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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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ON CONSECRATION

Father, from this moment Thou shalt have all there is of me. I put myself and all that goes with me into Thy hands. I belong to Thee, and nothing that Thou dost require of me will I deny Thee. Thou shalt have the adoration of my whole heart. This heart shall throb for Thee. Thou shalt have my whole will. Thy will shall be my will. Thou shalt have this brain to think Thy thoughts after Thee, this tongue to speak Thy word, these hands to do Thy work, these feet to go on Thine errands. And if there is anything I have called my own that Thou wouldst have, it shall be Thine. Lord, Thou shalt have all there is of me. Lord, Thou hast all there is of me. Use me, I pray Thee, for Thy dear Son's sake. Amen.

—Rev. Edward Leigh Pell

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I SAW THEE

Oliver G. Wilson

It is considered by many that Nathaniel had a hidden nook under a fig tree where he often repaired for spiritual strength in an age filled with hypocrisy.

One day Nathaniel was invited by Philip to come and see Jesus. Imagine his surprise when the Master greeted him with the words, "When . . . under the fig tree I saw thee."

With very few exceptions the Master spoke of no one with warmer praise than He spoke of Nathaniel — "an Israelite in whom is no guile." No duplicity of speech; no pretense in prayer; no effort to make an impression on the crowd. He was genuine, wholehearted, devout. Jesus saw it all at a glance.

The Christ always sees what is in a man. He always praises the best of him. He ever sees something in the worst of men that makes them worth saving, even at great cost.

The people in Jericho saw nothing in Zaccheus but meanness, selfishness, miserliness. Christ saw underneath the metallic crust a hungry soul wanting the Bread of Life.

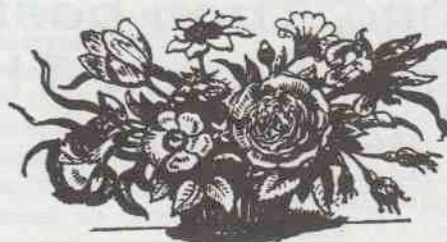
The neighborhood looked upon the woman of Samaria as wholly bad, degenerate, vile. Jesus saw an imprisoned soul, beating its wings against ugly prison bars in its longing to be free. He released her with a word and at once she did gratuitous and gallant service for righteousness.

And so you go through the Gospels observing the compassionate Christ at work — seeing and commending the good in man and despising the sin which binds him.

Two schoolboys in a Kansas rural school quarreled on the road home. The one called the other ugly names. When he had finished, the other boy replied: "All that you have said, you are." That Kansas farm boy did not understand all the philosophy of life, but he stated a great principle and law. What you say, you are. What you see in another reveals largely what you are.

Nathaniel saw not the Christ, but the Christ saw Nathaniel, saw his outward act, and saw the inner motives of his soul — "An Israelite in whom is no guile."

Christ always looks past the outward act to the prompting motive. He exposed the praying Pharisee in scathing language, but highly praised Nathaniel. Jesus saw — and rewarded according to what He saw.



LAW, GRACE, OR BOTH?

Part IV

by Paul F. Miller, General Superintendent

Christ has redeemed us once for all.

We then are no longer saved by the works of the law, Law of the Offerings, but by grace through faith (Eph. 2:8-9); faith in Christ and the finished work of Calvary. The man who trusts in the works of this law is not saved but lost. Paul said, "I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain." (Gal. 2:21)

In Justification we are declared righteous before the Father, In redemption we are bought back, that is from the fall that made man unrighteous, thus He taking our sin imparts, not imputes, His righteousness making us righteous. Do not fall into the liberal theological fallacy that sin is merely covered over, imputed righteousness, but he is declared righteous before the Father because he has been made righteous through Christ. (See I John 3:7) We do righteously because we are righteous. We are often accused of believing that we are made righteous by our own righteousness, but we do righteously because we have been made righteous by His blood; if you believe other than this and are depending upon your own righteousness, you are lost! John was saying that your acts of righteousness are a test of your faith in Christ, since you do righteously you are trusting in Christ, and are righteous. The hymn writer wrote:

Wisdom, righteousness and power,
Holiness forevermore,
My redemption strong and sure,
He is all I need.

We conclude this part by saying, neither by the law of rites and rituals, nor by the law of the offerings is man saved, but through the finished work of Calvary; Christ fulfilled the law.

All of these were also fulfilled in Christ.

A. The Burnt Offering.

This offering was a type of Christ offering Himself without spot or blemish. The ashes of this offering were carried outside the city gate and put in a clean place. It was not made to atone for sins, but was offered for one who had been forgiven.

It is a type of Christ offering

Himself, outside the gate. "Wherefore Jesus also, that He might sanctify His people with His own blood, suffered outside the gate. (Hebrews 13:12). Beyond doubt the writer is referring to the place, Calvary, which was outside the gates of Jerusalem. (Read Heb. 9:14-28.)

B. The Peace Offering.

This was an offering especially for peace; literal peace within the home or camp of Israel. It was also called the thanksgiving offering, a time of giving of thanks for the peace of God. It was a sweet savour offering. Since the fat and the blood of animals were offered in this offering, the law stated that they may not eat of the fat or the blood, for it was a sacred oblation.

