

GOD FIRST

(Luke 14:26; Matthew 19:29)

I do not find two standards of Christian experience here at all. I do not believe God ever intended there should be a lower life and a higher life; and I am afraid that those people who rest in the lower life will find themselves awfully mistaken at last. I believe that true religion is ALL or nothing. God is either first, or he is nowhere with us, individually. The very essence and core of true religion is, "God First," and allegiance and obedience to Him first.

If I cannot keep my father and mother and be faithful to God, then I must forsake my father and mother. If I cannot keep my husband or wife and be faithful to God, then I must forsake husband or wife. If I cannot keep my children and be faithful to God, then Jesus Christ says, "Forsake them."

If I cannot keep houses and lands and be faithful to God, then I must forsake them. If I cannot keep my business and be faithful to God, then I must sacrifice my business; and if I cannot keep my health and be faithful to Him, then I must sacrifice it; and, last of all, if I cannot keep my life and be faithful to Him, then I must be prepared to lose it, and lay my neck on the block, if need be.

This is my religion, and I do not know any other. I do not believe any

other will stand on the right hand of the Throne of God; and if that be so, all sorts must stand on the left. So, pray do not attach that idea to me that I think any person can sit down, providing he has light or opportunities of getting light, without embracing this higher-life religion, and then get into heaven in a shamefaced, sneaking way. No, no! God will have you, or He will *not* have you. He will know you, or He will say, "Depart from me; I know you not!"

People must have a god and a religion. They *will* have one; and when they shrink from the true God, and will not follow the Divine counsel, then they make one for themselves, and a great many of them go to sleep and never wake again. They go out of this world comfortable under the influence of narcotics, and they never wake. They die deceived; or, if they do awake, we know what sort of an awakening it is, and what sort of a death bed is theirs.

— Catherine Booth

GOD'S MISSIONARY STANDARD

March 1952

General Directory

General Superintendent
Rev. George I. Straub
Penns Creek, Pa. 17862

Assistant Superintendent
Rev. Paul Miller
R. D. 1, Spring Mills, Pa. 16875

General Secretary
Rev. John W. Zechman
1107 West 5th St.
Lewistown, Pa. 17044

General Treasure
Rev. Donald E. Hughes
R.D. 2 Box 165 A
Duncannon, Pa. 16635

Foreign Missionary Superintendent
Rev. Marlin Crock
Box 477
Milesburg, Pa. 16853

Home Missionary Superintendent
Rev. John White
R.D. #1
Allenwood, Pa. 17810

Foreign Missionary Treasurer
Rev. Paul West
R. D. 1, Box 48
Millmont, Pa. 17845

Home Missionary Treasurer
Rev. Alvin Shaffer
Rt. 3, Hoff Rd.
Hanover, Pa. 17331

Penns Creek Camp Secretary
Rev. Paul West
R.D. 1, Box 48
Millmont, Pa. 17845

Penns Creek Camp Treasurer
Rev. James Bates
P.O. Box 2
Beavertown, Pa. 17813

(All camp business and reservations should be sent to the camp secretary.)

GOD'S MISSIONARY STANDARD

[USPS 220 - 880]

Official Organ of God's Missionary Church, Inc.
"A Messenger of Full Salvation"

Entered as second class matter at the Post Office
at Penns Creek, Pa.

Published monthly by God's Missionary Church
and mailed at Penns Creek, Pa.

Editor—
Rev. David Fuller
Box 97
Penns Creek, Pa. 17862

Associate Editor—
Rev. Paul Miller
R.D. 1
Spring Mills, Pa. 16875

Business Manager—
Rev. Carl Kready
Box 100
Penns Creek, Pa. 17862

Subscription price: \$4.00 per year in advance, in the
United States. For foreign countries, add \$1.50 for
postage.

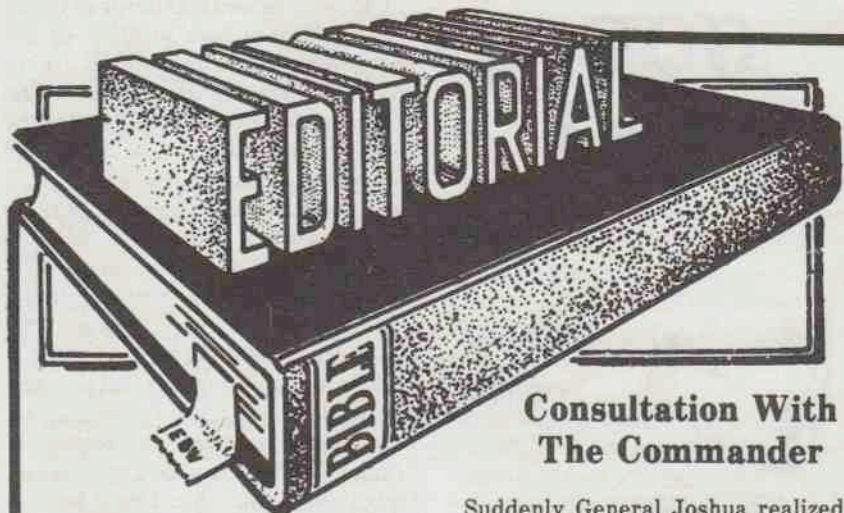
Remittance and subscription should be sent to: Rev.
Carl Kready, Box 100, Penns Creek, Pa. 17862.

Postmaster:
Send form 3579 to Box 100, Penns Creek, Pa. 17862

We are strictly "WESLEYAN" in doctrine and it is
our aim to uphold the teaching of the infallible Word of
God.

All items for publications should be sent directly to the
editor. We advise that all articles be typewritten, double
spaced, and typed on standard typewriter paper.

All items for publication must be in the editor's office
no later than the fifteenth of each month, so as to be
eligible for publication in the following month's edition.



Consultation With The Commander

"And Joshua fell on his face to the earth, and did worship, and said unto him, what saith my lord unto his servant?" Joshua 5:14b

In a *Reader's Digest* story, a newspaper reporter who was seeking a story about a famous operation that was to be performed was invited by a great surgeon to go into the operating room and watch the operation. When the surgeon had finished scrubbing up and a nurse had slipped the rubber gloves over his hands, he turned to the reporter and said, "Excuse me just a minute." Walking over to the other side of the room, he bowed his head in prayer; for a long minute he stood silent.

