

If you would like to have the PRAISE SINGERS at your church, feel free to contact the school.

In closing, I would like to share with you that one of the areas of ministry of Penn View is training youth to rightly divide the Word of the Lord. It is so important that we use the Word of the Lord in all of our actions. Today it seems to me there is a dearth in the Land for the Word. May the Lord help each one of us to be more diligent in the study of His Word.

Our sincere thanks to each of you for your interest in the activities of Penn View Bible and the direction she is going under God.



The First Presidential Thanksgiving Proclamation

WHEREAS, it is the duty of all nations to acknowledge the Providence of Almighty God, to obey His Will, to be grateful for His Benefits, and humbly implore His Protection and Favor: And whereas both houses of Congress have, by their joint Committee, requested me "To recommend to the People of the UNITED STATE, a Day of PUBLIC THANKSGIVING and PRAYER, to be observed by acknowledging with grateful hearts the many Signal Favours of Almighty God, especially by affording them an opportunity peaceably to establish a Form of Government for their Safety and Happiness."

Now, THEREFORE, I do recommend and assign THURSDAY the Twenty-Sixth Day of November next, to be devoted by the People of these States, to the Service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be: That we may then all unite in rendering unto Him our sincere and humble thanks for His kind Care and Protection of the People of this Country previous to their becoming a Nation;—for the signal and manifold Mercies, and the favourable Interpositions of His Providence in the Course and Conclusion of the late War; — for the great Degree of Tranquility, Union, and Plenty, which we have since enjoyed: — for the peaceable and rational Manner in which we have been enabled to establish Constitutions of Government for our Safety and Happiness, and particularly the national one now lately instituted; — for the civil and religious Liberty with which we are blessed, and the means we have to acquiring and diffusing useful knowledge; — and in general for all the great and various Favours which He hath been pleased to confer upon us.

AND ALSO, that we may then unite in most humbly offering our Prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our National and other Transgressions; — to enable us all, whether in public or private Stations, to perform our several and relative Duties properly and punctually; — to render our national Government a Blessing to all the people, by constantly being a government of wise, just and Constitutional Laws, directly and faithfully obeyed; — to protect and guide all Sovereigns and nations (especially such as have shown kindness unto us), and to bless them with good Government, Peace and Concord; — to promote the knowledge and Practice of true Religion and Virtue, and the increase of Science among them and us; — and generally to grant unto all mankind such a Degree of temporal Prosperity as He alone knows to be best.

Given under my Hand at the city of New York, the third day of October, in the Year of our Lord Our Thousand Seven Hundred and Eighty-Nine.

George Washington