This offering was fulfilled in Christ, Who is our peace; "For He, Christ is our peace, without Him there can be no real peace." (Eph. 2:14-18) Also see John 14:27)

C. The Meat Offering.

This was also a sacred oblation offered at the time of the first-fruits. (Lev. 2:14). It was a sweet savour offering. It was a voluntary offering and was waved before the Lord. It spoke of the labor and suffering that went into the process of planting and harvesting.

This was fulfilled in Christ, and speaks of his human perfections, tested through suffering. (Matt. 4:1-11; Mark 1:12-13; Luke 4:1-3). It indicates that all who suffer with him will reign with him. (I Peter 4:1; II Tim. 2:11-12).

The Law of the Offerings was fulfilled in Christ. He became our offering for sin, an atonement; our peace and our righteousness. Christ suffered once and for all men; "Christ has redeemed us, once for all" that is, He was once offered for all mankind. Paul said, "For the grace of God, that bringeth salvation, hath appeared to (for) all men." (Titus 2:11). The Law of Rites can neither save men nor condemn men, but he who puts his trust in the law of the offerings and not in Christ, is but to die. Trusting in the blood of Christ, our eternal offering, is to live eternally. (John 3:16)

III. The Law of Commandments

Also known as the "Ten Commandments" or the "Decalogue". It has been called the moral law, that is a law that deals with moral issues, dealing with our attitudes towards God, ourselves, and our fellow man.

A question has been frequently asked, "Can a man be saved by keeping these commandments?" The truth of the matter is that he cannot be, but if he had been truly "born again" he will keep them. A man, in his own strength, is not able to keep these commandments. Blackwood said, "No one could possibly claim that he fulfilled all the minutiae of the Mosaic Law, thus he who puts his confidence in his own righteousness, as expressed in law observance, convicts himself of gross unrighteousness."*

Jesus, Himself, gave to us an illustration of this truth. (Matt. 19:16-30; Mark 10:17-31; Luke 18:18-23) A rich ruler, who was greatly interested in obtaining eternal life, came to Jesus and asked, "What good thing must I do to inherit eternal life?" Jesus answered by saying, "Keep the commandments", and He listed the five commandments dealing with his own moral life. These five he had kept from his youth up, but his own testimony condemned him; he did not have eternal life or else he would not be asking.

Please notice here that Christ did not ask him to keep the first commandments, for Jesus knew that it would be impossible for him to love God with all his heart, mind, soul, and strength and not be, first of all forgiven and become a child of God.

It is quite apparent that he did not love his neighbor either, for he failed the test that Jesus gave to him, "go-sell all that thou hast and give to the poor and follow me." He failed this test of sincerity, and went away sorrowfully.

Christ wanted to teach us that it is a virtue to keep the moral law, or to be a good moral person, but at the same time to prove that this alone was not enough to merit salvation, in fact there is nothing that we can do to

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Give Me Tears

Wesley Duewel

Give me tears in my eyes, living Lord, I pray;
Give me tears when I intercede.
Give me tears when I kneel at Thy throne each day;
Give me tears till I learn to plead.

Pierced Lord, break this cold stony heart of mine;
Melt my heart with Thy holy fire.
Flood my soul with the passion of love divine,
May I hunger with Thy desire.

Take the callousness all from my heart again
Till I hunger and thirst and yearn.
Till the longing for souls of sin-ruined men
All-consuming within me burn.

Fill my heart with Thy tears; there unveil Thy cross
Till all else of this world has died,
Till all else in this world I shall count but loss
Save the cross of the Crucified.

May my heart be a crucified heart away,
That is bleed for the souls of men,
May the burden for souls melt my soul each day
Till I share Thy travail again.

Give me tears when I preach of Thy dying love;
Give me tears when I plead with me,
Give me tears as I point to Thy throne above;
Love of God, melt my heart again.



RATS AND REVIVAL

Rats, rats, rats running and playing on the rafters as if they owned the building. And now sitting in church watching them, I realize that it is almost time for our revival to start. The decision that I am faced with is: Shall I put poison out and risk them dying in their tracks, in this tropical heat, or just let them alone to run as they please. Having had previous experience along this line I decide it was best to let them alone for now, as it was time to prepare for our revival here at La Croix.

It was not the four legged rats only that were bound to be at work but Satan had many "ratty tricks" to play on us too. Problems, problems, here they came, and such unusual ones too, until I finally just ask God to somehow turn the circumstances to get glory to His name through it all.

The radio was telling us that public transportation strikes were to begin the very week of our revival, which they did. Roadblocks, one car turned over, one man killed, it was all happening. But we were scheduled to have our revival and how would our evangelist get there through Port-au-Prince and come one hundred miles out to the country? We trusted God for the outcome.

Wednesday a.m. we started cleaning the church. Oh! the spider webs, the dust on our exposed rafters in the church. After about two and a half hours of cleaning we proceeded to clean the floor, some 80 gallons of water later, we were still looking up to God for our revival, with a clean church.

