



GOD'S MISSIONARY STANDARD

Official Publication of God's Missionary Church, Inc.
Penns Creek, Pa.

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

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Answers of Love

By Leigh Franklin Nygard

WHOM DO I LOVE?

I love You, Father God — my source of life and love, or purity and power.

I love You, Jesus Christ — my fountain of grace and truth, of forgiveness and friendship.

I love You, Holy Spirit — my wellspring of wisdom and unction, of conviction and comfort.

WHY DO I LOVE YOU, MY WIFE?

I love you because you are human — a special creation by God.

I love you because you are woman — a beautiful procreation of God.

I love you because you are Christian — a true re-creation of God.

I love you because you are union — a friendship recreation with me.

WHEN DO I LOVE YOU, MY SON?

I love you as my newborn baby — bringing joy in the image of your father.

I love you as my bubbling toddler — full of energy from your Father.

I love you as my playmate — laughing and wrestling in the game of life.

I love you as my little man — excited about becoming.

I love you as my maturing son — the trips, the talks, the reproofs, the love.

I love you as my Christian brother — hand in hand at the cross we gaze on the Son of Love.

WHERE DO I LOVE YOU, MY FELLOW CHRISTIAN?

I love you in the body of believers where we gather for prayer, and to praise our common Redeemer.

I love you at the table of fellowship where we share our bread and soul food that nourishes our Christian life.

I love you by the sickbed where we divide our burdens, mingle our tears, and commit our problems to the Almighty.

I love you through your sanctified soul where yours blends with mine in nonverbal communication.

I love you around the throne where together we kneel to honor the King of Kings.

HOW DO I LOVE YOU, MY SINNER FRIEND?

I love you by looking back where I once sat — lonely, guilty, and scared of life and death.

I love you by looking ahead where I see your potential — joyous and free, growing and prospering in the care of Christ.

I love you by looking in and hearing God's command — reach for the outsider, care for the needy, forgive your enemy.

I love you by looking up and knowing God loves you — for us humans He gives of himself that we might live with Him forever.

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Paul, Apollos, Cephas, or Christ?

Robert W. McIntyre

Summertime is "preacher-changing" time.

The trend toward longer terms of pastoral service is by and large a good one, and there may be comparatively fewer shifts each season than previously; but still by the end of each summer several churches will have experienced the sometimes traumatic "change of pastors."

The ease and readiness with which a new pastor can gain the full confidence of his people and begin a constructive work among them is one of the grandest commentaries on the spirit and character of the outgoing minister. The Paul-Apollos-Cephas spirit in the Corinthian church was so devastating that Paul attacked it head-on in the opening of his first epistle and then almost immediately returned to the subject to give it extended treatment. The fact that he was one of the factional favorites was not allowed to cloud the issue. The heart of his sometimes scathing commentary on the subject is in 3:9: "For we are laborers together with God."

In God's work, perhaps even more than in others, men come and go. Each may have his own gift or ministry, his own responsibility to fulfill. One plants, another waters. But whether the planter or waterer is our personal favorite, neither is indispensable, and it is God who gives the increase.

Labor is another way to spell the perfectly clean four-letter word WORK. Though it is only one of several essentials in seeing God's work advance, there is no substitute for it.

The joy of this labor is that it is done "together with God." The thought is almost awesome.

Laboring together with God has its implications. One of them is cooperation, with Him and with each other.

A homey little poem, most of which has been forgotten, begins, "Two Missouri mules one day, were in between two piles of hay. . . ." Tied together by a length of line, each attempted to reach his pile but couldn't — until one yielded. Then they together ate first one pile and then the other. The truth of strength in unity calls to mind the story from an early childhood reader of the man who could break one faggot at a time, but could break none when they were bound together.

Laboring with God has endless advantages.

The writer remembers his introduction to interminable weeks of shocking grain in the South Dakota harvest fields. Characteristically, the boss would give ten minutes at full speed to showing how the job should be done, and then leave for other duties with the strong implication that his field hands should continue that pace all day long. Not so with God, who never abandons us, and who, by accommodating His pace to ours, brings ours nearer His.

Laboring with God helps keep the urgency, dignity, and importance of the task in perspective. It is, after all, His work, not ours. He gives direction and He bears responsibility. He gives the increase.