When he came back, the astonished reporter asked, "Do you always pray before an operation?"

With a smile the surgeon made this significant reply: "Always. Because I never know what trouble I am going to run into and when I will have to turn the scalpel over to the Great Physician and bid him carry on. Many times in my surgery, when I was at the end of my human ability, God has taken over where I have left off."

The scriptural portion used here finds Joshua not anticipating a surgical procedure but a momentous occasion nonetheless. While resting on the bank of the Jordan River after that marvelous crossing of the flood-swollen stream, he receives a visitor. The imposing figure of a man in battle dress, sword drawn in his hand looms menacingly before Joshua. The startled leader of God's people questioned whether the man was a friend or an adversary of the Israelites. The mysterious figure immediately identified himself by saying "...as captain of the host of the Lord am I now come." 5:14a

Suddenly General Joshua realized that the Commander-in-chief had made a battlefield visit and desired a consultation with His faithful soldier.

Note that this consultation was **initiated with worship**. Whenever Joshua recognized who his visitor was he immediately fell on his face in worship. This is very significant: before any plans for taking cities or inhabiting the land were discussed a worship service was conducted. It seems to me that this might be a better plan than starting off with committees, commissions, reports and budgets. We need to humble ourselves, to prostrate ourselves before our Great Commander-in-chief in an act of pure, heart-felt worship.

Vance Havner says "The church needs time out to tune up. We are so busy building a bigger orchestra that we cannot stop to tune our instruments. What good is a big orchestra if two-thirds of the members never show up for practice or else are off key when they perform?"

Havner is certainly right. We would not be so apt to "shoot from the hip" or go riding off in all directions blasting with our spiritual bazooka if we first spent some time adoring the commander.

Next I notice that in this consultation with the Commander some **adjustments were required**. Joshua asked for some direction from the Lord and God gave him the same order He had given Moses on the back-side of the desert. "Take off your shoes—this is holy ground." Joshua was to remove that which hindered him from touching holy ground. Our commander demands no less of us. We must remove every hidden sin, every vestige of bitterness or ill-

(Continued on Page 4)

1 Cor. 2:14-16, 3:3; Gal. 6:1

What Is It To Be Spiritual?

There are few religious terms that are used more casually or loosely among us than the words "spiritual" and "spirituality." True spirituality is a vital matter; yet there is considerable haziness in the thinking of many. Often our conceptions are too shallow and superficial.

Spirituality differs from intellectuality. The disciples were rated by the accreditation authorities as being "ignorant" and "unlearned" and having no other record than "they had been with Jesus" who nevertheless produced and left some books which keep the wise men of the world puzzled today.

Then, we confound spirituality with religion and speak of one who is constant and regular and precise in his religious duties or habits as being a very spiritual person, whereas one may be all that and be no more spiritual than the Pharisees in time of Christ.

Demonstrativeness under religious excitement, or somberness in the sanctuary may be mistaken for high or deep spirituality, whereas this may be but similar temperament effects may be noted of others at ball games or horse races or at funeral occasions or in a courtroom when a murderer is sentenced.

Is it the recital of lofty creed, the ability to preach like a Paul, to sing as a David? Is it fluency in public prayer, or ability to rise to the heights of great praise? Can it be determined by one's dress, his speech, his giving, or his action in any line?

It is more than reciting a lofty pious creed, more than a manner of dress. It is more than fluency in speech for some with Christlike character can hardly speak in public and men of disrepute sway men and women with their oratory. It is more than one's giving of money, for men without God give their thousands of dollars to propagate the Gospel which they themselves will not accept.

What does it mean to be spiritual? For the answer let's turn to the inerrant Word of God and take some quotation from Paul's Letters (1 Cor. 2:14; 3:1; Gal. 6:1). There the Apostle leaves it to the reader's own conscience whether he can fill the requirement.

Three Classes Are Represented Here

I. The Natural (or soulish) man — "the sensual man, not having the Spirit" (Jude 19); "the man after the flesh" (1 Cor. 1:26); "one governed only by worldly maxims and principles"

(James 3:14-16). The natural man lives on the level of instinct, moderated by conscience and environment.

II. The Carnal Man — the "babe in Christ," the renewed man. This man lives on the level of faith mixed with selfishness. It is a shock to many to learn that the unsanctified, the babe in Christ, the renewed man, is not considered a spiritual man. "And I, brethren, could not speak unto you as unto spiritual." However, the experimental knowledge of God is the beginning of spirituality.

III. The Spiritual man — "he that is spiritual" (Gal. 6:1). The spiritual man stands in striking contrast to the other two; he is described as one who has: (a) Received the "Spirit which is of God" (1 Cor. 2:12, 13). This has to mean the sanctified man because of the definition Paul gives in 1 Corinthians 3:3 (b) The ability to receive and know the deep things of God — the point of the argument is that the deeps of God cannot be known by any other means than the revelation of the Holy Spirit. Just as the deep things in a man are known only to the spirit of a man, so the deeps of God are known only to and by the Spirit of God. Our wisdom and intellect cannot discover them. (c) The ability to discern all things (2:15) — that is, he is qualified to sift, to examine, to decide rightly because he has the eyes of his heart enlightened (Eph. 1:18) and is no longer "blinded by the god of this world" (2 Cor. 4:4). (d) The ability to enter so far into the mind of God as to be instructed by the Spirit and be under inspiration (1 Cor. 2:16). (e) The mind of Christ (V. 16) — Philippians, chapter two, gives us a picture of what this, the disposition of Christ, means.

The Apostle Paul gives us other scriptures of what it is to have the disposition of Christ: (a) A Spirit-filled man produces the fruit of the Spirit (Gal. 5:22, 23). (b) He has taken the more "excellent way" the way of love to God and to man (1 Cor. 13). (c) He is filled with and governed by the Spirit (Gal. 5:16, 18, 25). His thoughts, opinions, precepts, maxims, principles are ascribable to the Holy Spirit working in the soul.

The one fundamental difference in the spiritual man and the non-spiritual man is in the realm of motives. Therefore, to be spiritual is to be controlled by right motives.