Thursday morning arrived and no word from our evangelist and to make matters worse our lower country road had been impassable due to the rains, for day. Noon came and I was just ready to go out the gate to make a house call, when from the upper road came a large colorful public transpor-

tation bus and a truck. Here they were! God had permitted them to pass right through the city unharmed and a local man had showed them the upper road so they could bypass the mud.

They began to unload, what a sight! Musical instruments, mats for sleeping, kettles, stoves, utensils, they brought it all with them! Thirty-eight persons in total, and the pastor's family of eight.

As the tropical sun set that evening our revival began in spite of it all. How God did meet with us from night to night. The crowds ran from 200 to 250 with about five local churches visiting the services from time to time. Several seekers were at the altar. One of our backslidden local youths got back to God. And much truth was "taken home" by the congregation as the Haitian evangelist thundered out against sin and false satanic cults that operate on this island.

Our spirits were lifted as the thirty voice choir sang beautifully the songs of Zion. How wonderful God was too to hold back the summer rains to give us the much needed spiritual showers. Only eternity will reveal all the good that was accomplished from night to night.

Monday A.M. came and just before our evangelist left one of our little ones from the area was brought to the clinic...she had fallen into a bucket of water head first and drowned! Our hearts were saddened but that little one will need no revival. But for many more on this island who are deep in sin, we ask you to pray for God to help us as we seek to reach them while there is yet time.

The Voice Of Jesus

I heard the pleading voice of Jesus say:

"Oh, who will go and work for Me today;

Oh, who will lead men in the Christian way;

And give them light?"

I saw the eyes of Jesus filled with tears

As He pierced through the curtains of the years,

And saw the hearts of mankind filled with fears,

And void of hope.

And then I saw Him pointing with His hand

Across the stretches of this earthly land;

"Go forth to preach," came His Divine command;

"And tell of Me."

I heard my fainting heart in answer say:

"Oh, Christ, Thy summons I will now obey.

I'll go and tell men of the Christlike way;

And preach of Thee."

—Edmond L. Hennig in Gospel Herald.



missionary Miss Beverly Wing.

Labor is a Law of God

By Morris Chalfant

The first Monday in September we celebrate as Labor Day. It is a national holiday in the same sense that New Year's Day, Memorial Day, the Fourth of July, and Thanksgiving Day are holidays. It was in 1894 that Congress made the first Monday in September a legal holiday and called it Labor Day. For most American families, Labor Day is the final celebration of summer.

Labor Day has been set aside to honor the labor force that is the strength of our American economy, that segment of our society that is responsible for the constant flow of production.

We are the most employed nation in history. Virtually everybody works. We have few idle rich. A man whose assets are in six or seven figures still may go to the office. His wife, at home, may manage her household, cook the meals, and clothe the children. Whether from some great and profound reason or from slavish habit, the fact remains that as Americans we are a nation feverishly preoccupied with work.

In recent years the heavy emphasis on leisure time and what to do with it has seemed to foster the idea in some people that work is a thing to be shunned. One of the most obvious status symbols of those has been the fact that for them work is not required.

Benedict Spinoza, the seventeenth-century Dutch philosopher, had a good friend whose brother had just passed away. After expressing his sympathy, Spinoza asked, "How did your brother die?"

"He died from having nothing to do," his friend replied sadly.

"That would be enough to kill the best of us!" Spinoza said.

We need work! Work is God-given and God-appointed. Scripture has a good bit to say about man's work. And what it says is significant wherever we live—whether in Asia, Australia, Canada, Europe, Latin America, or the United States.

Labor is a law of God. The Bible says, "Thou shalt eat the labour of

thine hands" (Ps. 128:2). That is a command. But it is not the only one about work. Turn back to the decalogue. "Six days shalt thou labour" (Exod. 20:9). That commandment we always associate in our minds with a day of rest. But you can't have rest without work. If God commanded rest, He also commanded labor. If the seventh day is to be kept holy for God, the other six days of the week are to be kept holy for work. "Six days shalt thou labour."

But you will recall also that after the Fall, the Lord sent forth Adam and Eve from the garden and ordered that Adam should work. God said, "In the sweat of thy face shalt thou eat bread." (Gen. 3:19). Many have thought of this as a curse. That is a mistake. After the Creation, God put Adam into the garden "to dress it and to keep it" (2:15). That was his work. He was not to be idle. Labor was a part of the happiness in Eden. It was never meant that perfection should be absence of toil.

Labor itself is God's blessing. God himself labored. In John 5:17, Christ said, "My Father worketh hitherto, and I work." Did you ever think of the labor of God when He built the earth? Taking the chaotic mass which He had spoken into existence, He formed out of it, as the sculptor molds clay, the world, with its marvelous beauty and wonderful laws. And God's Son labored. Not only did Jesus sanctify manual labor by being Himself a Carpenter, working with His own hands, but also His incessant toil as Teacher and Saviour.

The Apostle Paul taught that labor is a Christian characteristic and a natural necessity. He showed by his effort what a man can do who will labor in season and out of season. While engaged in his greatest missionary work, he labored at his trade. He made tents and gloried in the fact that he could thus minister to his own necessities.

