



GOD'S MISSIONARY STANDARD

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Penns Creek, Pa.

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

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*"Teach Them
Diligently"*



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GOD'S MISSIONARY STANDARD

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Spirit Illumination — A Must!

John 3:27 "John answered and said, a man can receive nothing, except it be given him from heaven."

What a dispute arose over the matter of purifying or ceremonial washings, certain Jews came to John the Baptist seeking his opinion on the issue. They were really asking, "What do you think of this man Jesus? He is now drawing the crowds away from you. He was baptized at your hand; what about him now?"

John, knowing the intent of their inquiry and reflecting the humility of his spirit, gave a four-fold reply. First, he indicated that all knowledge comes ultimately from God and is revealed by the Spirit to man - "a man can receive nothing, except it be given him from heaven." Second, he made clear his position as the forerunner of Christ - "...I am sent before him..."

Third, he uses the figure of a bridegroom and the friend of the groom who rejoices in his presence. Finally, his total reaction is summed up in verse 30 as he declares, "He must increase, I must decrease." With this self-effacing declaration he puts to rest any further questions in the minds of his followers.

I am intrigued by his first statement, "A man can receive nothing, except it be given him from heaven." Adam Clark indicates that it could read, "A man can receive nothing from heaven, unless it be given him."

Spiritual truths are not to be apprehended by mere intellectualism. Man can be seen standing on the highest pinnacle of human attainment with his arms stretched to the heavens crying for wisdom and knowledge. Ours is a day when man is being exalted, secular humanism is the pervasive religion of the day and people everywhere chant, "Glory to man in the highest." Over against that scene come these words from John, "A man can receive nothing." Isaiah wrote in this relation, "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."

Everything that we are and can be comes to us from God. We are nothing and can receive nothing unless God

initiates action in our behalf and makes his will known and possible to us. We cannot begin to comprehend the verities of God's truth, his revelation, without the divine illumination, the light of the Spirit. Nothing is really known unless it comes as a gift from heaven.

One has aptly stated that "All truth is God's truth." He has chosen to unlock His treasure house of wisdom and knowledge to those who seek through the agency of the Holy Spirit. One can know **about** God without really **knowing** him. God can never be apprehended solely through the reason of sin-blinded men. The Holy Spirit must touch our eyes so that we see truth. He must touch our minds to understand and our lips to speak forth his wisdom.

Listen to Dr. A. W. Tozer, "everywhere among Conservatives we find persons who are Bible-taught but not Spirit-taught. They conceive truth to be something which they can grasp with the mind. If a man holds to the fundamentals of the Christian faith he is thought to possess divine truth. But it does not follow. There is no truth apart from the Spirit. The most brilliant intellect may be imbecilic when confronted with the mysteries of God. For a man to understand revealed truth requires an act of God equal to the original act which inspired the text."

Preachers need this touch upon their lives; teachers must be illuminated by the Holy Spirit; indeed all of us might pray the prayer found in this old Methodist hymn:

*Come, Spirit, Source of light;
Thy grace is unconfined;
Dispel the gloomy shades of night
The darkness of the mind.*

*Now to our eyes display
The truth thy words reveal;
Cause us to run the heavenly way
Delighting in thy will.*

*Thy teachings make us know
The mysteries of thy love
The variety of things below
The joy of things above.*

*While through this maze we stray
O spread thy beams abroad
Point out the dangers of the way
And guide our steps to God.*

D.L.F.

Is GOD In Everything?

by Hannah Whitall Smith

One of the greatest obstacles to an unwavering experience in the interior life is the difficulty of seeing God in everything. People say, "I can easily submit to things that come from God; but I cannot submit to man, and most of my trials and crosses come through human instrumentality."

Or they say, "It is all well enough to talk of trusting; but when I commit a matter to God, man is sure to come in and disarrange it all; and while I have no difficulty in trusting God, I do see serious difficulties in the way of trusting men."

This is no imaginary trouble, but is of vital importance; and if it cannot be met, it does really make the life of faith an impossible and visionary theory. For nearly everything in life comes to us through human instrumentalities, and most of our trials are the result of somebody's failure, or ignorance, or carelessness, or sin.

We know God cannot be the author of these things; and yet, unless He is the agent in the matter, how can we say to Him about it, "Thy will be done"?

What is needed is to see God in everything, and to receive everything directly from His hands, with no intervention of second causes; and it is to just this that we must be brought before we can know an abiding experience of entire abandonment and perfect trust.

The question here confronts us at once, "But is God in everything, and have we any warrant from the Scripture for receiving everything from His hands, without regarding the second causes that may have been instrumental in bringing them about?"

I answer to this unhesitatingly, yes. To the children of God, everything comes directly from their Father's hand, no matter who or what may have been the apparent agents. There are no "second causes" for them.

The whole teaching of Scripture asserts and implies this. Not a sparrow falls to the ground without our Father. The very hairs of our head are all numbered. We are not to be careful about anything, because our Father cares for us.

We are not to avenge ourselves, because our Father has charged himself with our defense. We are not to fear, for the Lord is on our side. No one can be against us, because He is for us. We shall not want, for He is our Shepherd.

When we pass through the rivers, they shall not overflow us; and when we walk through the fire, we shall not be burned, because he will be with us. He shuts the mouths of lions, that they cannot hurt us. "He delivereth and rescueth."

"He changeth the times and the seasons; he removeth kings and setteth up kings." A man's heart is in His hand, and "as the rivers of water, he turneth it whithersoever he will."