A spiritual person should testify to what God has done for him. The act of testimony, however, is no indication that he is spiritual. His motives for testifying determines that. A spiritual

(Continued on Page 10)

DEEP SPIRITUALITY

by H. C. Van Wormer

Evangelist's 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
Evangelist and Singers, Trailer
108 South Cherry Street
Onarga, Illinois 60955
Ph. 815-268-7832

Rev. and Mrs. William Carpenter
P.O. Box 64
Gloucester, N.C. 28528
Ph. 919-729-4321

Rev. L. J. Cherryholmes
P.O. Box 715
Portland, Ind. 47371
Mar. 5-14 West Middlesex, Pa.
Mar. 19-28 Smithport, Pa.
April 1-11 (Wes.) Rossville, Ga.

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

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

Rev. D. M. Kiffer
Rt. 2, Nunda Rd.
Mt. Morris, N.Y. 14510
Ph. 716-568-3378

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

Rev. Henry W. Lelear
4201 S. Washington Street
Marion, Indiana 46952
Mar. 4-14 (Wes.) Bloxom, Va.
Mar. 17-28 (Wes.) Olive Hill, Ky.
Mar. 31-April 11 (Wes.) Versailles, Ind.

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

Rev. and Mrs. Howard R. McKenzie
Evangelist and Singers
General Delivery
Penns Creek, Pa. 17862
Ph. 717-837-2375

Rev. Ernest Plemmons
Evangelist and Singers with instruments
and travel trailer.
39933 Expressway Drive
Belleville, Mich. 48111
Ph. 313-941-4139

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

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

Church News

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

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

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

Rev. Orlow Webb
6574 Knaus Road
Sycamore, Ohio 44882

Rev. and Mrs. Harold E. Will
Evangelist and Singers with
instruments, motor home.
P. O. Box 5
Markle, Ind. 46770-0005
Ph. 219-758-2489, 219-758-2539

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

Rev. Delbert H. Willoughby
Box 4
Penns Creek, Pa. 17862

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

YORK

Report time again from the new outreach project of our church. We are not experiencing anything in a sensational way as far as attendance or revival fires; but we are grateful to the Lord for His constant presence in our services.

The Lord graciously meets with us and we praise Him for His mighty presence. The New Year's Eve meeting at the parsonage was a highlight. The Lord settled down and gave our people the needed touch. We did not have a public Watch Night service, but a service for our own folk.

On Thanksgiving Day we moved to York, and our new location is R. D. #6, Box 196-D, York, PA 17404. Also, our new phone number is 792-4125.

Church, we need to stand with our Home Missions Department. They, through the help of the Lord and our general church, are moving forward and reaching the lost. Bro. White as superintendent is being used of the Lord; and he, in a sacrificial way with the Board, has a vision which can only be fully realized as we work together with them.

I know the York church would not be in existence if these men did not have the vision of a lost city with only a very few conservative holiness works in the large city. It is our monthly support offerings to our treasurer of Home Missions that help these men who represent us fulfill the call of "Go Ye."

Come visit York whenever possible. You are always welcome!

EDITORIAL

(Continued from Page 1)

will, every remnant of unbelief or indifference, every reservation to His revealed or unrevealed will. Yes there will be some adjustments that are made essential by the words of the commander.

Joshua simply obeyed the command of the Lord. We must ruthlessly deal with anything that rises in rebellion against God's demands.

Then the Commander-in-Chief gave the **battle strategy**, the plan for victory to his loyal general. Chapter 6 reveals the plan for the capture of the great walled city of Jericho. Joshua got his directions in this consultation.

God always has a way through for His people. The opposition which may appear as formidable as the walls of Jericho will crumble and fall when we

follow His plan for victory.

Are you feeling frustrated in your Christian life?

Do things seem impossible to cope with? Is victory eluding you day after day? Schedule a consultation with the Commander! Have you had such a meeting recently?

—D.L.F.

Rev. and Mrs. Howard R. McKenzie will be available preaching & singing for weekend meetings now and for full time work this summer as singers, youth and children's workers.

General Delivery,
Penns Creek, Pa. 17862
717-837-2375

George Muller:

The Thief Who Gave Away \$405,000

George Muller's life reads like a study in contrasts. Rejected as physically unfit by the military services, he nevertheless lived to be ninety-two years old and active to the end. The same man who, while his mother lay dying, played cards until 2:00 A.M. and spent the next day drinking with friends, roaming the streets half intoxicated, also provided homes for over ten thousand orphan boys and girls. He gave up a salary of fifty-five pounds a year to live on free-will offerings, yet he received for his own personal use during the following years 93,000 pounds, 81,000 (or \$405,000) of which he gave away!

He was born in Kroppenstedt, Prussia, on September 27, 1805, and by the age of ten was stealing government funds which his father held in trust. At the classical school of Halberstadt, Muller spent much of his time reading novels, drinking in taverns, and indulging in immorality. Once he drank five quarts of beer in a single afternoon to prove he could. Also during this period of his life, his custom was to lodge at expensive hotels and live extravagantly for a number of days before vanishing without paying his bill. He attempted this trick once too often, however, and spent a month in jail.

At age twenty, while in Halle University, he was converted as he relates below.

"There were twelve hundred students in the university when I was there. For the most part they were a wild, swearing, beer-drinking set. I was ringleader among them in their mad pranks. At that time there were but eight Christian students in the whole twelve hundred. We who were not Christians made it hard for them, but they were brave, manly fellows and had a weekly prayer meeting.

"Along toward the close of my university course, something seemed to go wrong with me. I was not sick, and I had had no misfortune, but I was unhappy.

"So I hiked down into Switzerland where I expected surely to drop my burden, but I did not.

"I grew frightened and hurried back to Halle, and took up my studies again. But my burden grew heavier and heavier. At last I remembered the eight Christians and their prayer meeting.

"One and another told me of Christ. They prayed with me, and I prayed for myself. At last I saw Christ as my Savior. I believed on Him and gave myself to Him. The burden rolled from off me, and a great love for Christ filled my soul. That was more than fifty years ago. I loved Jesus Christ then, but I loved Him more the year after, and more the year after that, and more every year since. How much I love Him now I could not begin to tell you. Jesus Christ is my great and glorious and adorable God and Savior, whose love fills my soul."

