



# GOD'S MISSIONARY STANDARD

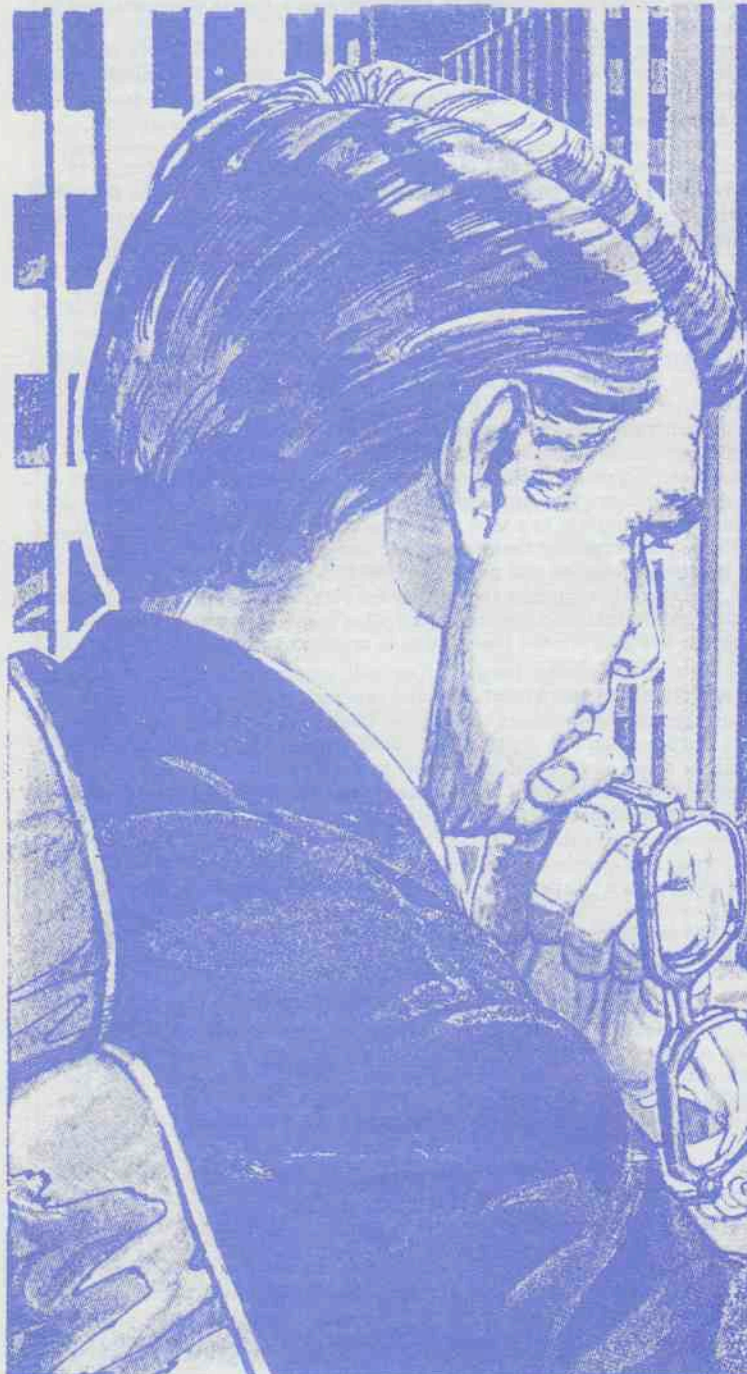
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*"The Lord gave the word: great was the company of those that published it." Psalms 68:11.*

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## "A FATHER'S SOLILOQUY"

"A careful man I ought to be,  
A little fellow follows me;  
I do not dare to go astray  
For fear he'll go the selfsame way.

"I cannot once escape his eyes,  
Whate'er he sees me do, he tries;  
Like me, he says, he's going to be,  
That little chap that follows me.

"He thinks I'm great and good and fine,  
Believes in every word of mine;  
The bad in me he must not see,  
That little chap that follows me.

"I must remember, as I go  
Through summer's sun and winter's snow,  
I'm building for the years to be,  
That little chap that follows me."



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## GOD'S MISSIONARY STANDARD

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## Stop Worrying Love Your Teen-ager

Your teen-ager represents a large group, around thirty million energetic, lively, searching adolescents. There is now a distinct youth culture with styles, stores, and signs.

Being a parent of an adolescent is definitely a mixed blessing, alternately a joy, and an affliction. You may feel alone but there are some other adults that are struggling with you to see potential and not a problem.

Adolescence presents more doubts and indecisions, more turmoil biologically, emotionally, and socially than any other time of life. There are hormone changes, physical changes, even social strata changes that would affect the most tranquil person's equilibrium. And teens are far from tranquil.

Can parent and teen survive with their senses and spirit intact? Child-rearing methods will come and go; the pendulum swings from "permit" to "punish." During the swing, however, there are some guidelines which can convey love and confidence rather than worry and despair. Too many homes are suffering from TPC — Teen Problem Complex. Teens are not monsters from outer space. New problems may arise at this age, but most teen problems at home are really family problems that have been buried but never solved.