Legitimate work, consecrated to God, holds meaning. To the Christian, his work is an instrument for bringing

glory to God and spreading His message of love and service.

Much of modern life with its assembly lines and computerized operations tends to depersonalize our society and is a threat to the "human" quality of work. But most any role, if offered as a sacrifice to God, can be viewed as contributing to the good of man personally and to the whole community.

Jesus' work was to do the will of His heavenly Father (John 4:34; 17:4). The secret of our life, if it is to be meaningful and worthy, must be the same. Our work must incorporate our mission! If we can perform our daily work as a means of doing God's will, then we need never view our trade or profession, with all its daily trivialities and monotonies, as being insignificant or ignoble.

There is an old story about a cobbler who, on being asked what his business was, replied, "My business is saving souls, but I mend shoes to pay expenses." P. D. Armour, who developed the meat-packing business in Chicago, familiar perhaps with the story, made a comment to the same effect: "I work for God and pack meat simply to pay the bill."

Elbert Hubbard said, "Remember the weekday to keep it holy." Life ought not to be divided into compartments labeled "sacred" and "secular." Monday can be as significant and as sacred as Sunday.

We are prone to think of some work as secular and other work as spiritual. It's wrong to make this distinction. It's not the nature of the work, but the way we do it, that makes it spiritual. We need to keep this in mind as we celebrate Labor Day.

As Richard C. Halverson pointed out, work is as sacred as worship. "What a man does in his office Monday morning is as sacred as what he did in church the day before," he said. "What he does any night in the week is as sacred as his meeting with the deacons, or choir rehearsal.

"If what a man does during the week is not sacred, neither is what he

does on Sunday.

"Christianity is an around-the-clock proposition, seven days a week. Everything is sacred—or nothing is."

The Bible honors all legitimate labor, making no real distinction between various vocations. The important thing is that each of us contributes his full share to the well-being of society, that our work be done well and in the right spirit.

Jesus considered the work He did to be a charge from God. In John 9:4 we find Him saying, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." And in Matthew 20:28 the Master said, "The Son of man came not to be ministered unto, but to minister." So Christ himself is our example in work. He blessed labor and those who served. If work makes us partners with Christ, then labor takes on a new quality and significance. Not that it ceases to be toilsome and fatiguing, but now it is done for God as well as for men.

To live for Christ means to incorporate into our work a new quality which is the product of a new conscientiousness. Watching three men at work one day, a spectator asked the first, "What are you doing?" He answered, "Working for five dollars a day."

Asked the same question, the second man answered, "I am cutting stone." But the third replied, "I am building a cathedral."

One's philosophy of work has much to do with the quality of his work. All Christians should give to their work a divine grace and glory.

Paul said in I Corinthians 4:2, "It is required in stewards, that a man be found faithful." The story Jesus told of the talents is a story of responsible and irresponsible stewardship and work.

Everywhere the Bible condemns loafing. Listen to Proverbs 6:6-11: "Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man."

Where idleness is condemned, work is commanded and commended.

In I Thessalonians 4:10-12 we have this word: "But we beseech you, brethren, that ye increase more and

more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

In II Thessalonians 3:10-12 we read: "If any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." Then Paul continued in verse 14: "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

It is idleness, not labor that is a curse. The vacant mind, the empty hand, the unemployed life, cannot bring happiness. Happiness is work and joy in one's work. The so-called curse, "In the sweat of thy face shalt thou eat bread" (Gen. 3:19), is man's blessing.

What gives dignity to work is the reason for which it is performed. It is pathetic to see people wearing themselves out with exacting toil, and all the time conveying the impression of being so utterly immersed in their occupation as to have quite forgotten what life is for, its ultimate purpose and meaning. Along that road a man becomes hard and unspirited. Paul's injunction to the Corinthians, "Whatsoever ye do, do all to the glory of God" (I Cor. 10:31) embodies a permanent truth concerning the Christian attitude toward work.

Like the rest of mankind, a Christian must work to earn his daily bread and provide for the needs of his family. But he works also from a higher motive and under different pressures than those of fear, insecurity, and greed. He works both for the good of men and the glory of God, and in doing so he finds a satisfaction not to be derived from earthly rewards or diminished by earthly hardships. About work so motivated Jesus said that the final verdict will be: "Well done, good and faithful servant;...enter thou into the joy of thy lord" (Matt. 25:23).

The Bible tells us that at the judgment, the true worth of every man's work will be disclosed. Heaven is not for drones but for Christian workers—for those who have invested their lives and energies in worthwhile endeavors.

Listen to Revelation 14:13: "Blessed are the dead which die in the Lord...Yea, saith the Spirit, that they

may rest from their labours; and their works do follow them."

As we observe Labor Day, may it bring thoughtful reflection and examination of our work and purposes as Christians. May our work always be of a quality pleasing to God. May it be done conscientiously, zealously, honestly, and well.

For, as workers together with God, we are directly responsible to Him. To be irresponsible, shoddy, lazy workmen is to be poor Christians.