From that time he devoted his life to the Lord Jesus as ardently as he had given himself to the devil formerly. When Muller was twenty-five years old, he married Mary Groves and moved from Germany to England to assume the pastorate of a small church of only eighteen members. The annual salary was to be fifty-five pounds, or about \$275.

But when he learned that his salary came from the rental of church pews, he declined to accept his money. Instead, he placed a box in the chapel with a note stating that anyone who wished, might place an offering in it toward his support. He also resolved at this time never to ask anyone for money in God's work, but to present his needs to the Lord in prayer, trusting Him to provide. This decision he followed to the day of his death.

A few years later, Muller became quite concerned for the number of homeless youngsters in England. He learned there were six thousand in the prisons because they had nowhere else to go. He began to develop plans for an orphanage, and naturally enlisted God as his partner. He prayed for one thousand pounds as an indication of God's leading. Later, he spoke to a group, of his desire to begin this work, purposely failing to mention money or to take a collection.

Following the meeting, someone slipped ten shillings into his hand. It was a far cry from one thousand pounds, but it was a start. That same evening another listener donated a large wardrobe cabinet. The next day a man came bearing three dishes, twenty-eight plates, three basins, one jug, four mugs, three salt stands, one grater, four knives, and five forks. We can catalog this unusual list today because George Muller itemized the

gift piece by piece, just as he did every penny that was given him. Characteristically, he also adamantly refused to spend money for any purpose other than that for which it had been designated by the giver. He might be in dire need of food, but would rather die than touch a hundred pounds given for a building fund.

Yet Muller's faith was not presumption. He refused to go in debt. He depended on God to provide for his needs, but he did not believe in heavenly charge accounts. Before he actually put any plan into operation, he made sure he had the money to do so. Once the step had been taken, however, he trusted God implicitly to keep it going. His life was a continual process of success snatched from the jaws of defeat, as God intervened time and again to provide resources precisely when Muller had exhausted his.

By 1845, Muller had 130 youngsters in 4 rented buildings. One morning he decided he should build a single building which would house three hundred orphans. The fact that at the moment his total assets amounted to five pounds didn't seem to be a serious drawback to George Muller. After all, God was his Senior Partner in this venture. Muller went to his knees that morning (Dec. 10, 1845) and began praying for money to build the orphanage. On January 14 he received a single contribution of one thousand pounds, his largest to date.

With this indication of God's approval, he pressed forward. But in keeping with his policy not to run ahead of God, actual building did not begin until July 5, 1847, when Muller had sufficient funds to complete what he started. Two years later, when the building was completed and the orphans moved in, 776 pounds remained in the building fund! And he had never asked anyone for a penny! Before his death, Muller built four other orphanages the same way, at a total cost for the five buildings of about \$575,000.

George Muller died on March 10, 1898, with assets of less than \$300. He wanted his life to be a witness to the fact that God will actually provide for one who really trusts Him completely. He succeeded.

— Selected.



Missionary Message

Meet Our Teachers

Greetings in Jesus Name! This month we would like you to meet our teachers at our Carrefour station. As you learn about them it will help you in prayer and will add blessing to their spiritual lives.

Lionel Latouche

Lionel came to our Bible School some years ago doing very well and at the top of his class. Since that time he has continued to work for the Lord as teacher in our Bible School and also as our local pastor in our church here at the city headquarters. He was raised in Leogane, a Voodoo area of Haiti, and in early years learned to fear the enemy of his soul. But in his teen age years he came to the Lord and all fear was gone. His father is dead and he lives with his mother and younger brothers. God has greatly helped him and his messages are Bible based and anointed by the Spirit. He also teaches our Y.P. class in the Sunday School.



Rev. Marcel Louis

Rev. Marcel Louis is our national pastor and has been our faithful Bible School teacher for over ten years. While studying to be a lawyer after coming to the Lord, he began to walk afar off from the Lord. While bathing at the ocean not far from our headquarters a shark took off his arm and left him bleeding and near death. In distress he called upon the name of the Lord and ask that his life might be spared and he would live only for the Lord. No one was at the beach with him at the time, BUT God sent a man who found him and took him to the hospital where he was treated and lived to tell all what God had done for His glory! Since that time he has faithfully followed the Lord and has been used mightily to help many souls. He travels to our La Croix station too and helps with the direction of the school there and also marries and performs other functions for the church.



Widmieer Bernard

Widmieer is a young man who also graduated from our Bible School and is now teaching in our evening literacy school for the children. He comes from a large family and two other of his brothers also graduated from the Bible School; the one is now working in the States. He is unmarried and is seeking God's will for His life in all ways. He sings in Bro. Louis's choir and takes part in many of the young people's activities.



Mrs. Madeleine Harry Madeleine has been friends with us for a long time, working in our evening school, teaching sewing and now in the literacy school. She also is a Bible School graduate and is the mother of five children, one boy and four girls! During the day she works at a factory where she is one of the head instructors and her employers have much confidence in her. When others were stealing all around her and condemning her because she did not, she stayed true to her convictions. God has blessed her for doing so.



Mrs. Marie Therese Hubert

Mrs. Hubert started attending our church after being delivered from false doctrine in a number of cults. She became hungry for holiness under the messages in our church and gave herself wholly to Him. She then came to Bible School where she graduated top place in her class. She is now teaching for us in the



literacy school and teaches the adult S.S. class in our church. She is a real blessing to all. Her husband is dead and she is seeking to raise three children of her own and one that she adopted whose mother had T.B.

Miss Nicole Geffrard

Nicole is the only Christian in her family and is persecuted by the others, who want her to fear the enemy and be as they are, but she is holding true, as He gives victory. She graduated from our sewing school some and now teaches sewing in one of our classes. She is also S.S. teacher for the little ones each Sunday. Her heart is set on things above and she asks prayer for her family.



Mrs. Jeanette Figero

Mrs. Figero teaches in our sewing school, the second year class. She has four children and also graduated from our Bible school. She has some nurses training and helped in a doctor's office for a while. Her children attend our national pastor's school.



Violette Joseph

Violette is Jeanette's sister and lives with their mother, coming to teach each evening in the sewing school. Her students learn to love her each year and often give her special gift a thanks for her love and care for them during the year. She graduated at the same time as her sister from our Bible School.