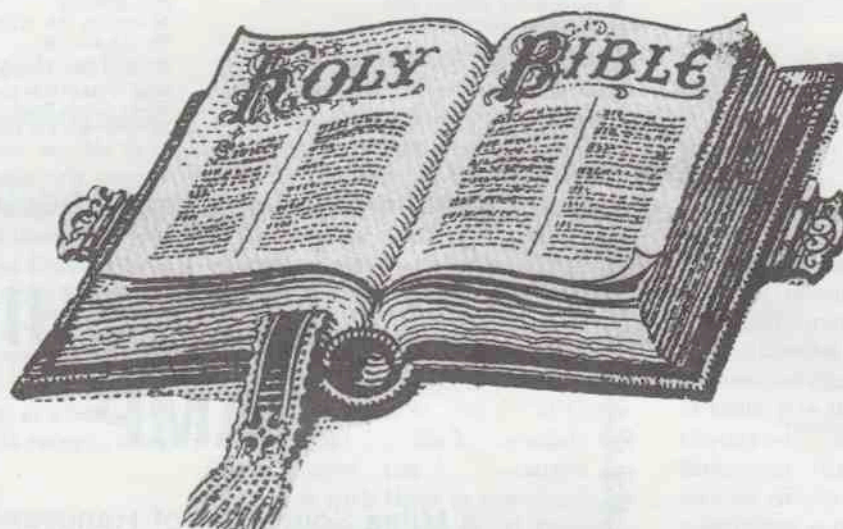
A boy working in a garden complained to his father of a rock too large to move, saying he had tried every way but failed. "You haven't tried every way," his father replied. "You haven't yet asked me to help you."

Paul was as hard on the Paul party as he was on the Apollos partisans or the Cephas connection: "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1:13). It takes a big man with great grace to turn off his own personal admiration clan in the interest of turning the whole church toward Christ. But nothing less than such a spirit will successfully bridge the "change-of-pastor" gulf.

Neither Paul, nor Apollos, nor Cephas — but Christ!

Oh God, Send The Fire!

BY Wilfred E. Moutoux



Many railroad towns have preserved huge steam locomotives as monuments to railroad's glorious past. There the engine stands enclosed by a chain-link fence. It is complete in all its parts: Drive wheels, boiler, fire-box etc. There is no mechanical part missing. The brass is polished: The boiler painted: A complete locomotive—But it hasn't moved in years. You could fill the boiler with water, and the fire-box with fuel—But still it stands cold and silent. It is an inspiration to see; but practically useless. It lacks nothing but the fire.

The contemporary church, like the locomotive has all the machinery. We have fine church plants, with carpeted aisles and polished pews. Our pulpits are filled with capable preachers. Well trained musicians perform at the instruments. To the casual observer everything seems to be in order. Because of our esthetical decorum we may be attracting the crowds. However, our efforts lack the Shekinah, and thus we have little effect on society. Many church programs, like the locomotive are beautiful to behold but powerless to effect real social change.

We are accomplishing so little in a world bursting with an exploding population: Most of whom know nothing of saving grace. Even those persons occupying our pews are often little different from the crowd in the street.

Elijah went straight to the problem

when he cried, "...the God that answers by fire let him be God." (I Kings 18:24) God's fire upon human hearts is the distinguishing feature of Christianity setting it uniquely apart from all other religions and cults. Elijah suggests that the only convincing proof of God's presence is fire. "Let it be known...that thou art God, and I am thy servant." (I Kings 18:36)...."Then the fire of the Lord fell...and when all the people saw it they fell on their face and said...The Lord He is God." (I Kings 18:38-39) Holy fire will develop our worship: It will melt and mould our will: It will strengthen our determination to serve the Lord.

Solomon had the qualifications to do the job. He was famous, wise and rich—But he needed the fire, and prayed to that end. "When Solomon had made an end of praying the fire came down from Heaven...the glory of the Lord filled the house." (II Chron. 7:1) "When the children of Israel saw how the fire came down, and the glory of the Lord upon the house they worshipped and praised the Lord saying—For he is good." (II Chron. 7:3)

Worship without fire is a farce. It is the hypocrisy God hates. Here we have a revelation of what this fire is, "The glory of the Lord." When there is no glory we are like Samson shorn of power. The only quality that will make the church effective, and enable her to overcome the spiritual death, and moral rot of our day is a deep

sense of God's personal presence. Our human efforts and ability must be motivated and empowered by God's awesome presence. We must not rest until God comes to us in His majesty, and glory—his holiness and purity. When we see God as he is we will fall down in total abandon. Only his glorious presence will lead us to a deep and terrible sense of our sin, guilt and depravity.

Oh, how we need God to come until our altars are no longer quiet sessions of counselling, but a great cry of "God have mercy on me a sinner." We need God's fire to fall until carnal Christians will suffer the agonies of the crucifixion of the "old man" and the "body of sin being destroyed." (Rom. 6:6)

The real test of true religion is fire. Samuel Chadwick said, "The sign of Christianity is not the cross, but the tongue of fire." Finney observed, "There can be no revival when Mr. Amen, and Mr. Weteyes is not in the audience. The persons God has, and is still using are those familiar with Holy Fire. David Brainerd prayed, "Oh, that I was a flaming fire in the hand of God." Wesley's desire was, "That in me a sacred fire might glow." The great heart of General Booth was moved to cry, "Thou Christ of burning cleansing flame, send the fire."

We need the fire to produce penetrating preaching: Prevailing prayer: And sincere sanctified saints. Oh God send the Fire!!!