The teen years can be a growing-up process for everyone. Love will have to be more than a word, a romance, or a fling. Love will have to take on the qualities of long-suffering, patience, and temperance. Love must be more than a fad or a feeling. It must be the atmosphere for the development of teens, the climate for growth.

Love understands. Love has eyes that see the difference between the essential and the superficial, between needs and indulgences. It sees through long hair to needs. It looks beyond surly smiles, bad manners, inappropriate language for these are only signs of the real person. Love understands the search for identity and keeps loving during the process.

Love listens with acceptance and empathy. Youth are caught between many forces in their own society. They are experimenting — should their identity be with the subculture of their teen world, the community culture, or the church group which also has its "in" and "out" group? You may be the object of reactions as they vent pent-up frustration, anger, and disappointment. Love will listen even when it hurts. If it is true, you may need to hear it — if not, your teen may need to say it. This is part of the growing-up process for both of you.

Love speaks out with authority but not with authoritarianism. You know but you don't know it all. Your words should speak with authority on principle and conviction but not used as a lash. Words don't have to be repeated or "harped." The message can get through even without the "appropriate" response.

Love is careful to communicate to a teen what time to be home, where he is to go, and why. Things are often expected that were never understood or maybe forgotten. The difference between discipline and punishment is that one teaches how to play the game of life, and the other imposes the penalty for playing it badly. A child with unlimited freedom gets frightened; he suspects he isn't loved. Limits are usually tested but when fair are appreciated though this is seldom expressed.

Love has an open mind for new insights. You will become more interested in understanding and identifying than in labeling and categorizing. Love will be careful of rash judgments regarding the "sins" of others. Your teen may be testing your response to find out how open you are to failure. Your response may be an open or a shut door for future times of personal sharing.

Love is not related to achievement. Teens easily become alarmed because their achievement may be substandard in comparison to others in their culture. They may feel that God loves the high achiever better than the average person. Everybody praises the performer but overlooks the plodder. This doesn't help in the struggle for self-worth. Love builds a relationship that accepts a teen as a person rather than how he or she achieves. Recognize kindness and other personality traits. Share your appreciation for the privilege of having a son or a daughter. Look for opportunities to focus on personal acceptance that emerges out of involvement in life-centered relationships.

Love constantly reaches out with undaunted persistence knowing that if it fails, something else less desirable may succeed. Love to your teen must not reach out with closed fists or wagging fingers but with a strong, warm hand ready to grasp "handles of interest," from music to motorcycles. These handles of interest must be pulled continually — prayerfully — respectfully — ever closer. What better way for healing hands of love to touch the wounds, hurts, and scars inflicted by an exploiting world.

Love sets an example. As you respond to authority so will your teens. Such little things as traffic signs, "cops," "ding-a-ling politicians" form the concepts of respect. Your attitude also in responsibilities, in the art of giving yourself, interprets what love is all about.

Love, above all else love. Say it often to each other. The words of love may be awkward, but they are always appreciated. Love builds a relationship that is secure enough to take criticism and to listen to suggestions — either way.

Love is a path where you and your teen can share some of life's greatest joys. You will walk this way with your teen but once. Walk together. It can be enjoyable. For after all, love "beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." With your love, and God's, that "problem teen" may be tomorrow's pastor or Sunday school superintendent.

— Robert L. Zuhl



# Law, Grace, or Both?

The Christian Church has always had its controversies, over many different subjects. Today, however, there is a renewed controversy concerning salvation. Is it by law, strictly by grace, or some of both?

There are three, or perhaps four different theological ideas concerning the matter of grace. One of these believe that God, and all His attributes are sovereign. Grace being one of the attributes is also sovereign. That is, salvation is all grace. There is no such thing as conviction, repentance or faith, for all of these are works. This theory simply stated is that man has no choice in salvation. He is predestined before birth to be either saved or lost, and nothing that he can do, or try to do will change it. If God has predestined him to be saved he will be. He will know nothing about it, cannot know when it happens, he has no choice in it at all, and cannot possibly lose it.

A second group believes that man is a free moral agent, that is, he does have the power to choose, but once he has made that choice he can never backslide. Sin in his life merely breaks his fellowship with God, but does not forfeit his salvation; he then, is eternally saved. It allows for wilful sin after salvation, in fact, it becomes a license to sin after salvation. This person lives in a state of sin and refers to himself as a "sinning saint" or a "sinner saved by grace". Please note that the terms used here indicate present and continuing action; he has sinned, is sinning, and will continue to sin, but is still a Christian.

The third group recognizes that Christ is a Savior, teaches something about grace, and yet, believes that somehow salvation is a combination of grace plus certain benevolent exercises. He is given to pilgrimages to certain religious places, such as Jerusalem or Rome, climbing the steps of St. Peter's in Rome on his hands and knees, and certain laws, rites and rituals will merit salvation. If one works hard enough and is involved in enough benevolent exercises he will surely merit salvation.

A fourth group believes that man is saved by grace through faith. That good works or keeping the law cannot and will not save him. Once that man is saved, however, he will keep the commandments and do good works, not to be saved but because he is saved.