Please carry each of our teachers to the Lord as you pray. They are under constant pressure from unsaved relatives and the enemy to leave Haiti, and go where they can receive more money. They long to do His will but it is difficult here as they see the need of their children for schooling and for other necessities of life. God has done great things for them. They need your love and concern through prayer. God bless you for caring. We hope you feel like you know them better now.

For The Boys and Girls

Shadows on the Wall

by Mrs. Paul E. King

Trenton and Jennifer lay close beside Grandma. The lights inside the room were all turned out, but the lights from the lawn outside showed clearly the outline of each and every piece of furniture in the motel room.

"Tell me a story," Trenton said, sighing tiredly and snuggling closer to Grandma's side.

"Me a story too," Jennifer piped in her dainty little voice as she wiggled her petite body into the cradle of Grandma's arms and lovingly wound one of her tiny arms around Grandma's neck. "I love you, Grandma," she said, patting the older woman's face affectionately.

"Sh-h Jennifer!" Trenton said. "Grandma's going to tell us a story. You must be real quiet or you'll not hear it at all."

"Once upon a time," Grandma began.

"How come you always say, 'Once upon a time?'" Trenton asked quickly.

Grandma laughed. "I don't know why," she said softly. "Unless it's just that this is the way most stories begin. But you've given me something to think about, dear."

"It really doesn't matter," Trenton admitted quickly, "just tell me the story."

"Long, long ago..."

"How come it's 'Long, long ago' now, Grandma?" the six year old asked this time.

"Because it happened a *long* time ago, dear. But say, I believe my little grandson has the question pox."

"What's that?"

"You heard of the chicken pox," Grandma said, laughing pleasantly.

"I *had* them! Did I ever itch!" the boy exclaimed.

"Well, the question pox fills your mind till you can't listen. You must ask questions and more questions and more questions. See? But I don't mind. This is one way of learning, little darling."

"Me quiet," Jennifer remarked sleepily, sighing softly and sweetly content in the curve of Grandma's loving arm.

"You're very quiet, little sweetheart!" Grandma complimented.

"Make doggie on the wall," Jennifer

begged between yawns.

"O yes, please do, Grandma!" Trenton exclaimed enthusiastically. "You can tell the story after you've made shadow pictures for Jennifer and me. I love to watch the animals move and wiggle."

"All right," Grandma replied, lifting her hands and working her fingers.

"See, Trent! See the doggie!" two year old Jennifer said, sitting suddenly upright and rocking back and forth on her knees, her eyes following every move of the "shadow dog" made by Grandma's hand and fingers opening and closing and moving first this way then that way.

"I'll make a rabbit," Trenton said, wiggling his fingers and holding his chubby hands up for the light to catch the movements and portray the pictures on the beige painted wall.

Grandma closed one of her hands, making it into a fist; several fingers from the other hand came up over the first and a shadow donkey's long ears appeared.

"A donkey! A donkey!" the children squealed with delight, recognizing the semblance and similarity.

"Who rode on a donkey?" Grandma asked. "He was born in a stable and ..."

"Jesus!" Trenton replied quickly. "He rode into Jerusalem on the donkey. The people put palm branches down for Him to ride on."

"Good. Very good!" Grandma commented. "What happened not too long after Jesus rode into Jerusalem on that little donkey?"

"He was crucified. O Grandma," the boy said sadly, "I *do* wish I could have been there: I wouldn't have allowed those wicked men to kill Jesus."

Jennifer looked like she was going to cry when Trenton finished his sentence.

"But Jesus died for *our* sins," Grandma said.

"I know. It was so that we could be saved. But look, Grandma! Look! You made a shadow of the devil."

"Why, Trent, whatever made you think that's how the devil looks?" Grandma asked.

"Don't move your hands, Grandma, nor your fingers. See the horns?" and

Trenton pointed toward the wall. "There's his long tail," he asked, pointing to another shadow. "And that over there is his big old pitchfork."

"Wait a minute, my dear," Grandma said, getting out of bed and turning a light on. "Who told you the devil has horns and a tail and a pitchfork, Trenton?"

"Kenny Sodders saw him, Grandma. He did! His mother has a book with a picture of the devil in it, and that's *exactly* how he looks. He showed it to me one day and I was scared. I even dreamed about the devil that night... that he was coming after me with his big old pitchfork," and Trenton shivered with fright.

Reaching for the dear Bible that lay nearby, Grandma asked, "Didn't you tell Grandpa and me that Jesus had saved your soul, Trenton dear?"

"Yes."

"Jesus washed all your sins away and then He sanctified you wholly by that same precious Blood. Right?"

"Oh yes, yes, Grandma! I *know* He did!"

"Then you have nothing to fear, dear little grandson. It's the wicked who shall be turned into hell."

The boy heaved a great sigh of relief.

"And this about the devil having a tail and horns, and a pitchfork...well, that's all wrong, children. The Bible says that Satan comes as an *angel of light*. See" and Grandma pointed to the Scripture from which she was reading. "That's one reason so many people do the devil's bidding...he comes in such smooth, nice and subtle ways. If he came wearing horns, and with a tail and carrying a pitchfork, people would run away from him in terror. He *does* go about as a 'roaring lion, seeking whom he may devour,' as the Scripture tells us, but he's really quite different from the picture Kenny Sodders and you have of him, in your little minds. He *hates* God...because God *had* to put him out of Heaven."

"Why did God have to do that, Grandma?"

"Because the devil became very, very proud and wanted to take God's place. And the sad thing is that the devil influenced other angels, too; and these were all cast out of Heaven with him."

(Continued on Page 9)

HOW TO PREACH

Dr. Stephen White

There is a brief statement made by St. Paul which should be underlined in every preacher's Bible; it is "**speaking the truth in love**" (Eph. 4:15). More good preachers or pulpiteers have failed or have had mediocre success because they have not preached in love than for any other cause. Many ordinary pulpiteers have been successful in their ministry chiefly because love has been the inspiration of their lives.