He ruleth over all the kingdoms of the heathen; and in His hand there is power and might "so that none is able to withstand" Him. "Whatsoever the Lord pleaseth, that doeth He, in heaven and in earth, in the seas and all deep places."

And it is this very God who is declared to be "our refuge and strength, a very present help in trouble."

To my own mind, these scriptures and many others like them settle forever the question as to the power of "second causes" in the lives of the children of God. Second causes must all be under the control of our Father, and not one of them can touch us except with His knowledge and by His permission.

The instances of this are numberless. Take Joseph. What could have seemed more apparently on the face of it to be the result of sin, and utterly contrary to the will of God than the action of his brethren in selling him into slavery? And yet Joseph, in speaking of it, said, "As for you, ye thought evil against me; but God meant it unto good." "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."

It was undoubtedly sin in Joseph's brethren, but by the time it had reached Joseph it had become God's will for him, and was, in truth, though

he did not see it then, the greatest blessing of his whole life.

I learned this lesson practically and experimentally, long years before I knew the scriptural truth concerning it. I was attending a prayer meeting held in the interests of the life of faith, when a strange lady rose to speak. I looked at her, wondering who she could be, little thinking she was to bring a message to my soul which would teach me a grand practical lesson.

She said she had great difficulty in living the life of faith, on account of the second causes that seemed to her to control nearly everything that concerned her. Her perplexity became so great that at last she began to ask God to teach her the truth about it, whether He really was in everything or not.

After praying this for a few days, she had what she described as a vision. She thought she was in a perfectly dark place, and that there advanced toward her from a distance a body of light which gradually surrounded and enveloped her and everything around her. As it approached, a voice seemed to say, "This is the presence of God! This is the presence of God!"

While surrounded with this presence, all the great and awful things in life seemed to pass before her — fighting armies, wicked men, raging beasts, storms and pestilences, sin and suffering of every kind. She shrank back at first in terror; but she soon saw that the presence of God so surrounded and enveloped herself and each one of these things, that not a lion could reach out its paw, nor a bullet fly through the air, except as the presence of God moved out of the way to permit it.

Then all the small and annoying things of life passed before her; and equally she saw that there also she was so enveloped in this presence of God, that not a cross look, nor a harsh word, nor petty trial of any kind could affect her, unless God's encircling presence moved out of the way to let it.

(Continued on Page 10)

CHURCH NEWS

Evangelists' Slate

Rev. John Archer
2419 Oakwood Avenue
Zanesville, Ohio 43701
Rev. and Mrs. Fred Bales
Evangelist and Singers with several
instruments, trailer
Box 124
Friendship, Ohio 45630

Rev. Marlin Baum
Box 170
Roaring Springs, Pa. 16673
Ph. 814-224-4577

Rev. Roy Bellomy
572 N. Orange Ave.
Orange City, Florida 32763
With house trailer.

Rev. and Mrs. Walter D. Bradshaw
311 South Union St.
Tecumseh, Mich. 49286
Ph. 517-423-4908
Sept. 5-14 (Wes.) Brooksbury, Ind.
Sept. 18-28 (G.M.C.) Armagh, Pa.

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

Rev. Robert Golding
7835 Lykins Drive
R.D. #4
Columbus, Indiana 47201
Ph. 812-526-9196

Rev. and Mrs. W. E. Hoskins
Evangelist and Singers
R.D.1, Box 58
Richfield, Pa. 17086
Ph. 717-539-8305
Sept. 26-Oct. 5 (G.M.C.) Rebersburg, Pa.
Oct. 9-19 (G.M.C.) Bellefonte, Pa.
Oct. 24-Nov. 2 (G.M.C.) Seven Stars, Pa.

Rev. Ray Lassell
Rt. No. 2, Box No. 55
Brownsburg, Ind. 46112

Rev. and Mrs. Marlin Moore
Evangelist and Singers
R.D.1, Woodbury, Pa.

Rev. Ricky Rose
Box 377
Harkers Island, N.C. 28531
Ph. 919-728-7454

Rev. J. W. Portwood
R.R. No. 4
Richmond, Kentucky 40475

Rev. Ray R. Smith
Box 317
El Dorado Spring, Missouri 64744
Ph. 417-876-6275 or 3570

Rev. Amos Tillis
Route No. 1
Rutland, Ohio 45775

Rev. and Mrs. William R. Tillis
Box 18
Penns Creek, Pa. 17862

Rev. and Mrs. Fred A. Wagner
Evangelist and Singers with several
instruments

1627 W. Fort Street
Detroit, Mich. 48216

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

Oct. 3-12 (Bible Meth.) Summertown, Tenn.
Oct. 17-26 (G.M.C.) Alum Bank, Pa.
Oct. 31-Nov. 9 (Peniel Hol.) Beach City, Ohio

Inter-Church Holiness Convention

Founder's Week and School of the Prophets

October 14, 15, 16
God's Bible School
Cincinnati, Ohio

Speakers - S. D. Herron V. O. Agan H. E. Schmul

Special papers will be presented on many
facets of the doctrine and life of holiness.

Revival Services

September 26 - October 1

Bermudian God's Missionary Church Bermudian, Pa.

Evangelist - Rev. William Carpenter
Gloucester, N.C.

Special Music and Singing

Services Nightly at 7:30 P.M.

Everyone is Welcome

Rev. Clarence Dupert - *Pastor*

Fall Revival

Spring Garden God's Missionary Church

September 23 - 28

Evangelists and Singers

Rev. and Mrs. Paul Gray
Palestine, Illinois

Services nightly at 7:30 P.M.