The world is listening to four of these theological ideas and asking

## EDITOR'S NOTE:

*With this issue, General Superintendent Paul F. Miller, begins a series of articles that addresses the very vital subject of Law and Grace. We are grateful for these valuable and stimulating insights.*

which is right, or is any of it right? Many, who have lived a lifetime within the church are confused. One holiness preacher said, "I am concerned about the war that is going on in my mind concerning grace and works." The purpose of this series of articles is to look carefully and prayerfully at the subject. We shall try to carefully adhere to the rules of Scriptural interpretation and try to reach a reasonable conclusion on this subject.

### I. The Law

At the time of Christ the Jew, the religious body of the day, was living by the "Mosaic Law". They did not, however, keep strictly to the Levitical Law, that is the laws as given to Moses, but were keeping the law as it was interpreted by the Rabbis and the theological schools of their day. To understand the matter of law or grace, we must look carefully at the law, trying to determine what laws the New Testament writers were referring to.

#### A. The Law of Rites

The first of these rites goes all the way back to Abraham, that is the rite of circumcision. (Genesis 17:10-14) This was an outward sign of the covenant made between God and Abraham. It did become the outward sign of the Mosaic Covenant. Failure to adhere to this right was a breach of covenant and resulted in that person being cut off from his people.

The second under this law was the various feast days, called "Holydays" by Paul. (Col. 2:17) There were six of these feasts celebrated by the Jews, Namely;

- |                 |                |
|-----------------|----------------|
| 1. The Passover | 2. Pentecost   |
| 3. Trumpets     | 4. Tabernacles |
| 5. Dedication   | 6. Purim       |

From the word "feast" comes the modern word "festival". It is not necessarily a time of feasting as we think of it, but a time of celebration and on occasions of fasting, prayer and self-denial. Time and space does not permit a detailed account of those feast days, and besides I do not wish to become tedious.

#### B. The Law of Offerings

This law is also known as the "law of ceremonies" or the "ceremonial law". Tedious rules and rituals governed the performance of these of-

ferings. From Moses to King David they were celebrated at the door of the tabernacle. Solomon built the temple that became the place of offering until it was destroyed by the Babylonians, rebuilt and destroyed by Titus about seventy A.D.

There were five of these offerings, namely:

1. The Sin Offering - to be offered for the person who sinned, not knowing the law, or commonly known as a sin of ignorance. (Lev. 4:1-35, 6:24-30)
2. The Trespass Offering - offered for the person who wilfully and deliberately sins. (Lev. 6:1-7; 7:1-7)
3. The Burnt Offering - a sweet savour offering; This was voluntary. (Lev. 6:8-13, 7:8-17)
4. The Meat Offering - A sweet savour offering-offered at the time of first-fruits. (Lev. 2:1-16; 6:14-18)
5. The Peace Offering - A wave offering - A time of thanks giving. (Lev. 3:1-17; 7:11-38)

These were very sacred and must be done in strict compliance with Divine directions. Failure to do so could mean death to the priest and/or the person who brought the offering.

#### C. The Moral Law

These are ten in number and are most commonly referred to as the "Ten Commandments" or "Decalogue". The first three of these commandments deal with man's attitude towards his God. The second two deal with his attitude towards his family and himself, and the last five deal with his attitude towards his fellow men. They were designed to govern man's action and behavior, which brought peace and continuity to a community.

These laws are briefly given in, Exodus 20:1-17, and explained in detail in Exodus, Leviticus and parts of Deuteronomy. We are so familiar with this set of laws that I will not take time and space to explain them in detail. So exact and demanding were these laws that if one were broken, the whole law was broken and the defendant was declared guilty.

Upon these three; rites, offerings and law (commandments) was the Old Testament Salvation dependent. It was very definitely a salvation by works and faith. (read Hebrews Ch. eleven)

**To Be Continued**



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# The Case of Elder Case

by H.E. Schmul

My wife's precious mother tells an interesting story that happened during her courtship at an old country church. The church had a rugged, old-time holiness preacher by the name of Elder Case. Elder Case was a case. The Elder never stayed longer than two years at any place to which he was appointed. To many of the parishioners he appeared to be abrasive, rude and even unkind, but under the rough exterior was a heart full of fervent love for God and his flock. Sunday night the church was always full; it was the meeting place for the rural people, both young and old.

One Sunday night the church was packed, the young people were there with their beaux and beauties. Elder Case always preached a good, rousing sermon, oftentimes at the expense of the congregation. This night would prove to be no exception. His text was, "I would that ye were hot or cold, but because you are lukewarm I will spew thee out of my mouth." He breezed through the introduction and soon came to the burden of his message. The Amen Corner was well filled with church leaders, and the Elder zeroed in on them.

"You lukewarm professors of religion, you are neither hot nor cold. You have a blighting, damnable influence. Your influence is worse than that of a horse thief. Unless you repent of your lukewarmness and come to God and straighten out your lives and live with fire and glory through the baptism of the Holy Ghost, you will split hell wide open.

The effect of the sermon was a slow burn resulting in an explosion. The cold, indifferent church members were considerably aggravated and exasperated. They were hot, but it was the wrong kind of fire. At the close of the service the preacher walked down the middle aisle toward the door. The way was blocked by a crowd of angry

professors of religion.