It is difficult for preachers to realize that it is not what is said—always it should be the truth—but the spirit in which it is said that makes the message effective or ineffective. It is likewise difficult for a preacher to realize that this love so indispensable to a successful ministry is as available to him without limit as is the truth which he preaches. If a preacher is as diligent in his quest for this love, by waiting upon God with an open heart by humble reliance upon the Holy Spirit to shed this love abroad in his heart, and by cultivating a sincere appreciation and love for people, as he is in his quest for truth or a message to preach, he will be able to preach the truth in love.

There are occasions when a preacher knows that he should deal rather strictly with some discrepancies among his members sometimes from the pulpit, sometimes by personal dealings. Often he gives much thought to **how** he should do it, what approach to make, how to say what should be said—what will be the most helpful, the least harmful. If with this he will give us much or more time and thought in prayer to make sure that he will "**speak the truth in love**," his work will be much more effective.

Some years ago a preacher of the extremely radical type wrote of his experience. I knew him, had been the object of some severe criticism from him; and I must confess, as I picked up his letter I wondered what he might be fussing about now. But I met a surprise when I opened his letter. It was an apology, asking forgiveness for his unkind criticisms, etc.

Really I too then asked God to forgive the attitude I felt toward the brother before I opened his letter. He said that a few weeks prior to this he had been led to have a prolonged period of prayer, days of waiting before God, a heart-searching ex-

perience. As God searched his heart he found that he did not have love as he should have it. He had been unkind and harsh in criticism of his brethren, those who did not agree with him, and by his statements to others he now realized that he had undermined their influence. He found also that, though he had been preaching the truth, he had been unkind and contentious. But he had received a new baptism of love, the love of Christ now possessed him. Since that time he said that he had been preaching the same truths, had been stressing the same standards, but was preaching them in love and his ministry was many times more fruitful than it had ever been before. By the time I finished reading his letter I was asking God to give me such a baptism of love. I wrote this brother that his letter has inspired me to seek more love for God and my brethren.

Some while ago while reading *The Portrait of a Prophet*, the biography of Samuel L. Brengle, by Clarence W. Hall, my heart was stirred by this incident which he recorded.

Colonel Brengle was conducting a camp meeting, years before at Old Orchard, Maine. Dr. and Mrs. Wm. McDonald, co-founder with John S. Inskip of the National Holiness Association, attended regularly. Brother Brengle requested Dr. McDonald to preach. But he was now past eighty years of age and declined, saying: "No, Brother Brengle, you are doing all right. God is with you. Let me listen."

When the camp closed, Brother Brengle and his wife went down to bid the aged holiness teacher and his wife good-by. Together the two men sat on the porch overlooking the surging sea. After a long silence, Dr. McDonald, his eyes filled with tears, turned to Brother Brengle to say slowly:

"Brother Brengle, I see now the mistake of my life. I have been a holiness fighter—fighting for the doctrine, attacking preachers and teachers who did not accept my preaching, often putting up men of straw and knocking them down. I have been controversial. I see my mistake. You have been here ten days, preaching Christ, inviting sinners to Jesus, preaching holiness in love, and leading men and women into the experience. And you have attacked no man, no church. You have preached in love, and only love."

Brethren, let us drink deeply from the fountain of grace, from the deep resources of the Holy Spirit, that indeed we may be able to preach the truth under His anointing and with the love of Christ fully possessing our hearts. "**Speaking the truth in love.**"



Isaiah 41:10... "I will HELP thee."

Many times the work of Home Missions is very discouraging. There are times when the feeling that no one cares is very heavy. Long periods of time go by without any response to the needs at hand. It is in this hour the promise of God found in Isaiah 41:10 gives one courage to go on. Isaiah said, "Fear thou not for I am with thee. Be not dismayed: For I am thy God: I will strengthen thee yea, I will help thee: Yea I will uphold thee with the right hand of my righteousness." What a promise: a helping, lifting, hand that reaches into the depths of despair. God cares, understands, and will not fail.

Home Missionary work has its problems. It is so near to home it is not easily seen by those near by. The rolling mountains in the golden sun set way off in the distance often attract one's attention more than the lovely blue violet at one's feet. The needs of souls where we live are often taken for granted, or pushed off thinking someone else will help, while we offer no help ourselves. Home Missionary work has its setbacks to be sure and many of the projects never gain full benefits. Some of the undertakings must be stopped. But there are many that make it and bring a rich blessing and reward for all the work given to make it come to pass.

In the past month we have received two letters that have given us courage. A sister from another state

who does not attend any of our churches for we have none near where she lives wrote. I read the "Spot light." (Home missionary page in the Standard) and got such a burden I fell to my knees in prayer for your cause. God spoke to me and I feel led to send you the enclosed money for the work. Here was a person who is not one of our own church feeling a burden many of our own folks never feel. How sad this is! Another letter came from someone who attends another church, "I read the page in the Standard dealing with Home Missions and felt I should send an offering to help out." If our own folks would do this we soon would meet every goal.

Some say there is nothing being done. This is not so; the work at York, Pa. is growing and is a blessing to that area. The Fairborn, Ohio work, though small, has a very sacrificial pastor and wife working daily. The work among the Indians in New York goes on through the cold and snow of winter. Yes, there is something being done, not as much as we would like to see, but because of the limited amount of funds, other projects and new openings could not be taken on.

It is vitally important that YOU our people get the burden for Home Missions. This is very important arm of the church. It is THE area of evangelism of our church. If others can catch a vision and help why not our own? Every church should take a monthly Home Missionary offering not because the conference law states

you are to but because you want to. We claim the promise of Isaiah 41:10. God promised to help us and to uphold us and to strengthen us. He never makes a promise to break it. I pray God will put a burden on each reader. Let us hear from you this week. I am always glad to get letters from the readers of this page. Another letter came from out of state since the first two. Another person enclosed a gift for a certain cause through the Home Missionary Department. A church needed help and God laid it on this person who is not near the church at all to help out. This money was sent to this church for the purpose stated. Will you help us this time. Get your letters off to us. Send for a special project or for the general fund, but let's have a real letter month for Home Missions this month. My Address is Box 321, R.D. #1 Allenwood, Penna. 17810 Lets all claim Isaiah 41:10 for Home Missions.



SHADOWS

(Continued from Page 7)

"Where are these other angels now? I mean, they must be like the devil is if God had to throw them out of Heaven."