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A Viewpoint on The Rapture and the Revelation

By W.L. Surbrook

The Second Coming of Jesus Christ is set forth 318 times in the New Testament and is mentioned in the Bible eight times as often as His first coming. With all of these rich, sacred scriptures before us, many good people are unable to see in them a time of rapture for the bride of Christ and a later time when He comes back with His saints. It is very important that we comprehend the *two* events in the Lord's coming. In the first phase He comes *for* His bride, and at a later date in the second phase He returns *with* His bride.

No Contradictions

There are those who see certain scriptures seeming to contradict each other. One declares that the Lord is coming "as a thief in the night"; and another that "every eye shall see him." Instead of disagreeing with each other, these passages indicate the two phases of the Lord's return. First, I Thessalonians 5:2 refers to the Rapture or sudden catching away of His bride, in which He "cometh as a thief in the night." Then "immediately after the tribulation" in a later appearance the Son of Man will return *with* His bride "... in the clouds of heaven with power and great glory" (Matthew 24:29-30). This time He will be visible to the whole world.

Contrasting Events

Further distinctive contrasts in the manner of the two appearances of Christ are made clear in the Scriptures. First, His coming at the Rapture will be in secret and He will come alone (I Thessalonians 4:16-17). At the time of His revelation He will be visible to the whole world as He comes in majesty and splendor. At the Rapture He sounds an awakening trumpet to arouse the dead and living saints of all ages (I Thessalonians 4:16-17), but at the revelation "... the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God ... who shall be punished with everlasting destruction from the presence of the Lord" (II Thessalonians 1:7-9).

In the first stage the Lord comes *for*

His bride and does not come to earth, but in the second stage He returns *with* His bride and comes to earth (Zechariah 14:4-5). It should be kept clearly in mind that of the second appearance Revelation 1:7 declares, "Behold, he cometh with clouds; and every eye shall see him. ..." The Rapture is the instantaneous translation of the saints, both dead and alive from every nation, tribe, and kingdom. The dead saints rise first "in a moment, in the twinkling of an eye. ..." (I Corinthians 15:51-52). The living saints will be changed and "... caught up together with them in the clouds, to meet the Lord in the air" (I Thessalonians 4:16-17). This will be His first private meeting with His own. The redeemed saints will then enjoy the marriage supper with their Redeemer and Saviour.

A Shocking Separation

At the Rapture the saints will disappear suddenly and mysteriously with invisible, glorified bodies. The qualifications for this resurrection are given in Revelation 20:6—"Blessed and holy is he that hath part in the first resurrection. ..." The world will be shocked at the sudden disappearance of so many, for "I tell you, in that night that shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left" (Luke 17:34-36).

Delivered from the Tribulation

In Revelation 3:14-18 we have an account of the Laodicean church which affords a graphic picture of the apostate condition of the nominal church prior to the Rapture. The true church will not be on earth when the tribulation begins. They are found with Christ in heaven before the "seals" of government are opened (Revelation 5:9). Dr. Dwight Pentecost declares in his excellent study in biblical eschatology that "... the church, the body of Christ, in its entirety, will by resurrection and translation, be removed from the earth before

any part of the seventieth week of Daniel begins." Here he clearly declares that the church will be taken to heaven before the tribulation begins on the earth. The church is neither seen nor mentioned as being on earth from Revelation 3 through 19.

In the presence of His beloved saints who are redeemed out of "every kindred, and tongue, and people, and nation" (Revelation 5:9), Christ takes over and reigns. "... and the number of them was ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11). This indicates clearly that the Rapture has taken place and the redeemed are singing a new song of redemption (Revelation 5:9). Many sincere Bible scholars believe that the open door in Revelation 4:1 and the call to "... Come up hither, and I will show thee things which must be hereafter," are spoken to the bride.

Not Appointed to Wrath

Some teach that the church will remain on earth and will suffer in the tribulation. This is contrary to Scripture and God's principles of action. God will not deal in judgment with the world in the tribulation, until His people are in a place of safety. The Lord did not send the flood upon the earth until Noah and his family were in the ark. It was *after* Noah and his family were safely protected from the flood that judgment came upon the ungodly, sweeping them from the earth. In the days of Lot, the angels could not destroy Sodom until Lot and his family were out of the city. When Lot lingered the angel said, "Haste thee, escape thither; for I cannot do any thing till thou be come thither" (Genesis 19:22). This principle stands out again and again in God's Word, for His saints are not appointed to wrath (I Thessalonians 5:9-10). The tribulation will be a terrible time of vengeance.

The Holy Spirit also gave a most gracious and assuring promise of protection in Revelation 3:10, "... I also will keep thee from the hour of temptation, which shall come upon all the

(Continued on Page 6)

"We Do Not Well"

By Roger S. Morrow

Is our concern for the lost of the world a heart burden or only a missionary convention slogan?