FALL RALLY DAY SERVICE

Sept. 28 - 8:30 A.M.

Special prayer time each evening prior to
the service in church basement.

Pray — Come — Boost Revival

You will find a warm welcome

at Spring Garden.

Pastor - Rev. John F. White

Rev. J. D. Webb, Sr.
525½ Washington Ave.
Lancaster, Ohio 43130

Rev. Orlow Webb
6574 Knaus Road
Sycamore, Ohio 44882

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

"...there I will meet with thee..."

by Parker Maxey

God has appointed where He has promised to meet man—what wonder of wonders that God has provided a way whereby sinful beings can come into His holy presence and there abide. Just to *live* with God, *abide* forever with Him, *enjoy* His presence, be free from all defilement and to be secure from all the ravages of sin and dark damnation! But this meeting place that God has appointed is not just any place — "there will I meet with thee."

It is a *chosen* place. It is the place of propitiation. The word "propitiation" occurs in Romans 3:25, I John 2:2; 4:10, and is translated in Hebrews 9:5 as "mercy-seat." The mercy-seat was sprinkled with atoning blood on the great day of atonement (Lev. 16:14) in the token that the righteous sentence of the law had been (typically) carried out, so that what must else have been a judgment seat could righteously be a mercy-seat (Hebrews 9:11-15), a place of communion. In fulfillment of the type, Christ is himself "the place of propitiation" — the mercy seat sprinkled with His own blood — the only place where fallen, sinful mankind can meet with a holy God. We must meet God in Christ if we meet Him at all. "For all have sinned, and come short of the glory of God;" but, all glory to the Lamb of God, "Being justified freely by his grace through the redemption that is in Christ Jesus, Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; ... that he (God) might be just, and the justifier of him which believeth in Jesus.... Therefore we conclude that man is justified by faith without the deeds of the law." Romans 3:24-26, 28

This chosen place is a place of *compassion*. The place is Calvary and it is the place where God poured out all His love to redeem a lost race — "For God so loved the world, that he gave his only begotten Son." "He that spared not his own Son, but delivered him up for us all."

This place where God meets man is a place of *cooperation*. The invitation to sinners is "Come unto me." The way to God is not open to all, but each

must of his own free choice accept the invitation and act upon it. He must leave his sins and come to Christ. By his confession of guilt the sinner establishes the law as right and acknowledges that he is justly condemned because of his own sins to its penalty and death and his only hope is the free grace of God through Christ. It is the place of full repentance and reliance on Christ. Some never come to the appointed place of meeting, for they never leave their place of sinning. The prodigal was restored back to the favor and blessings of home because he arose and left the hog pen he had himself gotten into and made his way back to the "meeting" place.

It is a place of *completeness*. God, in Christ, has provided a double cure — a cure for both actual and original sin. The promise is, "from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezekiel 36:25-27

We read in Colossians 2:10, 11, "For in him dwelleth all the fulness of the Godhead bodily. And ye are *complete* in him." This place of completeness is a place of soul rest; a place of deliverance from *heart* sin — the carnal mind; a place of holiness because it is a place of wholeness. Some press quickly by faith into this land of perfect rest and purity. Others struggle, some for years before they gain this coveted place. Some struggle, struggle and never make it. They are never able to sing from the heart:

Is not this the Land of Beulah?
Blessed, Blessed land of light,

Where the flowers bloom forever,
And the sun is always bright!

It is a place of *communion*. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony." Exodus 25:22 Communion means a sharing. We note that the place of communion is above the

mercy seat between the two cherubims — *there* I will meet with thee and commune with thee. The mercy-seat sprinkled with blood speaks of mercy through the atoning blood of Jesus, our only means of approach to God. Cherubims were guardians of God's holiness. This all typifies the work that God designs to do within our hearts to make them His dwelling place where He can take up His abode and where we can "sup with him, and he with (us)." The song writer gave meaning to this when he wrote:

Since the wondrous grace of my loving Lord.

Has redeemed and set me free,

All my heart is filled and my soul is thrilled—

He is all in all to me.

He has come to dwell in my inmost self;

He's the Bridegroom of my heart.

What communion sweet and what rest complete,

Rest that never shall depart!

It is a place of *commandment*. Strange as it may seem this place where God and man meet is a place where God commands us and we command God. First and foremost we are to respect God's commandments (Psalm 119:6). In them are revealed His will for us. They are for our good and our protection. His commandments are holy, just and good. No wonder the Psalmist declared, "I *delight* to do thy will, O God." We prove our love to God by keeping His commandments. (John 14:15)

In Isaiah 45:11 we read, "Thus saith the Lord...concerning the works of my hands *command ye me*." Are we to command God? Like the widow who borrowed vessels, God miraculously filled with oil *all* she brought. In like manner we are to come to God bringing our largest conceptions of Him and then multiply those ten thousandfold and believe Him as we are instructed to do in His Word. We are to command God with the sublimity of our faith, and, as C. H. Spurgeon puts it, we are to be daring with our God. Thus God instructs us, "Ask me of things to come concerning My sons, and concerning the work of My hands *command ye Me*."

It is a place of *constancy*. "This shall be a continual burnt-offering." Exodus 29:42. Such words as *continual*, *continually* (Lev. 24:2-4, 8; Isa. 49:16), *living sacrifice*, *dwelleth* speak of con-

(Continued on Page 9)



A Cross



Yes, a cross,
but **Not** the Cross

Yes, a Sacrifice,
but **not** the Eternal Sacrifice

Yes, a Hope,
but **not** the Eternal Hope.