A CHRISTIAN'S PRAYER FOR LABOR DAY:

O God, in all the greatness of our need we come to Thee. Confirm us in the faith of our fathers, the faith that Thou hast made this vast, mysterious universe and dost unceasingly control and direct it, that Thou art a God of goodness and truth and hast founded the life of mankind upon immutable and righteous laws, that Thou art not far from any one of us or indifferent to us but dost draw near to us in many ways, and supremely in Jesus Christ, Thy Son and our Saviour.

Our minds turn to others who need Thee—those who are oppressed by a sense of the futility of life; those who have made a sorry mess of the business of living; those who are sick in mind and body; those who are sad at heart because of the death of their most dearly beloved; those whose daily work is a burden. Make Thyself known to them. Supply their deepest necessities. Strong Deliverer, be Thou still their strength and shield.

In the name of Christ we pray.
Amen.*

— Sunday School Times
and Gospel Herald.

How To Obtain the Blessing

by Dr. C.W. Butler

All phases of salvation are obtained by our meeting conditions laid down in the Word. There is in every step a human side and a divine side. Meeting the conditions does not save us, but it conditions us to receive the divine side which does save us.

In Romans 12:1, 2 we have the greatest classical text in the Word on entire sanctification. This is the human preparation for the art of faith by which we obtain the sanctification without which no man shall see the Lord. We often hear it said, "I laid all on the altar when I was converted." That is a mistake! In the experience of repentance which prepared us for justification by faith we made a complete surrender of a hitherto rebellious will. We ran up the white flag of surrender and sued for peace. In a perfect consecration we bring into the highest use an already surrendered will and make a dedication, an offering of ourselves and our all to the perfect will of God, with a great objective in view, namely: that we may prove the good and acceptable and perfect will of God.

To consecrate means literally "to fill the hand." It is an act of one alive from the dead, using an already surrendered will to present our ALL to God once for all in an entire dedication to His will, to be made holy.

There is progress in our consecration. It is in this sense that many claim that our sanctification is progressive, but the divine work of sanctification is instantaneous. We consecrate; God sanctifies the offering. The text cited in Romans refers to a complete, definite consecration. This completed, definite, final consecration of body, soul and spirit involves a complete separation unto God and leads to the act of faith which involves a full realization of His perfect will in proving to us the perfect will of God. Thus, a perfect consecration, involving,

secondly, a perfect separation, leads thirdly, to a complete realization of God's perfect will.

Consecration is a great love-covenant between a soul completely won to God and the personal God himself. It is not therefore primarily a consecration to service. It is unto Him, to be wholly and forever His, to be holy unto Him. Service is involved, also sacrifice even unto death. Because we are His, we will do whatever loyalty to Him involves. We say with the poet:

*"I'll go where You want me to go,
dear Lord,*

*Over mountain, or plain, or sea;
I'll say what You want me to say,
dear Lord,*

I'll be what You want me to be."

Consecration is the consummation of a love-relation that is all-inclusive. Its parallel in human relation is the marriage covenant. It is thus a definite, once-for-all transaction which needs never to be repeated. We do not consecrate ourselves over and over again, but after the consummation of this covenant we acknowledge the same and confess over and over our complete satisfaction that it is so. Thus we adopt the language of the poet again and say:

*"Lord, I am Thine, entirely Thine,
Purchased and saved by Power
Divine.*

*With full consent Thine would I be,
And own Thy sovereign right in
me."*

Again the poet has expressed this truth in these words:

*"But we never can prove the
delights of His love*

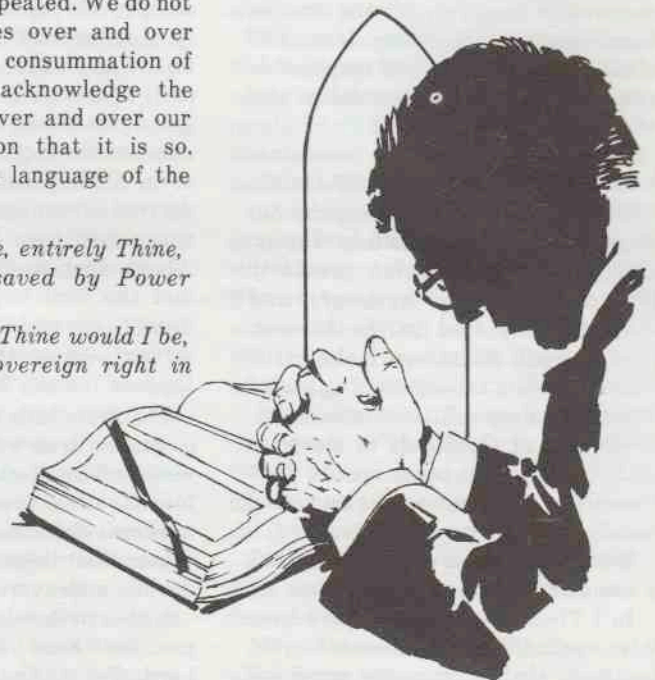
Until all on the altar we lay;

*For the favor He shows, and the joy
He bestows*

*Are for all who will trust and
obey."*

Making this complete, once-for-all consecration to God sets the sail of our life, so that no matter which way the wind blows we are so adjusted both to the direct and permissive will of God that we inherit Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

— Taken from his book,
A Holiness Manifesto





SUPERINTENDENT:
REV. DENNIS McCOY
92 E. Landis St.
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Greetings to our precious Standard family on this muggy August day. I trust that you are enjoying the richest of the Lord's blessings as this summer draws to a close. Most campmeetings are now history and the time for fall revivals is just around the corner. School will be soon starting and I'm sure all of the anxious pupils just can't wait! Bells will be ringing and classes convening in the familiar places of learning. I trust that all of our students will have a great school year.