The question posed to Isaiah (6:8) "Whom shall I send, and who will go for us?" is still paramount in the mind of God.

It is still the will of God that the "gospel of the kingdom shall be preached in all the world for a witness unto all nations."

In considering this tremendous responsibility turn your attention to the story of four leprous men recorded in Second Kings 7. The four men sat outside the gate of the city of ancient Samaria which was under siege by the Syrian army. They were exiled from the city.

Famine and disease stalked the city. Even cases of cannibalism were reported.

Despair marked the scene reflected in the questions of the group. "Why sit we here until we die?" they asked. "If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die."

At dusk they began their fearful journey into the enemy camp.

Amazingly, however, they found no one in the camp. Strange indeed! There were tents, horses and weapons, but no soldiers. In mystified astonishment the men walked curiously on to the very center of the Syrian camp.

The reader of the story learns why there were not Syrian soldiers: "The Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us." So they arose and fled in the twilight, leaving their tents and horses behind them (verses 6-7).

Into such a situation came the four victims of leprosy.

The caution of the intruders was soon replaced with sheer ecstasy in what must be one of the most joyously festive scenes ever recorded in Scripture. Realizing the camp to be empty, these four outcast is "went into one tent, and did eat and drink, and car-

ried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it."

What an occasion it was! They were as little children turned loose in the toy department.

But in the height of their joy a sobering thought crossed their minds. "We do not well," they said. This day is a day of good tidings, and we hold our peace: . . . therefore come, that we may go and tell the king's household."

So the city was saved and, in fact, in the last scene the people rushed out to gather the provisions that would bring them life.

The parallel one may draw from this true story is simple enough. There was a day when you and I sat, as did the four leprous men, in the shadow of certain doom, condemned to die. Even within the walls of our Samaria—our world—gloom and despair prevailed, for it too was besieged and there was

none to help. We even viewed God as an enemy—He the awesome One, holy, just, perfect, altogether other than we.

But one day, in spite of our misgivings, we concluded that hope, if it was to be found, had to come from God. With hesitating step we approached His throne. To our utter amazement we found that what we thought would bring destruction was in truth our source of salvation. We found that "mercy there was great, and grace was free," in the camp of Jesus Christ. And it is our daily privilege to feast upon all the riches which God provides for us in Christ.

Yet amid it all the words of the outcasts haunt us: "We do not well: this day is a day of good tidings, and we hold our peace." We do not well!

Can it be possible that "the fields white unto harvest" has become but a missionary convention banner and no longer a throbbing heart burden?

Dare we do not well? Dare we hold our peace in this day of good tidings?

The Cry of the Heathen

A cry is ever sounding
Upon the burdened ear,
A cry of pain and anguish.
A cry of woe and fear;
It is the voice of millions
Who grope in heathen night;
It is the cry of Jesus
To rise and send them light.

With every pulse's beating.
Another soul is gone,
With all its guilt and sorrow,
To stand before the Throne;

And learn with awe and wonder
The story of that grace
Which God to us had trusted
For all our fallen race.

Oh, how the Master's bosom
Must swell with love and pain
As evermore they meet Him —
That sad and ceaseless train;
And if He holds us guilty
For all our brothers' blood,
What answer can we offer
Before the throne of God?

A VIEW POINT..... (Continued from Page 5)

world, to try them that dwell upon the earth."

Prophetically the tribulation is spoken of by Bible scholars as the "time of Jacob's trouble." It is also spoken of as the "seventieth week of Daniel." The tribulation is not for the church, for it will be a time of divine wrath and judgment upon the whole world. Scripturally it appears to be especially for Israel, and the seventh chapter of Revelation very clearly indicates that, for we are told of the sealing of 144,000 of all the tribes of the children of Israel (Revelation 7:4). It is very essential for us to remember that Israel is not the church.

Judging by the scriptural signs of the end time, the Rapture could take place at any time. The Lord's warning for us is, "... be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44).

A Letter to Young Singles

Dear Young and Single Christian,

Are you having a battle with loneliness and are you questioning whether there is someone special for you? I, would like to share some suggestions that have been a help to me. It is my prayer that you will be profited as well.

To begin with, let me imagine your situation. You are one of a few young people attending your church. Of the few, most are either married, much too young, related to you or have no interest in serving God. So, this leaves you a little lonely.

What can you do that will help to ease the loneliness? The answer isn't in the world-which would rob you of your purity and leave you even more lonely. The only answer is in Jesus. Concentrate on getting real close to this Friend of Friends. Get firmly grounded spiritually. Don't settle for dry, mediocre Christianity, but get wholly sanctified and stay on fire for God.

Then, as we read in II Timothy 4:21b, "...be thou an example of the believers. . ." Some ways we can be an example are to: testify often, give generously, volunteer to work around the church, visit the elderly and sick, support the pastor with prayer and hearty "amens", be a friend to those little "shadows" and obey God in every part of your life. By doing this, you'll not only be a help to others, but you'll also be benefitting yourself. These acts of love will help to ease the loneliness and build character at the same time.