A Village

This is what this little crude wooden **cross** represents, standing at the edge of a country cemetery in the mountains of Haiti. A cross signifying protection is sought for the little village homes of Haiti, but never finding, "Our Eternal Protection."

Many a **sacrifice** is made at the foot of this little cross where their god of the dead lives, only to be stolen by some hungry starving animal or person. Oh! for the knowledge of our "One time Eternal Sacrifice on Calvary!"

Hope with the greatest of confidence, only to be turned into ashes of fear, despair, and doom at the hour of death, with heaven's expected open door a closed one forever.

Oh! God, Our Eternal Father, before Thou dost return, may we be able to teach many more of these of:

THE TRUE CROSS THE TRUE SACRIFICE THE TRUE HOPE. Amen.

your missionary in Haiti Beverly Wing

A Belated Thank You Letter to all My Christian Friends in America written by My Dear Missionary Friend

My name is Mrs. Selondieu Jeune. I was born on a little island in the West Indies called Haiti. My parents were just poor peasant people, living in the mountains, making a living for me and my brothers and sisters by planting little garden patches here and there wherever they could find a little earth. I grew up on our little island as any average country girl would, learning to make a few pennies by buying and reselling at our little local market.

As time went on I met my husband, and soon we had a home and a family of our own, located way back in the mountains. Everything went fairly well for us for a few years. My husband enjoyed good health and so did I. We had many friends, family, and a nice little native church which we attended very faithfully. We were serving God in the best way we knew.

However, as the years rolled on my health started to fail me. Now I had given birth to a total of eight children. But God had only permitted me to keep five of my little ones, and my last baby which was about four months old was ailing too. My health was going down fast and it seemed my heart was wearing out, although I was only thirty-five years of age.

Then it happened. Even after all my home remedies, medicines, and superstitions that my people could think of, my baby went to Jesus, leaving me very discouraged and very sick in body.

Even though I could hardly walk now, I wanted to take a chance and leave my home in the mountains and seek medical help and **good** medicine. But my people said, "No, if you do that, that will show a lack of faith."

But despite all of the opposition, one morning bright and early, with my husband's help I climbed up on the little donkey and started the long, hot, weary journey down out of the mountains. I was headed for good medicine and medical help at the white missionaries' clinic located at La Croix.

I arrived about noon. The "white miss" was there, and she took an immediate interest in me, giving me medicine and asking me to return almost every day. A relative who lives in La Croix allowed me to stay with them during this time.

One day at clinic, after the "white miss" had given me good medicine, she also prayed with me. How my heart did awake to the words of prayer, and oh! what a sense of His presence filled that clinic room. I had found not only medicine for my sick body, but help for my weary soul also.

How refreshing Sunday after Sunday to come and sit in the white missionaries' church, just to hear the Word of God preached and feel the presence of God so near. Surely He must be getting me ready for something.

Sometimes I would sit in the hut where I was staying, and I could hear the missionary explaining the Word of God. Oh! how my heart cried for more of God, but I was too weak to attend every service.

After about six weeks of "good medicine" and a heart full of the presence of God, I decided to return to my family in the mountains. I said "Thank you" and "goodbye" to my dear missionaries that had helped me so much in my soul and body. And I promised them to return soon and maybe someday build a home right there at La Croix near them. But little did I know God's plans for me. In about two weeks I left my little mountain home, and went to live with God in my Heavenly Home.

So I just wanted to tell all my American friends "thank you" for sending the missionaries to help me — a poor, sick, discouraged Haitian woman — in my search of this Heavenly Home.

And to my dear missionaries I want to say, although I never lived to see my dream of living near you at La Croix fulfilled, I wait for your coming in the morning where we shall live together forever.

For The BOYS and GIRLS

When Jimmy Went Home



Jimmy was nine years old when I met him. Almost the first thing he said to me was, "Do you know about Jesus?"

When I said, "Yes," he said, "I do too 'cause this summer I went to Sunday school and church every Sunday. And one day when Brother..... was holding that revival, I heard him say that everybody was a sinner unless they came to Jesus and asked Him to forgive them. When he said that, I just felt so bad! Seemed like I never felt as mean as I did then."

"So, as soon as Brother..... said for everybody that wanted to be saved to come to the altar, I went straight down there and started praying. As you know, after I asked Jesus to forgive me, seemed like I never was so happy over anything in my life! I just want to tell everybody about Jesus 'cause I'd hate to see anybody die and go to hell, wouldn't you?"

For a while Jimmy seemed to be deep in study. Presently he asked, "Do you believe that after anyone is saved, he can sin and be lost?"

"Yes, Jimmy, I do, because no sin can enter heaven," I replied. "But if one does sin and asks Jesus to forgive, He will forgive if He sees one is truly sorry."

"One time," said Jimmy, "some boys gave me a cigarette, and I smoked part of it. Then I told them I wasn't going to smoke anymore for I knew it was wrong. They laughed at me, but I didn't care. As soon as they left, I went off by myself and got on my knees and asked Jesus to forgive me and help me not to ever sin again. And up to now I haven't done anything else that I thought would hurt Jesus."

"But you know," he began again, "my daddy and my mother and both of my sisters are sinners. I've talked to them, but they just won't give their hearts to Jesus."