"In the 6th. verse of the little Book of Jude, the Bible says, 'And the angels which kept not their first estate, but left their own habitation, he (God) hath reserved in everlasting chains under darkness unto the judgement of the great day.' God has had to chain them, children; they are so fierce! Until the 'judgement of the great day', they will remain chained in everlasting chains under darkness. But so long as you are covered by the precious Blood of Jesus you need not fear the devil...nor his angels."

Trenton yawned sleepily. Then he said, "O Grandma, I'm so glad you told Jennifer and me that the devil doesn't have a tail nor a pitchfork or horns. I must tell Kenny now."

"And be sure you tell him about Jesus' Blood, Trenton. Kenny hasn't had his sins forgiven as yet."

"I'll tell him, Grandma. I will!" the boy promised, digging his toes down between the clean-smelling sheets and falling asleep.

DEEP SPIRITUALITY.....

(Continued from Page 3)

person will dress plainly and modestly and unworldly but the motive prompting that habit determines the depth of spirituality. Is the motive for modesty, unworldly dress to comply with the demands of his church, to please certain groups, to conform to a certain fashion, or to please Jesus Christ? The motive not the act determines his spirituality.

A preacher studies hard and prepares a worthwhile sermon and lifts the people heavenward by its delivery. The church calls him a godly man, a very spiritual man: but what was the motive back of all his efforts? Was it for the praise of men, to gratify ambition, to be classed among the great preachers, to draw men to himself or was it entirely for the purpose of glorifying God?

An evangelist pulls long and hard to get men to an altar — What is the motive? Is it to count numbers, to be considered a great evangelist, to so impress the church that he will receive a call to become its pastor? Or is his motive simply and purely to glorify God?

A pastor, if he is worthy of the name pastor, will work hard to make a record in his Sunday-school attendance, and to increase the church membership; but, for what? What is the motive?

The same is true of a conference president or any other official of the church.

The same argument may be injected into giving, sacrificing, building churches and parsonages, raising money, singing a song, or writing a book. In everything we do, even the little things of life, what is our motive? This determines our spirituality. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." God."

Right motives are found only in a heart that has been made right by the regenerating power of God and cleansed by the blood of Jesus Christ. In every unregenerated heart selfishness dominates. In the unsanctified life choices and actions at least are colored by selfishness. It is only in the entirely sanctified heart that one finds purely right motives. Therefore for one to be spiritual he must first have his actual transgressions dealt with by the regenerating power of God, and by the Holy Ghost, for it is only then that he will be controlled, in his thinking, desires, and actions, by right motives. Such a person will have

the mind of Christ and the character of Christ, and will, in his activities, be guided entirely by the principles for holy living laid down by Christ. Motive determines our morality; motive determines our spirituality; motive determines our reward. Let no one flatter himself that he is spiritual because of what he does or what he does not do, but let him examine himself to see if he is living every thought, word and act by right motives and not as the result of human desire or self-gratification, for to live by right motives is the one great indicator of spirituality. I believe this is what Paul meant when he said, "For me to live is Christ."

**COMING!!**

**The Annual
MISSIONARY CONVENTION
at
Penn View Bible Institute**

April 26, 27, 28, 1982

Guest Speaker:

Dr. Glenn Reiff

Chairman of the Missions Department

Hobe Sound Bible College,

Hobe Sound, Florida

Plan to spend these days with us!

Activities include:

Exhibits

Panel debates

Workshops

Discussion groups

Seminars

Slides & film presentations on Missions

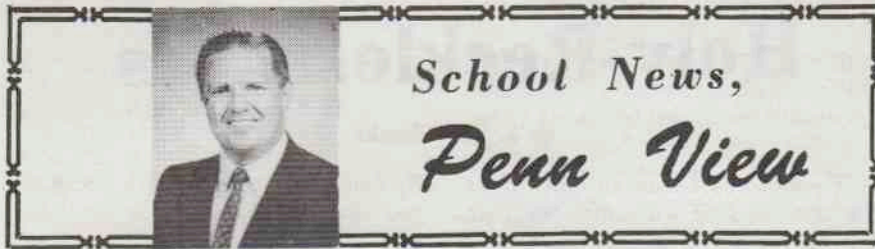
Special musical selections

Sponsored by Laborers of Love

Lodging available upon request.

Call 837-1855 or 837-3764

- Ask for Leroy S. Adams, Jr.



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

Progress Report

The long awaited cafetorium has proven to be well worth waiting for as staff and students dine together in this lovely new facility. Though some things remain unfinished, there have been encouraging signs of progress.

Among them was the arrival of our new dining furniture. The lovely round tables readily identify the faculty section while the oblong tables offer a much more versatile seating arrangement for the students. Best of all there are no more benches to straddle or climb over. I'm sure many of you will appreciate this at camp-meeting time.

The local congregation here at Penn View Chapel have assumed the responsibility to see that the rest rooms in the cafetorium are completed. An initial offering of more than \$200.00 was lifted toward this project.

January 20 was set aside as a day of fasting and prayer for revival and other urgent needs here at Penn View. Some teachers took their class to the chapel to pray for a given class period while other students and staff frequented the chapel for prayer during their free time throughout the day. Some fasted a meal and others fasted all day. That night in prayer meeting God's presence was manifested in an unusual way.

Rev. Straub, our General Superintendent, took the initiative in making a pledge to help meet an urgent need in the school. Others freely joined in until a total of \$1,600.00 was raised in a few minutes. Later in the week one of the brethren who had not been present heard about what took place and said he wanted to get in on it too adding another \$100.00 to the fund.

Following the prayer meeting on January 20 we continued with a chain of prayer from 9:00 p.m. until 9:00 a.m. Students, faculty, and friends got under the burden and participated in petitioning our Heavenly Father to meet every need of His school. For the rest of the week the very atmosphere revealed the value of such a time of

prayer.

Since that time we have received checks from other individuals to whom God has spoken in direct answer to prayer. Truly God is on the throne and He will remember His own.

God has been working in other ways which are just as meaningful and encouraging to us. One evening the phone rang, which is nothing unusual except for the request. I was informed that a prayer meeting was on in the girls' dorm and one of our students was seeking to be reclaimed. She requested that I come to the dorm so she could make a confession for some wrong she had done.