The previous suggestions were to help with loneliness, but what can you do while waiting for Mr. or Miss Right to appear on the scene? There are some things you can do to prepare to become the best husband or wife God can make of you.

Young ladies, you can perfect your skills in homemaking by learning to cook, clean, and sew well. Take advantage of opportunities to babysit. Keep yourself and your surroundings neat. Be content with what you have and be creative with it. Cultivate a meek and quiet spirit. Keep yourself pure and be a lady. Last in these words of advice to young ladies, strive to become the woman described in Proverbs 31:10-31.

Young men, you are in preparation to become the man of the house, so your responsibility will be a tremendous one. You'll need to concentrate on becoming firmly established in the Lord, because you will set the spiritual pace for the household. Then, you will need a job that pays sufficiently to cover the cost of a family. There are some skills that will be helpful in keeping the repair bills down. They are: carpentry, plumbing and mechanics. Some ways to prepare to become the godly leader are to: be a gentleman, maintain a sharp appearance, be organized and choose your friends with care. Young man, what do you feel are qualifications for the head of the house to have? Selflessness, tenderness and thoughtfulness are some qualities you will need. What do you want in a wife? Don't just look for a pretty face. Make sure she's as attractive in her spirit as she is in her face.

Some final suggestions I am sharing are: 1. Begin to pray for that future husband or wife. 2. Attend revival services, camp meetings and youth rallies, where there are young people. Perhaps your future husband or wife will be there! and 3. Surrender to God the fact that you may not get married, but will serve Him regardless. Leave the choice to Him and put these suggestions to practice.

May you find God's best for your life, and when you find the man or woman God has meant for you, may your happiness be endless.

*One of God's Children,
Faith Evans*

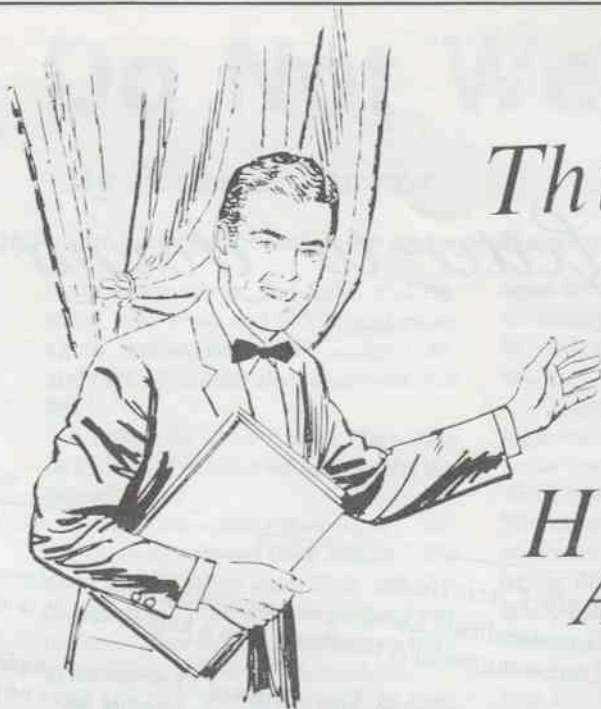
The commercial and entertainment worlds promise people happiness if they purchase this or that or engage in this or that recreation of pleasurable experience. Doctors, psychiatrists, and counselors prescribe certain medications, advise various means by which their clients may find health, relaxation, emotional and mental rehabilitation, and a more happy and normal life. But the Bible has for centuries offered man a sure and certain way to ultimate happiness in life. In this master prescription are seven ingredients:

Happy is the man whose sins are forgiven (Romans 4:7, 8). Men have spent restless days and sleepless nights, taken all sorts of sedatives and medications and sought help from many sources, trying to avoid the cutting, smarting, and finally dull aches that come from guilt. The most serious handicap any counselor finds is the deep and abiding "guilt complex," arising either from the fact that old sins need forgiveness and wrongs need to be righted, or that the counselor has a deeply wounded emotional condition, surviving even the forgiveness of past sins. There can be no ultimate happiness in life until the guilt of the past has been adequately dealt with and the deep wound in the emotions healed or corrected in some way, and only God can bring this sense of forgiveness and peace to the human spirit.

Happy is the man who delights in God's Word (Psalm 119:14-16). This living, vital, and powerful Word is the center foundation upon which any lasting happiness must be built.

It is well known by social scientists with a Christian view of man, that man, left to himself, will destroy himself. Mankind left alone, with no spiritual guidelines, plunges ever deeper into the quagmire of his own undoing.