"My daddy hasn't lived at our house for a long time. He does not speak to my mother, and she doesn't speak to him. He is good to us, though, and buys us things. I wish they would be saved, and Daddy would come back home to live. Will you help me pray for them, Nurse?"

"Yes, Jimmy," I promised.

"All right, let's pray now," he said.

We prayed. Then I advised Jimmy to rest a while, for he was a very sick boy. The doctor didn't think he could get well.

For seven days, Jimmy gradually grew worse. His father and mother stayed in the hospital day and night, but they did not speak to each other except when it was necessary. Every day Jimmy talked to them about Jesus and prayed for them. He prayed for his pastor, his teachers, and all his friends. He spoke to everyone who came into his room about his Saviour and asked the unsaved to give their hearts to Jesus.

Jimmy's temperature kept going higher and higher every day. On Saturday night — a week after his operation — his fever was very high, and he was delirious and in great pain. At about four o'clock Sunday morning all pain seemed to leave him, and he became fully conscious.

"This is Sunday, isn't it?" he looked up at me and asked.

I told him it was. He smiled and said, "I'm going home today."

"No, Jimmy, you can't go home today," I answered. "You are not well enough yet."

He laughed. "Oh, yes, I am," he said; "I'm going home to Jesus!"

When he said that, a light shone in his face until the very skin glistened. He asked me to call his father and mother so he could tell them about going home. They thought he was delirious and said, "You can't go home today, Jimmy." He told them Jesus was sending for him and he didn't have long to wait.

Jimmy asked his father to get on one side of the bed and his mother on the other. Then he put an arm around each of them, kissed them and asked them to give their hearts to Jesus.

"Don't cry," said Jimmy. "I'm happy. I'm soon going to see Jesus."

Then he quickly drew his parents' heads together and held them so until they forgave and kissed each other.

Jimmy then called for his sisters and told them he was going home. "Be good girls," he said, "and be sure to meet me in heaven."

Then he called for all the nurses he had met in the hospital and thanked us for everything we had done for him.

"Let's all say the Twenty-third Psalm, and pray the Lord's Prayer," said Jimmy. We did.

Then after talking some with his sisters, he said, "Now let's sing, 'Jesus, Jesus, Jesus, Sweetest Name I know!'" We followed him as best we could, though we were all in tears.

After the song he said good-bye to each of us, calling us all by name, and with his face still shining like an angel, Jimmy went home.

We left his room silently, for we had been on holy ground.

Jimmy's father and mother and sisters came to know Jesus as their Saviour that day, and we who know the Lord were drawn closer to Him.

— Selected.

ACCENTUATE THE NEGATIVE

The very sight of such a title makes us bristle. We have been so thoroughly conditioned to the opposite philosophy ("accentuate the positive") that a deliberate reversal seems like treason. The negatives of life tend to be repugnant to us, even at the best. Deliberately to put them in the limelight is extremely irritating.

Only very grudgingly does the modern world tolerate any negatives at all — but if we must have prohibitions, with their "don'ts" and "thou-shalt-nots," let us at least soften them, and speak of them in muffled, apologetic whispers. By all means, accentuate the positive.

But, as agreeable a philosophy as this may be, it is not adequate for the job of inducing civilized behavior. Practical men are finding this out in some very practical ways.

A lesson in human nature far sounder than our favorite cliché is the present trend toward big red lights in traffic signals. Have you noticed that they are now, in many places, fully twice the size of green lights? Yet they are no more important nor more authoritative. Why the emphasis? Because of the universal proneness in human nature to see the green but fail to see the red.

Green means, "Go." That is exactly what everyone wants to do. He needs no prodding or special encouragement. Red means, "Stop," which is exactly what no one wants to do.

Because of this inherent aversion to the nuisance of stop signals it is easy to develop an unseeing eye and a deaf ear. It is always easier to "get the message" we want to hear, and miss the message against which we have a built-in defense mechanism. A boy reading a thriller is very hard of hearing when Mother asks him to help with the dishes. But a whisper will suffice to bring him out of his chair if

the subject matter is ice cream or a fishing trip.

The simple principle of red and green lights is as basically applicable to moral behavior as car driving. It so happens that life is made up of stops as well as starts, of restraints as well as liberties. There are the Ten Commandments — ten absolutely indispensable red lights. There are the rules of Christian behavior found in the New Testament. There are rules of etiquette governing polite society. Stop signs are everywhere.

The carnage and twisted wreckage which would soon clog our intersections if all drivers saw only the green, would represent but a tiny hint of the tragedy and heartbreak which accrue when people disregard the red lights of life.

Surely preachers, teachers, and parents should be as anxious to prevent moral casualties as city officials are to prevent traffic accidents. And surely, likewise, should they be as intelligently practical in the way they go about it. Then let them not be silent about life's red lights and garrulous about the green ones. On the contrary, if there is going to be any disproportionate emphasis, let it be by doubling the intensity of warnings.

This does not mean that those who work with young people should develop a vocabulary which includes every variation of "no" and forgets every form of "yes." Keep the green there. But if our youth are going to be able to keep on enjoying the green, they are going to have to obey God's stops; and we are going to have to help both God and them by making the knowledge of those steps clear and inescapable and unforgettable.