The leader spoke up, "Elder, you went too far tonight. We just ain't gonna have this kind of preaching around here, especially when the church is full of young people. You've exaggerated! You have gone too far! We just ain't gonna have any more of it."

Elder Case looked the accuser straight in the eye and replied, "What do you mean?"

"You said that the people in this church were lukewarm and unless they get on fire and got blessed we would have an influence as bad as a horse thief, and that just ain't so," said the challenger.

The preacher denied making the remark.

Angry voices were raised in protest. "Yes you did, Elder, I heard you." "That's right, that's what he said." "I heard him say it," shouted another.

The old preacher continued to deny making the remark. The crowd was getting angrier by the minute. They knew what they heard. How could Elder deny it? At last in exasperation the challenger shouted, "In the name of common sense, Elder, what did you say if you didn't say that?" The murmur of voices settled to a steady buzz until silence and expectation filled the room.

Clearing his voice so all could hear, the Elder went on to explain, "I did not say that you lukewarm professors had an influence as bad as a horse thief. What I said was that you lukewarm professors of religion have an influence worse than a horse thief. Our young people know what we do with horse thieves. They know we string them up to the nearest tree. We have a necktie party and their example is sufficient warning to our young not to take that way. But you lukewarm professors of religion, professing everything between the lids of the Good Book, our young people

think what you profess is old-time Holy Ghost religion. It is not! Your influence is more damnable than theirs because it is a form of godliness without the power. Jesus Christ said that He would rather you would be hot or cold. Your backslidden condition is more damning and devastating than that of a horse thief or a drunkard. You are deceiving others into believing that you have old-time religion, and you don't! I never said your influence is as bad as a horse thief; I said it is worse!"

Angry and loud protest was raised everywhere. Some feared for the Elder's safety. People went home talking and arguing in heated controversy. Needless to say that was Elder Case's last year at the country church, but no one there ever forgot the Elder Case or the sermon and the danger of lukewarm religion.

More than half a century has passed since that night and lukewarmness is still the sin of the church. It is the sin of the day. Lukewarmness is the sin of the church and not of the world. Only Christians who have experienced a deep fervency of grace can commit this sin of cooling off from their first love. Laodiceanism attacks us unawares and secretly assassinates its victims. The victim knows not his true state; he is a deceived soul. He images himself to be rich and full, but he is poor and naked. There is no deception worse than self deception, and there is no one so blind as those who will not see. There is no state more pitiful than to be half dead. The dead are taken out and buried, but to be half dead is sheer misery. Lukewarm professors read the Word of God but little. They spend more time with magazines and newspapers than they do with the Holy Book. They know current events better than they know God's will for their lives. They read the book, but they don't

(Continued on Page 8)



# Identifying A Christian

By Paul S. Rees

Is it possible to determine who is a Christian and who is not?

If you use the *culture* test, you would say a Christian is one who belongs to a society or civilization that professes loyalty to Christian rather than pagan ideals.

If you use the *organization* test, you would say he is one who has membership in a Christian group or denomination.

If you use the *ritual* test, you would say he is one who receives some sacred Christian rite, such as baptism.

If you use the *doctrinal* test, you would say he is one who subscribes to some confession of Christian belief, like the Apostles' Creed.

If you use the *code* test, you would say he is one who adopts and adheres to a system of Christian ethics.

Now the interesting thing about all these yardsticks is that each of them, in one way or another, is blasted out of the lot by the New Testament itself. All of them together would not provide you with a sure test of genuineness in the search for a real Christian.

Think of some things that Jesus told the disciples in that final message He left with them before His crucifixion, as we have it in John 12-16.

## I.

Take these words: "He that believeth on me, believeth not on me, but on him that sent me" (John 12:44).

So we commence with this: A Christian is one who *Believes—on a certain Person*.

Consider the Person. He is the One who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). He is the One who says, "He that hath seen me hath seen the Father" (John 14:9). He is the One who says, "Abide in me, and I in you. As the branch cannot bear fruit of itself...no more can ye, except ye abide in me" (John 15:4).

So a Christian may be identified as one who says, "My life as a disciple is drawn from Jesus Christ, to whom I look every moment as my Savior from sin, my Strength in weakness, my Joy in sorrow, my Spur to duty, my Hope for all the tomorrows.

As Bishop William McDowell put it, "We are saved by a Person, and only by a Person, and only by one Person."

## II.

Coming now to a second line of thought, let us

mark off several words or phrases that appear in Chapter 13.

One of them is "...having loved his own which were in the world, he loved them unto the end" (v. 1). "His own!"

Another is "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (v. 14). "One another."

Then four times in the chapter we have the plural word "disciples." Adding these things together, we reach our second identifying mark of a Christian: he is one who *Belongs — to a certain Community*.

This community is a free fellowship of trust and responsibility—trust in Christ and responsibility for one another. It is the *togetherness* of two or more Christians wherever you find them. To use the word the New Testament uses again and again, it is the *Church*.