Happy is the man who keeps God's Commandments (John 3:21-24). John tells us that the Commandments of Christ are not "grievous"—that is, not hard to be kept or borne. This is because the Commandments were made to suit and fit the moral nature and needs of mankind. They are not arbitrary rules forced upon a man but are the most sane, sensible, and correct regulations yet devised for the happiness of each individual, and collectively, for society as a whole. Has "situation ethics," which in effect says, "Anything one wishes to do is all right, so long as no one is hurt," really brought any more happiness than keeping God's laws? Are the hippies any happier, any better prepared to



face the ultimate hardships of life, and finally the most trying of all things—sickness and death—than the Christians? Any sane person knows the answer here must be No. Why then turn from life and happiness to the broken cisterns which afford nothing of lasting value.

Happy is the man who dwells in the house of the Lord (Psalm 84:4). By whose standard are we to judge happiness? Philosophers have spent their lives in pursuit of the answer to this question. What is happiness for one may not mean happiness for another. What do we as Christians mean by happiness? Is it health, physical vigor, vitality? Is it prosperity, intellectual enjoyment? Is it deep contentment, arising out of agreeable circumstances in life? Is it the state of being contented with one's lot in life? Perhaps these are all fragments of happiness in the Christian sense but none of them says it all.

Happiness, scripturally speaking is that state of mind and heart which results from a correct relationship with God and a proper fellowship with and relationship to mankind; and possessing an adequate measure of those qualities of emotional, intellectual, and spiritual stability which bring poise and restfulness of spirit. Paul exclaimed that for him it was something also "learned" or adapted to. "I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11). Happiness in the broadest sense is that fellowship with God and His people which brings the greatest sense of security, the widest sense of service to others, and the deepest personal satisfactions for one's life in Christ.

This WAY to H A P P I N E S S

William S Deal

Happy is the man who waits on the Lord (Isaiah 30:18; 40:31). To wait on the Lord may mean to tarry, abide, stay put, decline to run away from one's duty, or to be patient in waiting for His answer to prayer on His directions for life or work. It may also mean tarrying in prayer, holding up from some planned project, or delaying some important decision until there is a sense of direction from God. It may further signify service as to wait on one as a waiter; or to carry out some plan, or render some special service.

Waiting upon the Lord produces happiness of soul because it develops the qualities which make for sure happiness. It develops calmness and restfulness; teaches the supreme act of confidence in another; brings out the gift of trusting, and teaches the value of waiting for the best things. This delivers from the petty irritations and futile frustrations which destroy true happiness.

(Continued on Page 9)



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

June is a month for rejoicing! Children and young people are free from the rigors of another school year. They are anticipating a summer of leisurely activity, void of quizzes and tests! The adult population is waiting for a well deserved vacation from their various places of employment. For the graduate it is a time of adjustment. Adjusting to a new walk of life and way of living. For the Christian, it is a time for planning various ways of reaching out into our community with the message of full and free salvation. Vacation Bible Schools are being planned. Tent meetings are scheduled and various other activities are on the agenda. It is the prayer of the Home Missionary Department that every one of these endeavors will produce much fruit! Pray for our Home Mission churches as they engage in their outreach effort, that they will be effective. Every church should be engaging in some form of evangelization this

summer. It is the responsibility of the church to take the gospel to every creature, and that begins at our door step.

Summer is also a time for camp-meeting. Those special places of spiritual retreat where we gather for Christian fellowship and Scriptural enlightenment. Let's make an effort to get to some good camps this summer and have our souls fed and our hearts stirred!

This is also the time of year for pastoral changes in our churches. Pray for the Home Missionary Churches that may be changing pastors that God would direct the right man to the right congregation. I believe that God has a man that is suitable for every situation. It is vitally important for the sake of God's work that congregation and pastor be compatible. This is a very apprehensive time of year for both pastor and congregation so let's

believe together that God's grace will be sufficient at this time.

The complete total for the Easter offering hasn't been compiled yet, but as of the writing the payment has been made on the property in Donna, Texas. We would like to express our gratitude and appreciation for every gift that was given, large or small. If you haven't contributed to this need, there is still ample time for you to send your offering. Let us hear from you today if God is laying it on your heart to give!

In closing let me say that it has been a real joy this past year to visit the churches and camps and represent the Department of Home Missions. You have been so kind and gracious to accept us into your midst. Our prayer is that in the coming year, new territory will be taken for the Lord, and the strong hold of Satan be torn down. May; the Lord's choicest blessings be yours today!

THIS WAY TO HAPPINESS.....

(Continued from Page 8)

Happy is the man who puts his trust in the Lord (Psalm 84:12). When one completely turns his life over to God and rests in the assurance that God will care for him, he is at rest, his soul is fully at peace with God and man, and his emotional state is one of calmness and poise.