As I look back on the summer I must confess I wonder where the time has gone. It seems that each season blends into the next more rapidly than ever before. I have often heard older folk comment that the older you get the faster time seems to pass. I don't know if I'm getting old or not, but time is moving ever swifter. With the close of summer I am reminded of the words of Jeremiah 8:20, "The harvest is past, the summer is ended, and we are not saved." Oh how eternity beckons to every one of us. The words of Jeremiah indicate to us the necessity of preparing to meet God while there is time. It seems that the sin that damns more people's soul than any other is procrastination. It is so easy to put off until tomorrow what

needs to be done today! Where spiritual matters are concerned, Satan will help you find every imaginable excuse for not obeying the Lord. How it behooves us to live with eternity in view! The greatest soul we have to save is our own. May the Lord help every one of us to be sure that our hearts are right with God. But this scripture speaks not only of the urgency of our own soul's salvation but for the salvation of others as well. When Jeremiah makes reference to "we," he is speaking for more than just himself. The words of the songwriter echo in my heart, "Work for the night is coming when man works no more." It seems that the fury of God's wrath is about to be poured out on this old world. Why Jesus hasn't come already is a mystery to me, but I believe He is coming soon! If we want our children and family and friends to get to God, let's pray harder than we ever have before. Invite and visit and ask God to make you fruitful in these last days. Let's be ready and help get others ready when Jesus comes!

I would like to introduce to our Standard family a new member of the Home Missionary Board. Rev. Gary Mills, pastor of the Bellefonte God's Missionary Church, was elected for a three year term at our recent con-

ference. We welcome Bro. Mills to our department. He has been elected Secretary of the board as well and I know he will do a fine job. Rev. Marlin Baum was re-elected to the board and continues to be our very capable treasurer. Thank you Bro. Baum for your labors in this area, you are doing a great job. For those who may be new treasurer's in our churches, Bro. Baum's address is as follows: 525 Cove Lane, Roaring Spring, PA. 16673. Please forward all your church offerings to Bro. Baum. The remainder of our board includes Rev. Bradley Dixon, Rev. Timothy Cooley and Rev. Rodney Watkins. Our General Superintendent, Rev. Paul Miller is the chairman of the board and we appreciate his advice and interest in our department. All of these men are good men of wise counsel and I can assure you they are doing their best to wisely use the funds provided this department in evangelizing here at home. Pray with us and for us that God will make the coming year together our most profitable to date. Pray for our pastors that God will direct them and provide their every need!

In closing we want to thank you for your support of the Home Missionary Department. Without you we could do nothing. Keep us in your prayers and our prayer is that the choicest of God's blessings will be yours!

LAW, GRACE, OR BOTH?

(Continued from Page 3)

merit salvation. (Read I. Cor. Ch. 13). I may do many good things, but if I do not have perfect love, that is to love God with all ones heart and his neighbor as himself, it profiteth nothing.

The next question often asked is, "If the commandments cannot save, of what advantage are they to the Christian?" As light makes manifest the things of God, (Eph. 5:13), so the commandments make sin manifest. Paul said, "I had not known lust except the law had said, Thou shalt not covet". The sin of covetousness is usually the reason for many outward sins. When lust, an inordinate desire for those things that I may not have lawfully, rightly or can not afford, is finished it bring forth many committed acts of sin. He further declared, "I had not known sin but by the law." (Romans 7:6-7); it was the law that made sin manifest.

The entire seventh chapter of Romans is a picture of a man struggling within himself to keep the law, but outside of the grace of God. Paul said that he enjoyed life, that is no compunction of conscience, until I was awakened by the law. "For I was alive without the law once, but when the commandment came, sin revived and I died." (Rom. 7:9). Many other individuals were once careful and happy, until the law came, then happiness died and they saw their sins and the awful penalty for those sins.

That Paul was talking about the "Ten Commandments" is clear, for he stated the tenth commandment. Why did Paul choose this last one? The reason is not actually given. This sin, I call a sin of the spirit, like hatred, envy, jealousy, and malice is not visible, as are many sins, therefore it could be broken and not noticed by our fellowmen. The results are nearly always visible, so it is unwise to try to get by, by breaking it. It would, in all probability, be the most likely of all the commandments to be broken, so therefore, Paul used it as an example.