The Church is something of which your faith in Christ makes you automatically a member, namely, the spiritual community of all those who likewise pin their eternal salvation to the one Savior and Lord, Jesus Christ.

When the individual Christian recognizes that he is redeemed and transformed, not for personal satisfaction or security but for the sake of Jesus Christ and for the increase of the body of Christ, he will toil, creatively and continuously, for the good of all, and all will work for the care of each. Real discipleship curses selfish isolationism.

## III.

Listen again to our Lord. After He had demonstrated the art of service by washing the disciples' feet, He said: "If ye know these things, happy are ye if ye do them" (13:17). And if verse 35: "By this shall all men know that ye are my disciples, if ye have love one to another."

Thus we are prepared for the third test in identifying a Christian: he is one who *Behaves — in a certain Manner*. The peculiarity of his manner is simply this: that he is motivated and dominated by *love*.

Christians may behave in somewhat different ways according to their differences in *light*. Some know more of the Bible than others. Some have been receiving guidance from the Holy Spirit longer than others. Some have sharper or more mature spiritual insights than others.

These factors will influence the *form* of their conduct but not the *spirit* of it. The motivating impulses of the Christian's behavior are love and good will.

Such behavior may not always make you popular but it is guaranteed to make you respected by all save the hopelessly perverse.



# The Pastor's Standard of Living

Where is the dividing line between the temperate and extravagant in the parsonage standard of living? There is the level of bare necessity . . . the level of comfort and convenience and beyond that, somewhere, is the level of extravagance.

Without question a minister's standard of living should be within his income. A determination to "keep up with the Joneses" regardless of financial ability is indicative of pride and leads to disaster. Since when has secondhand furniture, maybe even a bedroom dressing table made of orange crates covered with cretonne, been a disgrace? Adam Clarke advised preachers: "Be ashamed of nothing but sin." And debt. Second-rate furnishings, clothes, and cars do not bring half as much reproach on the cause as past due, unpaid bills. This does not mean that nothing should ever be bought on the installment plan, but our financial commitments should be kept within the range of our ability to pay.

Holiness, historically, theologically, and scripturally, in both terminology and experience, has always implied standards of living in keeping with Christian simplicity, economy, and self-sacrifice. Extravagance, luxury and self-indulgence have always been condemned as absolutely incompatible with true Christian piety. But how does this apply to the pastor? Simply that he is to be an example of the believers at this point as well as every other. How can he preach sacrifice to his people if his people see not the slightest evidence of it in the parsonage? How can he urge simplicity and economy on his people if he and his family are determined to have the best and fanciest that money can buy in autos, furniture, clothes, and food? It becomes apparent that here, as elsewhere, the preacher often finds it obligatory to set patterns rather than follow patterns. If the standard of living among his people is unnecessarily low and shiftless, he should live above them. But if the prevailing standard is extreme in the other direction, he should become a healthy corrective by exhibiting simpler tastes and more conservative expenditures.

It is still true that the majority of ministers are not faced with the temptation to extravagance, because their income does not provide the opportunity. But the preacher is rapidly coming into his own financially, and he finds that a greatly expanded income permits a more expensive standard of living. Within limits this is right and proper. But it constitutes one of the most subtle dangers that he will ever face! If he loses a wise sense of values, and becomes infected with the materialistic money craze of this age, and begins to swing his new economic independence around in free spending and swanky living, he will become lean in soul and a travesty on the holiness which he professedly represents. There is something shockingly incongruous about a minister of the lowly Nazarene, who in the name of that One urges his people to "give until it hurts," spending on furniture or car a thousand dollars more than safety, comfort, or respectability would require.

Admittedly, there will be differences of opinion as to what is exemplary. Nor will the right answer be the same in all situations. Whether a man is in the city or country, among prosperous or poor people, serving a large church or small, will unquestionably have definite bearing on what is the proper standard of living for him. Nevertheless, the foregoing principles are universally applicable, and should govern every pastor's own personal solution. Regardless of differences between parsonages, the people within any given parish should sense that their pastor is setting a Christian example.

And having said all this, we need to remind ourselves constantly that a Christian definition of the term "standard of living" implies infinitely more than refrigerators and radios, overstuffed chairs and innerspring mattresses, houses and cars, or anything that can be measured statistically. The true standard of living of any home, intangible but more real, which our forefathers knew better than modern Americans, can be defined only in terms of noble living and high thinking, of fine music, good literature, of cleanliness and orderliness and wholesome conversation, of mutual love and consideration and prayerfulness. True culture is not synonymous with price tags and brand names. Though our people may see only our furniture the first day they will look for something more important later on, and its presence (or absence) will determine the measure of their lasting respect for us.

Therefore, let us constantly keep our sense of values Christian. Let us have quality fabrics if we can, but exhibit quality anyway. If our determination to maintain a certain standard of appearances should ultimately force us out of the ministry because we find ourselves compelled to make more money, we will face the Judgment with blood on our hands. And what will a preacher say then who chose sofas to souls?

—Richard S. Taylor



# CAMP MEETING '89

## A Call For Simplicity

by Wilfrid E. Moutoux

Camp meetings have been part of the program of the Evangelical Movement throughout the recent history of North America. They have been sponsored by a number of denominations in the United States and Canada. Thank God they have been used of the Lord to win men and women to Jesus Christ and his church.