Happy is the man who has grace to endure (James 1:12). Enduring grace is part of the "all grace" God makes to abound for us, as Paul promised in II Corinthians 6:8. Jesus promised that "he that shall endure unto the end, the same shall be saved" (Mark

13:13). It is not how well or even how poorly one begins the Christian race that will count in the end, but how he finishes it. Endurance is among the top graces God furnishes to Christians. Christian perseverance is essential to final salvation. Enduring grace makes one supremely happy because it assures him of victory here and heaven after death. When one has the necessary grace to endure temptations without surrendering to them, suffer without becoming bitter, endure misunderstanding without becoming discouraged, and withstand all the dif-

ficulties which Satan and man can heap on him, then he has grace to make life a pleasant and happy experience.

The way to happiness, then is not found by moving to a better place to live, securing a better job, joining another church, or by any other outward means. It is found by an adjustment of the inner life to God in such a way that one becomes at peace with God and with himself, and fills the place of greatest possible usefulness and service to others. This is the way of true and permanent happiness.

Many years ago, during the pioneer days, two neighbors lived within a half mile of each other. The one was a typical Quaker; the other a Yankee. Had it not been for a strip of virgin land existing between, their farms would have joined each other. As it was, this kept them fairly well separated.

Kellar was the elder of the settlers and had a genuine hatred for the Quakers. Upon being informed that a Quaker by the name of Lawson had acquired the other farm he declared he would make it so bad for him that he would be glad to vacate again. Eventually petty annoyances were being continuously committed against the forbearing neighbor.

Things went on thus for some time, and the Quaker appeared in no way to resent the injuries at the hands of the spiteful neighbor. The Yankee, more enraged than ever at the quietness of the Quaker, made oath he would do something that would be certain to loosen the zealous neighbor's patience.

The Quaker had a purebred filly of four years which he had taken special pains in raising and for which he was offered a fine sum of money. One evening as Kellar was making a round of his cornfield, he noticed the filly grazing in the strip of virgin land that separated the two farms. "Now," thought he, "I'll let down two or three rails of my fence so the cherished animal will enter my cornfield during the night." The next morning bright and early he shouldered his shotgun and abruptly left the house.

Not long afterward a farm hand Kellar had recently hired heard the report of the gun. In a short while his employer came rushing in, stating that he had shot and wounded a buck and that it attacked him.

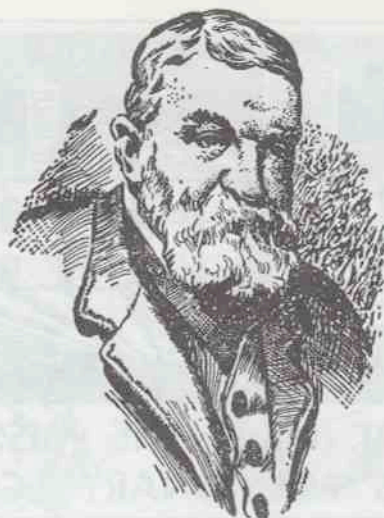
The story was believed by all except the newly employed hand. He suspected that something was wrong, and soon found Lawson's filly stretched upon the earth, the warm blood still oozing. In hastening back he was met by Kellar who demanded where he had been.

"I've been to see whether you made sure work of Mr. Lawson's filly," was the instant reply.

The guilty one paled but soon madly shouted, "Do you dare say I killed her?"

"How do you know she is dead?" declared the other.

The trapped Yankee bit his lip, hesitated a moment, then turned toward the house.



By Jonathan Fisher

The Yankee

Neighbor

When the Quaker heard the truth, no threat or any accusation escaped his lips; he did not even go to law to recover the loss but calmly left it all to God. Lawson planned recompense, once opportunity should be granted, in an entirely different manner from his neighbor. The time came at last.

The Yankee neighbor had a purebred heifer for which he had paid a high price. One morning Lawson's oldest son came rushing in with the information that the neighbor's heifer had broken down the fence, entered the garden patch, ate nearly all the cabbage plants, and trampled the other well-made vegetable plots all out of shape—a loss impossible to repair.

"And what did thee do with her, Jacob?" was quietly asked.

"I put her in the barnyard."

"Did thee beat her?"

"I never struck her once."

"Right, Jacob, right; sit down to thy breakfast and when we are done eating I shall attend to the heifer."

After the repast Lawson rode over to the spiteful neighbor's place.

"Good morning, neighbor Kellar. How is thy family this fine morning?" exclaimed Lawson as he seated himself in a chair.

"Ah well, I believe," was the curt reply.

"I have a small affair to settle with thee this morning."

"So I imagine," snarled Kellar.

"This morning my son found thy Dunham heifer in our garden, where she destroyed a great deal."

"And what did he do with her?" ask-

ed Kellar, his countenance sinking.

"What would you have done with her, had she been my heifer in thy garden?" asked the meeker Quaker.

"I'd have shot her!" shouted the exasperated victim, "just as I presume you have done to my heifer; but we are only even now. Heifer for filly is only 'tit for tat.'"