The world is constantly trying to confuse the signals. It is shouting, "Go," when God is firmly saying, "Stop!" Everywhere it is green for tobacco and liquor. The Church must

flash a big blaze of red, in the form of constant education and warning, if our youth are not going to be swept along by the moral traffic around them. There are forces also that would smile on cheating, lying, and licentiousness, and laugh at the prudishness which is "strait-laced." To offset such looseness, the Church must be positive and insistent that some things are wrong, and must be avoided without any compromise. Let the Church's red be feeble and flickering, let it be obscure, let it be blended with compromise until it is only a caution sign instead of a stop, and our youth will suffer the universal penalty of the false philosophy of all go and no stops. There will be first elation, then confusion, then calamity, and finally outer darkness.

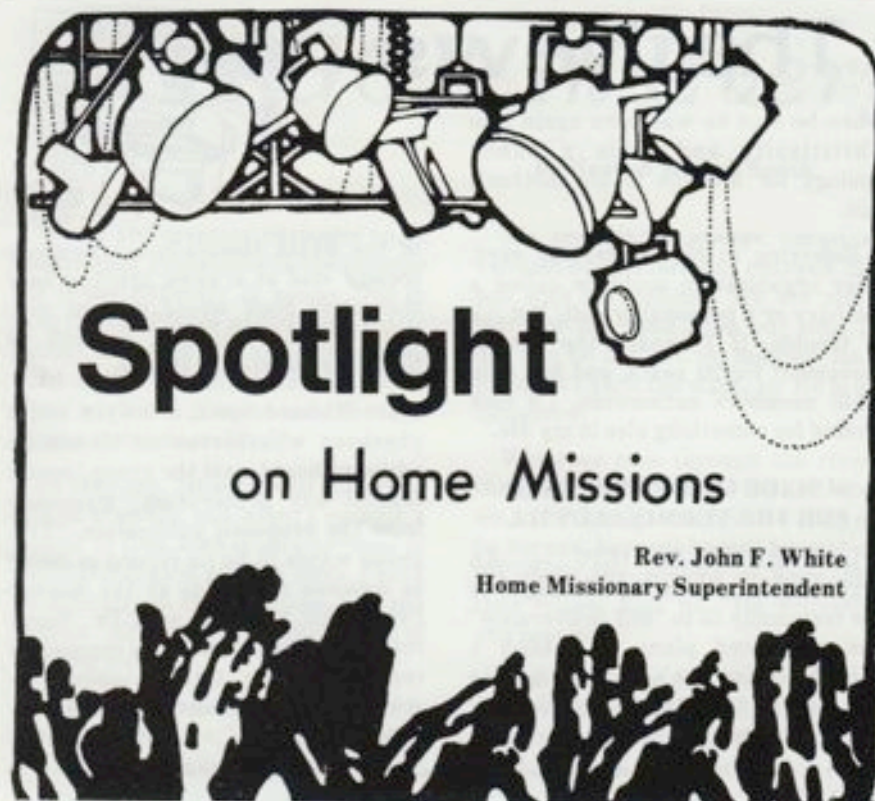
Let us therefore accentuate the negatives of life, too, in the right way and at the right time. Then when the green light of temptation is alluring, conscience will turn the signal red. When the world says, "Come on — everybody's doing it," the Church's double-size signal will help youth stop in time.

Let us constantly pray that our young people will be so thoroughly converted and sanctified that their moral responses will be conditioned to red as well as green, and in their hearts will be such a love for God's will that it will include a glad acceptance of God's "no" as well as "yes." Then there will no longer be the disposition to run the red lights of life.

So, possibly the biggest flashing red light of all should be the earnest and repeated warning not to despise God's call to holiness. Other red lights will be cheerfully heeded if this one is. To top it off, this so-called red light, if obeyed, will prove to be God's giant green, opening wide the highway of holiness, on which it is "all systems — Go."

— Herald of Holiness.





Pressing Toward The Mark

Phil. 3:14

As we face a new conference year, we again press toward the mark for the high calling in Christ. We desire to win the prize and make the goal. Conference brought some changes on the Home Missionary Board. Rev. Steve Hicks, who served so faithfully as secretary of the board resigned, so that he could give full time to his new elected position on the Penn View Bible Institute Board. We wish to thank Bro. Hicks for his faithfulness to the Home Missionary Department. He will be greatly missed, and long remembered. Rev. Paul Kline also resigned so he could devote full time to the church and school in Shamokin. Bro. Kline has served faithfully to our department. His sound advice and understanding will be missed in our board meetings. Rev. David Church, pastor of the Sunbury church, has taken Bro. Hicks' place and will serve as the secretary of the Home Missionary Department this coming year. Rev. Harry Plank, pastor of the Armagh charge, took the place of Bro. Kline. We welcome these two new members to our department. I was re-elected for two years and returned to the office of Home Missionary Superintendent. Rev. Alvin Shaffer is continuing as the Treasurer and Rev. John Zechman and Rev. Timothy Cooley are the other board members.

We ask for your prayers as we press toward the mark. At this present time we have several new inquiries for opening new works under consideration. More will be said about this in a later letter. The work at York, Penna. will be pushed harder this year, as a new building is under construction here. The Indian work in New York is still very important to our department. The Board will continue to support the Florida district works, Indiana and other places as needed. Several new plans are being considered for this year, among them a quarterly news bulletin to all churches and pastors. We will be conducting Home Missionary Rallies on a greater measure. Our motto for nineteen hundred and eighty one, is "Getting more done, in eight one...for God." We will need your prayers, your financial backing, monthly offerings, special gifts, and words of encouragement. We will try to continue on this page reports of all the Home Missionary works.