They were born out of a natural desire for simplicity of worship and freedom of expression unhampered by either the form of architectural design or ecclesiastical dictum. The impassioned preaching, the protracted praying, soulful singing, and winsome witnessing have always been part of the holiness camp meeting program. This spontaneous informal worship is divinely designed to assist the seeker after God. To be sure it is easier to walk the sawdust trail, cheered on by a crowd of crusading Christians than it is to come to Christ down aisles cushioned with crimson carpets. It is easier to cry out our confessions assisted by sincere sympathetic saints, at a plain plank altar than confess Christ at a well polished rail. The informal approach to worship is an attraction to those who may be shy of stylish churches.

Camp services should indeed be informal, unhampered by either the clock or human dictatorial directives. Saints should be allowed to sing. The prophets allowed to preach, the pilgrims allowed to proclaim their personal piety to Christ as long as, and in the manner the Holy Spirit directs. Quenching the Spirit is always out of bounds in God's economy. It is especially binding at a holiness camp meeting.

E.M. Bounds once said, "No erudition, no purity of diction, no width of mental outlook, no flower of eloquence, no grace of person can atone for the lack of fire." This is particularly true of a camp meeting communion. Oh! How we need the holy fire in pulpit and pew. Too many modern camps have become places where learned clerics expound high sounding sermons with little or no unction and compassionate fire. Yes, it is true that one thing blighting us is the lack of freedom of expression in our worship of God.

We must seriously search ourselves to see if the fire of devotion still burns. We must ask God to set us aflame with Pentecostal power, and a fervent desire for holy things. Then we must express the feelings of our

hot hearts in a language and manner the Holy Spirit directs. Without this Spirit directed energizing enabling our camps will soon be only intellectually motivated social gatherings catering to the flesh.

Camp chairman, song leaders, evangelist, and all responsible for the human direction of the camp service—Keep your hands off the ark! Give God the benefit of any doubt as to the propriety and performance of program and people. We must not only ask God to come upon us—We must allow him to come. It is an insult to deity to plead for his leadership, and then take the situation into our hands.

Look to scripture for a pattern of proper piety, "And they were all filled with the Holy Ghost and began to speak...as the Spirit gave them utterance." (Acts 2:4)

There is no better place for New Testament revival to burst upon us than at a Holy Ghost directed camp meeting.

Let us pray, and resolve to mind God. Let us then believe God for real New Testament flavoured, Holy Spirit anointed camp meetings during the 1989 season.

May it be so.

### THE CASE OF ELDER CASE

(Continued from Page 5)

love it. They fail to search out its deep truths. They fail to meditate upon it day and night. They are not cold about it, but they are not hot either, just lukewarm. Much of our praying is lukewarm. The only time many pray an effectual, fervent prayer is in the hour of desperation or sickness. Much of our praying is with dry eyes, half-hearted and lukewarm. The average professor of religion is lukewarm regarding their responsibilities to God and His church. The disciples of Jesus were either sitting outside the area of spiritual combat or sound asleep in the center of it while the Saviour sobbed out His heart a few yards away.

How many times victories are won without you? How many times was the battle lost because you failed to

pray, attend and give? If everyone in our church was just like me, what kind of a church would our church be? How many times has your church had to fight its battles without your help, without your prayers, without your financial support, without your presence? Someone has said, "We love God, but not with fervor; we pray, but not with passion; we give, but with no sacrifice; we testify, but with no power." It is this abominable lukewarmness that Christ could not tolerate in the first century. Is the message or the problem any different today?

Christ still stands in the midst of the church and cries, "As many as I love I rebuke and chasten." Chastening is because it is love. Is it not time for the church to repent? Is it not time

for tears to fall? Cannot you hear the sound of knocking at the door? If the church will not hear, then let each individual hear. The call of Christ is "Let him that is athirst come, and whosoever will, let him take of the water of life freely." He stands at the door and knocks. "If any man hear my voice and open the door I will come in with him and will sup with him and he with me," is the Saviour's invitation.

"To him that overcometh will I grant to sit with me in my throne." This promise of Jesus Christ is the Mt. Everest of all promises in God's Word. It is made to them that overcome the temptation to live a lukewarm, tepid, powerless life. A place at His side is assured those that live on fire for God through the fiery Baptism of the Holy Ghost.





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

*By Rev. Marlin Baum*

Greetings in Jesus Precious Name! It is a great day to be alive serving the Lord in the field that he has assigned us too. God has been so good to us and has extended his mercy to us and showered us with his blessings. When we were unloveable he loved us, spoke to our heart and as we yield our life to him he will do great things for us.

We would like to bring you an up to date report on our mission work at Steamburg, N.Y. The Lord is blessing and the people are encouraged. There has been a good spirit upon the services. From time to time some new faces appear in the services. We had a weekend meeting and the church was almost filled on Sunday night. There are very many needs among the Indian people. We enjoy working with them.