"Neighbor, thou misjudgest me, if thou thinkest I would harm a hair of thy heifer. She is in my barnyard, where thee can get her at any time. I know thee shot my filly, but the evil one prompted thee to do it. I have no evil in my heart against thee. I came to tell thee where thy heifer be, and now I'll go home."

The greatly subdued neighbor hastily asked, "What had your filly been worth?"

"Three hundred dollars."

"Wait a moment!" and the owner of the heifer hurriedly went into the house from whence he soon came again with an amount of gold in his hand.

"Here's the price of your filly; hereafter there shall be none but peace between us."

"Willingly and assuredly," answered Lawson as he feelingly grasped the proffered hand of his by now greatly changed neighbor, "so shall it be."

The winning Quaker mounted his horse and returned home with a light heart, feeling well recompensed by returning "good for evil." It was said from that day on, the former spiteful one was as good a neighbor as one could wish to have.

— *The Youth's Christian Companion*



Penn View Bible Institute

P. O. BOX 970

• PENNS CREEK, PENNSYLVANIA 17862

Following His Footsteps Faithfully

*Crystal Gingrich
Valedictorian*

Thank you for coming today to be a part of this special occasion. Each of you has contributed to the lives of the graduates. We do not claim all the credit for our accomplishments. We have not arrived at this milestone on our own. Others have "broken trail" before us. They have smoothed the way and made a path for our feet.

The Institute Class of 1990 has chosen for its motto, "Following His Footsteps Faithfully." Footprints are a message that someone has walked this way before. I believe there are at least four groups of people who have preceded us and in whose footsteps we now follow.

The first set of footprints I recognize as those of our parents. From the time we were tiny babies, we have been mimicking the sounds we hear and the things we see. We have watched our parents day after day and have learned attitudes, actions, and principles. Most important of all, our fathers' and mothers' footsteps have led us to Calvary, to the foot of the Cross, where we have found victory in Jesus. Thank you, Dad and Mom, that your footprints led us to a holy life and communion with Christ.

But now I see two more sets of footprints mingling with the first. They are closely related, yet distinctly different. We have reached a new milestone and have walked into an open door: the door of Penn View Bible Institute. One set of these footprints has been made by the faculty and staff. We students have stretched our legs and reached with all our might to place our small feet in the

large footprints they have left. They have led us through the ocean of philosophy, to walking the plains of education, to wading "heart-deep" in theology, to walking the mountaintop of missions — we have covered it all! Though oftentimes we were sure we had lost the trail, we had only to look around and see the footprints that were so familiar to comfort our hearts that we were on the right way. Thank you, faculty and staff, for being our guide and bringing us safely through this part of our walk.

But what about the other set of footprints that were so close? Whose are they? Former students of Penn View have paved the way for us. They have set standards and traditions. They have walked the same halls, lived in the same dorms, prayed in the same chapel, the listened to many of the same teachers. Their footprints made a constant path for our feet. The very fact that the imprints were there encouraged our hearts. We knew that others had traveled this road. They had walked through the same valleys, climbed the same mountains, endured hardships and sorrows, experienced both the pleasures and the pains of learning, and they made it! Through the good times and the bad, they were overcomers. We have heard about their successes as pastors, missionaries, and laymen, and we have been encouraged. Thank you, former students, for helping us to keep on keeping on.

The last set of footprints are very special ones. They are rather mysterious, too, for even though these imprints were made two thousand

years ago, yet their maker is present with each of us every day. These are the footprints of Jesus. He came to earth and walked the pathway of life, setting an example and leaving footprints for us to follow. He walked through the valleys, smelled the flowers, faced temptations, fought battles, and tasted the sweetness of victory. He knows exactly what we will face. But He also left us a promise, "I will not leave you like orphans. I will never leave you nor forsake you." From the time we gave our hearts to Him until now, His guiding presence has been with us, and He will continue to lead us. Thank you, Jesus, for setting a perfect example for us to follow.

We have walked in the footprints of others, but we must remember that we too have left footprints. Others will follow us. We are young and our footprints are fresh; they may be more noticeable than the others. May this knowledge challenge our hearts to determine not to obscure the older, more faded imprints already there. Our highest desire should be that our footprints will lead others to Christ and to a spiritual, enriching walk with Him. We must examine our steps and see where they are leading those who walk behind us. Our situation here today could be summed up in these lines.

The future lies before you like a field of driven snow,

Be careful how you tread it, for every track will show."

Let it be our determination ever to "Follow His Footsteps Faithfully."

— Excerpted

1990 Penns Creek Camp Meeting

July 26th through August 5th

Penns Creek, PA

EVANGELIST

Rev. Robert Whitaker

EVANGELIST

Rev. Earl Newton

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Don & Valerie Quales

YOUTH EVANGELISTS

Dean McIntire

Rev. Jacob Martin

CHILDREN'S

WORKERS

Barry Mason Family

For correspondence and Room Reservations Write:

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Penns Creek, PA 17862

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