We will need the full cooperation of every church and pastor. We want each church to be Home Missionary minded. We do not want you to be a part of the Home Missionary Department's work because conference law demands it but because you want to be involved. Each church will be personally contacted by our department

this year. Help us press toward the mark, help us win the prize, help us make the goal. We can not do it alone, it will take all of us working together. If you have any suggestions, programs or ideas you would like us to consider please write to me as your Home Missionary Superintendent. My address is Box 321, R.D. 1, Allenwood, Penna. 17810.

We wish to thank all who stood by us during the conference year. Thanks for all you did to help us. Our church is only as strong as our Home Missionary Department. This is the true arm, and life of the church. If our department meets its goal, all other departments will be blessed. This department is the evangelistic outreach of God's Missionary Church. We need a revival and it can start in the Home Missionary Department. Will you pray with us to this end.

THERE I WILL MEET
(Continued from Page 5)

stancy in Christian experience. God designs that we enter into such a life where we are constantly giving our all day by day in glad service to Him and at the same time where we are constantly being recipients of His all. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Psalm 91:1 Reference here is to the most holy place in the tabernacle in the wilderness where the high priest went once a year. It was that place where God met man. It typifies spiritually that place of constant, unbroken fellowship we can have with God in our heart wherever we may be—at home, on the job, at church, traveling across the country, whether sick or well, rich or poor. All glory be to our wonderful Saviour and Lord!

It is a place of communication. Our lives, whether by silent influence or by word of mouth, should communicate to others that we dwell with a Holy God and that He lives within our heart.

Give me, Lord, the mind of Jesus;
Make my holy as He is.
May I prove I've been with Jesus,
Who is all my righteousness.

— The Missionary Revivalist

Religion In The News

EVANGELIST CALLS THE WEST WORLD'S 'TOUGHEST MISSION'

HONOLULU (EP) — A noted Methodist evangelist declared here that "the West is now the toughest mission field in the world." Dr. Alan Walker of Sydney, Australia, evangelism director of the World Methodist Council, said that "there is more atheism and resistance to the Christian Gospel in England, Europe, America and Australia than anywhere (else) on earth." He was addressing the World Convention of Churches of Christ, an interconfessional grouping of churches in 60 countries.

"The practical rejection of God by the West now matches the theoretic atheism of the Communist states," Dr. Walker said. "There are now probably as many people worshipping God in Soviet Russia as in England and Europe." He commented that "Soviet societies show an austerity and a sense of purpose often missing in the West. For example, pornography and open prostitution are absent from Russia. In Western Europe and Scandinavia, pornography has moved into the mainstream of society."

Dr. Walker stressed that "the Christian churches of the West today carry a fearful responsibility for calling the people to repentance and to faith in the Christian God. Time is running out for spiritual renewal to halt a growing disintegration of society. Now is the hour to proclaim a realistic message of judgment and of merciful hope."

MADALYN O'HAIR'S SON CALLS ATHEIST MOVEMENT A FAILURE

DALLAS (EP) — William Murray, son of Madalyn Murray O'Hair, says miracles have happened in his life since he denounced atheism and gave his life to God.

"I was with my mother's organization for two years and it nearly destroyed me," Mr. Murray, 34, says. "It is miraculous what God can do in lives through faith."

When he was 16, Mr. Murray was the plaintiff in his mother's court battle that resulted in the U. S. Supreme Court decision to ban state-mandated prayer in public schools. He stunned the Christian community recently

when he said he was born again into Christianity and made a public apology for his role in his mother's suit.

Referring to his mother, he says, "Her organization could be called a ministry or a personality cult. But it's in trouble. If I headed the atheist movement for 20 years, and had only 1,240 members nationwide, I'd look around for something else in my life."

SUICIDE GUIDE PROPOSED FOR THE TERMINALLY ILL

LOS ANGELES (EP) — An organization advocating the right of the terminally ill to "self-deliverance" has announced plans to publish a guide to taking one's own life despite the risk of criminal prosecution for aiding and abetting suicide. Members

IS GOD EVERYTHING

(Continued from Page 3)

Her difficulty vanished. Her question was answered forever. God *was* in everything; and to her henceforth there were no second causes.

Nothing else but this seeing God in everything, will make us loving and patient with those who annoy and trouble us. They will be to us then only the instruments for accomplishing His tender and wise purposes toward us, and we shall even find ourselves at last inwardly thanking them for the blessings they bring.

Nothing else will completely put an end to all murmuring or rebelling thoughts. Christians often feel at liberty to murmur against man, when they would not dare to murmur against God. Therefore this way of receiving things would make it impossible ever to murmur. If our Father permits a trial to come, it must be because the trial is the sweetest and best thing that could happen to us, and we must accept it with thanks from His dear hand.

This does not mean, however, that we must like or enjoy the trial itself, but that we must like God's will in the trial; and it is not hard to do this, when we have learned to know that His will is the will of love and is therefore always lovely.

A good illustration of this may be found in the familiar fact of a mother giving medicine to her dearly loved child. The bottle holds the medicine,



of the Santa Monica-based Hemlock society said at a news briefing here that their book would present case histories of euthanasia as well as bloodless methods of suicide.

Dr. Richard Scott, a lawyer and a physician who serves on Hemlock's advisory board, said the group "would contest any prosecution" stemming from the proposed publication. "This group wants to be on record as being as opposed to suicide as the Suicide Prevention Center," said Dr. Scott, referring to a Los Angeles counseling center. "We're talking about accelerated death, chosen death for incurably ill people."

but the mother gives it. The bottle is not responsible, but the mother.