Secondly, Paul stated that the law was as a schoolmaster to bring us to Christ. Perhaps the word "tutor" or "custodian" would be as equally good a word to use here. The Greek word used is "Paidagogos" and means "A child-leader" or "disciplinarian". Oft times a trusted slave was selected to "guard" the child. He was to go with him/her everywhere he/she went and keeping that child from moral failure. He was as much a disciplinarian as he was a school teacher. What Paul was

saying is that the law then becomes our paidagogos, keeping us from moral failure, and bringing us into subjection to Christ.

Thirdly, The question is asked, "Did Jesus intend that we, as Christians, should keep the moral law?" Jesus said, "If ye love me keep my commandments." (John 14:15). Also see; I John 3:24; 5:3; John 14:21-24; Jn. 15:10-14. What really were His commandments? John 14:23, uses the term "words" indicating that He meant that we should keep all that He had spoken.

For a classic example of sermonic excellence, read Christ's "Sermon on

the Mount", Matt. Ch. 5, 6, & 7. He refers often to the Ten Commandments, but he in no way diminishes them, rather He adds to them. In this sermon, hate is the same as murder, and looking with lust, is the same as adultery. Here, as He often spoke, the sins of the spirit are condemned as much as the outwardly committed acts of sin. Please Remember, we keep these commandments because we love Him, not to be saved. For by the works of the law, the whole law, can no flesh be saved. Christ's own example of the rich ruler demonstrated this truth.

(TO BE CONTINUED)

Don't Stop in a Tunnel

R. A. Beltz

It has been my opportunity and pleasure to drive over thousands of miles of United States highways of all kinds and in all conditions. In these travels I have often driven through tunnels passing through mountains and some which burrowed under rivers. To approach and enter a tunnel after driving in open country in daylight and sunshine, brings a marked change in circumstances. As one approaches the tunnel, he reads warning signs, such as: Slow Down; Turn on Lights; No Passing; and Keep in Your Lane.

From a distance, it appears as if the highways ends, for one can see only the mountain. As the approach is made, the small opening appears. As one enters, visibility is poor even with lights on, the radio goes silent, and one experiences a feeling of confinement, oppression and heaviness. There are strange sounds. The road seems so narrow.

In the tunnel I master my feelings, keep my eye on the road, and keep moving. I believe there is a way through, an exit on the other side of the mountain. Soon the sunshine will appear, the music on the radio will start again. Someone has gone before me and built a road through. The signs have been posted. In spite of my feelings of confinement and heaviness, I keep driving.

The straight and narrow way that leads to life eternal which Jesus told about also has its tunnels. But I am reminded that these tunnels have been built by Him; they lead

somewhere. The traveler may experience a spirit of heaviness while going through, but there is help available if any emergency arises. The important thing is not to stop in a tunnel or to turn back.

Temptation, which every Christian must meet, is very much like a tunnel experience in driving. One usually enters into temptation after joyful and pleasant experiences on the open road. God does not tempt men to evil, but He permits men to be tempted. Note these positive promises in I Corinthians 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." God makes the way to escape. It is there when needed. Peter explained the experience of temptation, "Now for a season, if need be, ye are in heaviness through manifold temptations" (I Pet. 1:6). There is a difference between the feeling of heaviness and the feeling of guilt and condemnation. The heaviness that comes in temptation is only temporary and will lift if we keep moving, keep walking in the light.

Besides the tunnel of temptation, you may need to go through the tunnels of persecution and affliction and while in these tunnels experience a feeling of heaviness. Keep believing, obeying, and moving. These tunnels have an exit as well as an entrance. Don't stop in a tunnel.

— Pilgrim Holiness Advocate



Penn View Bible Institute

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• PENNS CREEK, PENNSYLVANIA 17862



In Acts 28:15 we read of Paul thanking God and taking courage when he saw the brethren. It was our great privilege to be in attendance at the 54th Annual Conference of the God's Missionary Church. What a time of blessing to fellowship with fellow saints and enjoy the rich presence of God. His presence was felt throughout the entire Conference. General Superintendent, Paul Miller, challenged all of us to pass on the torch that was handed to us by our forefathers. Oh, may God help us to do just that in this dark world of sin.

We thank God for a great summer of travel with the Praise Singers. Many folk expressed their appreciation for the "spirit" of singing and testimonies of this representative group. There have been requests for a cassette of the Praise Singers; and plans are for this group to produce a tape early this fall. Be sure to write now and order yours.

At the time of writing this article, we do not have the final count of students for the fall term; but from this vantage point, enrollment will be up this fall for the third straight semester. Praise the Lord for fine youth in our holiness movement who have a desire to do God's will in their lives.

The annual school service was held the first Sunday of Penns Creek Camp with much enthusiasm in the air for P.V.B.I. The high school quartet, the

Praise Singers, solos, trios and the band sounded out the Gospel with harmony and spirit. Our business manager, Gary McIntire, enlightened and humored the audience with his exam and bonus questions about finances. Principal DeStefano and Academic Dean Cooley gave highlights of their goals for each of their department.

The Lord helped in raising over \$12,000 in cash and pledges for a new roof on the main administration-classroom building, oil for winter months, and general operation expenses. Comment was made after the service concerning the good attendance and the spirit that prevailed. Yes, Penn View is moving forward in the name of the Lord.