We were assigned to the work by the Home Missionary Dept. in December 1988, as pastor of the church and Principal of the Christian Academy. We have been very busy in the work since we arrived. In

January, 89 we went to Texas for our A.C.E. training. The church was in much need of repair when we arrived. The church ceiling has been replaced, finished the trim work and installed new carpet in the sanctuary. There is still much work to be done in school room and outside. As the Lord helps us we plan to proceed as finances become available.

Because of the faithfulness of others in the past the Academy has witnessed the first two graduates from our High School department which we praise the Lord for. Please pray for our graduates as they seek the Lord's will for their lives in this dark cruel world. May the Lord's blessings be upon them.

In the fall of 1989 we are expecting some new students in our school and that will put us in need of the second teacher. Miss Nancy Leedy has been doing a fine job in the past but she will be in need of help as new students arrive. Pray that the Lord will supply in this capacity. Also if any one could donate a good automatic washer

which is much needed for the school teacher as she lives in the trailer. The pastor and his wife need to find a permanent place to stay. At present his parsonage has been a small camper. The preceding things mentioned are urgent and we covet your prayers.

We are isolated from the other churches for fellowship. So as you plan your vacation this year and if Steamburg is not out of your way, stop by for a visit. Everyone is always welcome and brings encouragement to the Indian people. As we make contact with other churches from time to time we sense the need of revival and Steamburg is no exception. A Revival meeting is planned for June 11-18 please pray for the moving of the Holy Spirit upon our hearts.

In closing we want to thank you for your prayers and support to the Home Missionary Department and to the Indian people at Steamburg, N.Y. We could not continue if it were not for God's people standing by. Thanks again and may God bless you all for your faithfulness.



*"I feel that perhaps one of the greatest complaints I have found among the preachers' kids is that their parents never have time for them."*

Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6).

I believe that being a preacher's child is one of the greatest privileges in the world. It is wonderful to be able to have a part in building the eternal kingdom.

The many experiences we have teach us lessons early in life that some do not learn until they are older. We learn so much about people and their problems from watching and listening.

The missionaries, evangelists, and singers who visit the parsonage are some of God's greatest people. The preacher's child sees some of the best Christians in the world and also some of the worst sinners. We see the hypocrites and backsliders firsthand. But our parents, I feel, are what really mold and make us.

As one writer put it, "Train up a child in the way he should go and go that way yourself."

Kids are looking for something that is real. We need to see more parents who live it every moment of every day. I've heard so many kids say, "Sure, he can really put on an act on Sunday, but you should see the way he acts during the week." Kids have asked me, "Does your dad really live what he preaches?" I am always proud to be able to sincerely answer, "Yes, my dad lives every word he preaches."

Kids despise hypocrites more than anything I know. Nice, fancy words or good preaching can never take the place of honesty, whether you are a

preacher or a bum from off the street.

I feel that perhaps one of the greatest complaints I have found among the preachers' kids I've talked to is that their parents never have time for them. They seem to be too busy helping everybody else to take time for their own family.

Kind interest will do more to attract children than stately majesty. A beautiful home, clothes, big cars, or a big beautiful church building will not save your child's soul or make him respect you as much as genuine love, attention, and most of all living the Christian life before him.

Nobody notices faults, poor attitudes, and impurities as quickly as a child.

I would say the number two complaint among the PKs would be the statement, "And you are a preacher's kid." At school, on the street, in stores, at work if people see you do something mischievous or questionable they always say, "Aha, and you are a preacher's kid." Everything we do and say is common knowledge. Our every mistake and mismove is known, and our faults and weakness are criticized. But this also helps us. When we know people are watching us, it gives us more incentive to live right.

I do think that kids living in a parsonage and going to church every time there is a service can find themselves caught in a habitual routine. We know all the verses, songs, and prayers, but the decision still has to be a personal one. It cannot be forced; it has to be a willful choice.

I've heard a lot of young people say,

*"She's A  
Preacher's Kid!"*

*By Terilynn Fall*

"My folks tried to force me to be a Christian and to fit into their mold. I couldn't do this, I couldn't wear that, or I couldn't go there." This type of forceful persuasion causes rebellion. Parents should so live the life that their kids will want to be Christians.

My parents never forced God or religion on us kids. They simply advised us what was right and wrong and the choice was ours. But the thing that really made the difference was that they lived it every moment of every day.

I thank God for a home where His presence abides. I fear too many people live such shallow lives that the pull is always toward the world. But it is wonderful to dwell on higher ground where the pull is always heavenward. Any child growing up in such an atmosphere is bound to choose the way with Jesus Christ. When they see it and feel it and try it, they know it is the only way to live.

In closing I would like to leave this poem with you.