No matter how full her closet may be of bottles of medicine, the mother will not allow one drop to be given to the child unless she believes it will be good for it. But when she does believe it will be good for her darling, the very depth of her love compels her to force it on the child, no matter how bitter may be its taste.

The human beings around us are often the bottles that hold our medicine, but it is our Father's hand of love that pours out the medicine and compels us to drink it. The human bottle is the "second cause" of our trial; but it has no real agency in it, for the medicine that these human "bottles" hold is prescribed for us and given to us by the Great Physician of our souls, who is seeking thereby to heal all our spiritual diseases.

For instance, I know no better medicine to cure the disease of irritability than to be compelled to live with a human "bottle" of sensitiveness, whom we are bound to consider and yield to.

Shall we rebel against the human bottles then? Shall we not rather take thankfully from our Father's hand the medicine they contain, and, losing sight of the second cause, say joyfully, "Thy will be done," in everything that comes to us, no matter what its source may be? — Excerpted from *The Christian's Secret of a Happy Life* by Hannah Whitall Smith.



School News, Penn View

From the desk of Rev. Kenneth E. Walter --
President

In The Beginning, GOD!

The consciousness of God's presence in the first Chapel service this year has stimulated my thinking about the very first words of the Bible: "In the beginning God..." Genesis 1:1.

As I continued to read the creation story in Genesis, chapters one and two, the Spirit revealed to me that from the beginning God has a **definite purpose, a defined plan, and a designated principle** for all mankind.

It is quite evident to me that God follows this great design in every human life and in every Church or Institution that is ordained of Him. I am more convinced than ever that when God manifested His approval of Penn View Bible Institute at the groundbreaking service back in 1966 he had a **definite purpose, a defined plan, and a designated principle** in the creation of this Institution. It is my sincere desire to carefully and prayerfully serve with the aid of the Board of Directors in bringing this Institution to complete fulfillment of that great design.

This is a staggering responsibility which requires much prayerful sup-

port from all of God's people. Satan has made some very subtle attacks upon this school across the years but God has caused her to triumph time and time again. In his effort to frustrate the plan and purpose of God he has used some very unsuspecting instruments. It is alarming to discover all the harm that has been done to the Kingdom of God simply through misunderstanding of the purpose, the plan or the principle by which the work of God is carried on.

Last year when the State Department of Education informed us that we were in violation of the laws of Pennsylvania in granting degrees it was a very solemn hour for all of us. To some it appeared that our Institute (College) Department was doomed. The findings of an evaluation study by an Educational Consultant revealed that it would take several years and a lot of money to gain the approval of the Department of Education to grant degrees. It was evident that all we could do was wait on the Lord to give us divine direction through the leadership of the Holy Ghost.

Today we are rejoicing, though some of our former students have transferred to accredited colleges the current enrollment in our Institute Department has increased by five over last year. We are rejoicing also because these accredited colleges have continued to accept the transfer of credits earned in our Institute. Thus a student can take a three year diploma course at Penn View Bible Institute with the spiritual benefit of a more conservative influence and then transfer to a liberal arts College where in most cases an accredited degree can be obtained in one year. Truly I believe that God is working out His purpose for Penn View Bible Institute.

We are also delighted to report an increase of thirteen in our elementary and high school enrollment this year. The total enrollment to date is two hundred and thirty. Much of the increase is with dorm students. One of our greatest limitations in facilities is dormitory space. We are virtually pushing the walls out in the girls dorm. Please join us in prayer that God will make a way for us to enlarge these facilities.

We give God praise not only for a numerical increase but for evidence of spiritual growth and development as well. Several of our former students have made real spiritual progress and many of our new students show evidence of a spiritual commitment to the Lord Jesus Christ.

We are anticipating a mighty revival here at Penn View this month. Your prayers for a 100% "Christian" student body will be appreciated.

DEMOCRATS, WITHOUT MUCH ADO, PLEDGE TO DEFEND GAY RIGHTS

NEW YORK (EP) — A major American political party has for the first time officially spoken in defense of the rights and dignity of homosexuals. The 1980 Democratic platform rejected political or social discrimination based on "sexual orientation" as well as that based on race, color, religion, national origin, language or sex.

Inclusion of the phrase "sexual orientation" in the platform was not debated on the floor and caused little

comment at the Democrats' quadrennial meeting, attended by 77 openly homosexual delegates and alternates. No opposition was voiced to a new rule granting homosexuals full access to party participation.

While the platform takes a stand against discrimination based on sexual orientation, leaders of the gay and lesbian caucus called on the Democrats to back up their words with actions. They especially urged party efforts to block in the Senate a House measure that would deny homosexuals access to certain legal services offered by the federal government. The homosexual caucus at the convention received the unqualified public endorsement of several influential feminist organizations.



Penn View Bible Institute

Harvest Home Service



October 13, 1980

Speaker
Rev. Elmer Hurles

*Pastor - Church of Christ
in Christian Union
Mt. Pleasant Mills, Pa.*

**Special Music by the
Music Department**

**Bring in your donations for the
biggest display we've ever had.**

FALL REVIVAL

PENN VIEW BIBLE INSTITUTE

Penns Creek, Pa.



Evangelist
Rev. Paul Finch
Greenfield, Indiana

September 19 - 28

Schedule of Services

First Service - Sept. 19 - 7:30 P.M.

Monday - Friday - 10:30 A.M.

7:30 P.M.

Saturday 7:30 P.M.

Sunday 9:30 A.M.

10:30 A.M.

7:30 P.M.

All services will be held in the Memorial Chapel