Needless to say I hastened to the dorm and walked into a heavenly atmosphere with students weeping, singing, shouting, praying, and testifying. What a time of refreshing at the close of a busy day.

Yes, this is what makes it worthwhile to bear all the burdens, heartaches, and financial pressure associated with the work of Christian education.



Interior view of the new furniture in our cafetorium.



Note: We are copying an article for this issue by the famous Commentator, Mr. Paul Harvey. I thought it might be well to share the observation of someone outside of our educational circle.

"Private Schools Are Better, Cost Less"

by Paul Harvey

I don't know if you know, but Dr. Ernest Boyer - our nation's commissioner of education - sent his own son to a private school.

Before Dr. Boyer became our nation's No. 1 public school official, he sent his son of Loudonville, New York, Christian School.

And that's not all.

Among all the parents who sent their children to Christian schools, the largest single professional group is from public education.

What this says is that...public school teachers and principals more than anybody - don't want their own children in public schools.

In the beginnings of our nation, all our schools were church schools. Public education is a comparatively recent innovation.

Now we are rediscovering that private schools provide better education at less cost.

Cost: The National Center for Educational Statistics reports the cost to taxpayers for educating a public school student grades 1 through 12 is \$21,000.

Tuition for 12 years of Christian school education averages \$9,838.

And the latter figure include \$1,200 for registration fees and books.

So the books cost of a private education is now less than half of the cost of a public school education.

Quality: There is no longer any challenge to the claim that Christian schools are academically superior to public schools.

Achievement test scores (the so-called Stanford test) show that Christian schools are "seven to 13 months ahead of the national norm in reading."

Eighth graders in Christian schools are reading at 10th-grade level. First graders, in all subject areas, are achieving at the 88th percentile. The national norm is 50.

Dr. Willard Wirtz, former commissioner of Labor, established that public school norms have been dropping steadily since 1963.

(Continued on Page 12)

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God, which passeth all understanding, shall keep your heart and minds through Christ Jesus" (Philippians 4:6,7).

A GROUP OF TEEN-AGERS tanked up on booze, got in a high powered automobile, drove recklessly down a busy turnpike and lost their lives. Their recklessness was their undoing. A man, cleaning his deer rifle, accidentally shot and killed his aunt. Overcome with rage and remorse at his carelessness, he turned the gun on himself and took his own life. He paid a high price for his carelessness. Industry pays out billions every year because of workmen's uncaring attitudes towards their jobs. Carelessness costs, and costs, and costs.

But, sometimes recklessness pays. That is, the *right kind* of recklessness pays. A man named Jim, who worked among rough and wicked men, often rebuked them for their wickedness, immorality, and sin—including the foremen. Jim was cursed and persecuted in return. However, after about a year, the curses and persecution turned to praises and admiration. The men had believed that Jim's fearless independence was due to a backlog of money which gave him security against losing his job. But Jim had no money, they discovered. It was his faith in God that made him a bit reckless about keeping his job. His was the reckless courage that comes from knowing God.

The fact is, the saint of God is about the only individual who can afford to be reckless along the line of standing always for what is right. We have a superb example of holy courage in the person of Phineas of the Old Testament. It was at a time when, seemingly all Israel had fallen a moral slave to lust (Numbers 25:8ff.). Men gave way to unclean desires and committed whoredom with the daughters of the Midianites. Phineas spied a prince of Israel exhorting a Midianite princess into his tent for the obvious purpose of illicit pleasure. He grasped a javelin, went in after the transgressors, and slew them both. In so doing, of course, he took his life in hand. He "stuck his neck out." But God honored his faith and gave him an enduring priesthood.

No, we are not advocating irresponsibility or a wanton disregard of the rules of health, industry, frugality, or providence. Jesus scorned the temp-

ter's plea to cast Himself down from the temple. And we remember that the sacred Word teaches us that a man who will not provide for his family is worse than an infidel. The obligations of life must be consistently and faithfully met. But, there are areas where the saint of God would do well to exercise a little holy recklessness. Take Paul's advice, for example, in Philippians 4:6,7: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

This means to recklessly put your confidence in God to work out a way.

Holy Recklessness

by J. V. Wilbanks

By doing so, God *will* work a way for you—besides keeping your heart and soul serenely fixed in him. This, in turn, settles the turmoil of a disturbed mind. How many anxious hours of apprehension would we save ourselves if we followed this God-given advice of the sacred Word.

Get some good Bible promises pertaining to your problem (and the Word of God is literally full of them—just exactly fitted and suited, to your special needs). Rely on them, fully trusting God with your burden. The poison of frustration and fear will pass away. The psychological and spiritual effects, alone, will be worth even more than the answer to your prayer. Holy recklessness pays off—big!

— The Herald

Life — Mosaic

by Frances Ridley Havergal

Master, to do great work for thee,
my hand
Is far too weak! Thou givest what
may suit,
Some little chips to cut with care
minute,
Or tint, or grave, or polish. Others
stand
Before their quarried marble, fair
and grand,
And make a life-work of the grand
design
Which thou hast traced; or, many-
skilled, combine
To build vast temples, gloriously
planned,
Yet take the tiny stones which I
have wrought
Just one by one, as they were given
by thee,
Not knowing what came next in thy
wise thought.
Let each stone by thy master-hand
of grace
Form the mosaic as thou wilt for me,
And in thy temple-pavement give
it place.

PRIVATE SCHOOL..... (Continued from Page 11)

The Scholastic Aptitude Test taken every year by more than a million high school students shows a decline of 49 points in verbal skills, a decline of 31 points in mathematical skills.

Paul Kienel is executive director of the Western Association of Christian Schools and a former public school principal.

He says Americans would not think of sending their children to a government-sponsored, tax-supported Sunday School.

And more and more parents are recognizing that government-sponsored education is similarly distorted in "Monday School."

Dr. Kienel remembers that parents were once sold the notion that a student in a religion-related educational environment was too protected, he would be unprepared for life's realities.

Now we have learned that it is the secular school student who is over protected. He is protected from the basic facts of right and wrong. He then confronts the slings and arrows of the real world - naked.

— Copied.