#### *A Preacher's Kid*

*When I was up in heaven, an angel  
saw me there;  
And asked me when I went to earth,  
which home I cared to share.  
I looked down on this old world and  
peeped in every place.  
And searched out every cranny for a  
future daddy's face.*

*I scorned those grouchy, rich men  
with their cars, clothes, and things;  
I even passed up palaces with fussy,  
cross old kings.  
And after I had searched and searched  
for the best that could be had  
I chose as quick as can be, a preacher  
for my dad.*

*I haven't any money, our salary's  
awful small,  
And when there isn't much to eat, so-  
meone is sure to call.  
And the members of the ladies' group  
are always watching me,  
And gossiping from morn till night  
most disgustingly.*

*And sometimes I've heard someone  
say about something I did,  
"She's really awful as can be, and  
she's a preacher's kid!"  
But then I think, that when I choose  
all over once again,  
I'll do the very same old thing, and  
take a clergy man.*





# Penn View Bible Institute

P. O. BOX 970 •

PENNS CREEK, PENNSYLVANIA 17862



## *Hello to our Standard family!*

I trust that you are enjoying a great summer and that God's presence is felt in your life. It is now quiet here on the Hilltop with the students out enjoying their summer vacation. Some of our students will be serving at various mission locations and we will give a report later in this article.

Monday, May the 15th was a foggy, rainy and damp-dreary day and when night came matters were worsened, but to my great surprise the senior citizens and senior ministers came out in force to a specially planned night in their honor. Russ Herr of Florida deserves special thanks for his travels north just for this night.

The Hoskins and the Youngs ministered "ole-time" gospel songs and the senior ministers related many interesting experiences from their memory of the moving of God in their services. These men deserve our sincere thanks for passing on to us a tremendous heritage of Holiness living and preaching.

The comments about the evening were: time went too fast, the night was too short and please do it again next year. May each of us never lose sight of the price that has been paid for our generation to enjoy rich spiritual blessings!

The Lord gave a great closing to a very good school year with a climax of the Spring Concert and Commencement exercises. In a later issue we will be reporting excerpts of the addresses of the valedictorian graduates. The speaker for this year's

Commencement was General Superintendent Paul F. Miller of the God's Missionary conference and his challenge to the graduates will not soon be forgotten.

Summer missionary students will be serving in Mexico; Nairobi, Kenya; China; Donna, Texas; and one student will be working with Bible translators. Our Academic Dean, Timothy Cooley, with his son, will be in Nairobi, Kenya, where Mr. Cooley will be conducting several meetings in various locations. The Hinthorn family will be helping to build a church and also helping with a Vacation Bible School in Mexico. Let us join at the place of prayer that God will help each student and faculty who are ministering for the Lord this summer.

Perhaps we will meet you along the trail this summer as my wife and I will be with the Praise Singers as they travel in many areas representing the school in ministry for the Lord. The Praise Singers are: Timothy Headings from Washington, Mark Fultz and James Plank from Pennsylvania, and Dan Durkee from Florida. Miss Dorcas Morley from Pennsylvania will be pianist and soloist. Mrs. Martin and I will look forward to meeting with you and sharing with you what God is doing here at PVBI.

The Chapel Choir has been out this spring in about 27 services with great success. God's presence came in many of the services in a very unusual manner. The theme for the services was "I Stand Amazed" and was used of God to encourage the saints and convict needy hearts. We praise the Lord for

those who found victory at the altar and for those who were encouraged to continue to serve the Lord.

We would invite each of you to learn more about Penn View. God is blessing in a special way and we are thankful for the students who have already enrolled and for those who plan to do so. This next year we will be offering several new courses. Plans are to begin a missionary nursing program in cooperation with a local hospital. This course will enable students with a call to nursing to pursue this call here at Penn View. Also the child evangelism program is being enlarged to provide quality training for the many youth who wish to train to be more effective in their local churches in the children's ministry. Students who have taken this program here at PVBI state it has been a tremendous help in their working with children in evangelism.

After one year of sabbatical leave, Mr. Dean McIntire will be returning to PVBI as instructor in Bible and ministerial studies. We welcome Mr. McIntire back to PVBI.

This summer please keep PVBI in your prayers. Pray with us for the continual leadership of the Lord. These are compromising days and Penn View is determined to follow the Lord in the "old-fashioned" way. Please remember PVBI this summer also in a financial manner. There are many needs and we count upon you, our friends, to help us through this summer. Thanks so much!

**President Paul Martin**



# 1989 Penns Creek Camp Meeting

July 27th through August 6th

Penns Creek, PA

**Evangelist**  
Rev. Dan Parker

**Evangelist**  
Rev. Edward Lecates

**Singers**  
Mr. and Mrs. Dwain Newton

**Children's Workers**  
Mrs. Ray Satterfield  
Mentcle, Pa.

**Youth**  
**Evangelist**  
Rev. Darrell Stetler

For correspondence and Room Reservations write:  
**PENNS CREEK CAMP**  
c/o Penn View Bible Institute  
Penns Creek, Pa. 17862  
or Phone: 837-1855

# God's Missionary Beulah Camp

July 13 — 23, 1989

Gordon, PA

Between Gordon and Taylorsville (Next to the Old Gordon Airport)  
Approx. 5 Miles West of Gordon or Approx. 2 miles east of Rt. 901

**Beulah Youth Camp**  
July 10, 11, 12, 1989

**Mike Hobbs**  
Youth Worker

**J.W. Vess**  
Central S.C.  
Evangelist & Teen Speaker

**Rev. & Mrs. Darrell Stetler**  
Cincinnati, Oh.  
Song Evangelists

**G.T. Bustin**  
Beech Grove, Ind.  
Evangelist

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