P.V.B.I. is committed to preserving, understanding and appropriating our Holiness Heritage. This will be her 23rd year, and she is striving as hard as ever to fulfill the commission of training persons for the Christian ministry.

Only a few things really matter in life. In our world it is as easy as burning a marshmallow in a camp fire, to fritter away energy with things that really don't matter much. We need to invest our time and energy "on purpose" in the things that matter the most.

P.V.B.I. is STRONGLY COMMITTED to educate and equip men and women for the Christian ministry.

God has given us highly qualified and spiritual faculty and staff members who as a team work together to help youth find the CENTER OF GOD'S WILL for their lives. Students need to gain knowledge in order to be the effective leaders God wants them to be.

All education needs to be deeply rooted in the Scriptures. Here at P.V.B.I. we believe the Holy Scriptures to be the Word of God, given by divine inspiration containing all things necessary for salvation. Christian workers need to know a lot of things, but first of all they need to know the CHURCH'S BOOK, THE BIBLE, THE WORD OF GOD. Special emphasis needs to be placed on the doctrine of entire sanctification that leads to HOLINESS OF HEART AND LIFE. Our students that leave our halls need to be settled in their Christian experience with the glow of God upon their lives.

Youth at P.V.B.I. need to learn that there is "a yoke to bear in his youth." The yoke of:

1. Subjection to authority
2. Self-restraint
3. Difficulty and toil
4. Living Godly lives
5. Christian service

PENNS VIEW IS DEEPLY ROOTED IN THE THINGS THAT ARE IMPORTANT!

Please keep us in your prayers. We need a revival on "the hilltop."

The Sin of Evil Speaking?

*Is the program
of God
for your life
stalled
because of...*

by

Rev. Gerald W. Welbourn

Evil speaking is a sin of great magnitude. "The tongue," according to the Bible, "can no man tame; it is an unruly evil, full of deadly poison" (James 3:8).

Aaron and Miriam, to their bitter sorrow, found that the sin of evil speaking wreaks havoc to the personal life, in the home and among God's believing people everywhere. The tragic account of their experience is recorded in Numbers 12. Miriam and Aaron lashed out with bitter criticism of their brother, Moses, God's honored servant, because he had married an Ethiopian woman.

"The Lord heard it" (verse 2) and called the erring brother and sister to face up to their brother for their criticizing tongues. God was angry. Miriam was smitten with leprosy. Aaron cringed before his brother and his God for his foolishness. It was not until confession was made, prayer offered and Miriam was shut out of the fellowship and God's people for seven days that God saw fit to heal her.

With vehemence the Bible condemns evil speaking. A cutting tongue stabs deep wounds to the heart. "The words of a talebearer are as wounds, they go down into the innermost parts of the belly" (Prov. 26:22). "The tongue deviseth mischiefs; like a sharp razor, working deceitfully" (Psa. 52:2). A whispering, backbiting tongue divides families, friends and churches. "A whisperer separateth chief friends" (Prov. 16:28). "He that repeateth a matter separateth very friends" (17:9). Awful as it may sound, the tongue has seared, cut and destroyed the reputation and character of more people than any other human instrument. "An hypocrite with his mouth destroyeth his neighbour" (11:9).

As professing Christians we ought to heed God's piercing question to Miriam and Aaron, "Were ye not afraid to speak against my servant Moses?" God hates evil speaking. "These six things doth the Lord hate: yea, seven are an abomination unto him: . . . He that soweth discord

among brethren" (Prov. 6:16, 19). God will judge slander. "Whoso privily slandereth his neighbour, him will I cut off" (Psa. 101:5).

A religious leader once said, "I would rather play with forked lightning or take into my hands living wires with fiery current than speak a reckless word against a servant of Christ." My God help us to remember the serious consequences of an uncontrolled tongue.

Grievous sorrow comes from evil speaking. First, *the people of God suffer*. For Miriam it was leprosy. For Aaron it was the agony of meeting his brother face to face. For God's people it meant separation while Miriam was isolated for seven days.

"I have been told . . . by Chloe's people that there are quarrels among you" (1 Cor. 1:11 NEB), was the Apostle Paul's sad appraisal of the Corinthian Church. To the church at Philippi he wrote, "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (4:2).

While the world of Twentieth Century people live at the crossroads on the brink, all too often the Church of Jesus Christ is preoccupied with the problems of people who gossip, criticize, backbite and speak evil of one another. It is like two doctors fighting in the operating room while the patient's life hangs in the balance. Let no reader of these words be guilty of the sin of evil speaking by which some sincere child of God for whom Christ died has been unnecessarily hurt. Remember God is angry at evil speaking.

Second, *the Presence of God is removed*. Verses nine and ten declare that God "departed. And the cloud departed from off the tabernacle." May it be indelibly impressed upon our hearts that we cannot gossip, whisper and speak evil of fellow Christians and enjoy God's intimate Presence. We become like gardens without flowers, lamps without light and bodies without life.

— The Alliance Witness