



GOD'S MISSIONARY STANDARD

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

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

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I SAW EASTER DAWN

Jerusalem... Easter Morning, 33 A.D.

This morning before daybreak a woman named Mary Magdalene wakened Jerusalem with the exultant cry, "I have seen the Lord." The electrifying news came three days after the demands of Jewish leaders that Jesus of Nazareth be put to death. Yielding to their clamor, Gov. Pontius Pilate had ordered the execution. Christ was crucified on nearby Golgotha hill. Joseph of Arimathea, prominent member of the local Sanhedrin, had the body entombed in his own garden.

Christ's death, witnessed by many, was accompanied by strange phenomena. The sun eclipsed at mid-day; an eerie three hour darkness prevailed; the earth quaked and from

sundered graves the dead sprang to life and even now are going about in the City.

At this moment the whereabouts of Jesus is unknown except to some of His closest disciples who have been in touch with Him. But, Jerusalem is agog. The report is spreading like wildfire. Hope leaps high. It would seem death has been conquered. The human family which for milleniums has marched in one unbroken column into the shadows may henceforth walk in this kindled light. To the skeptic Christ's pre-crucifixion assertions, "I am the resurrection and the life...he that followeth me shall not walk in darkness but shall have the light of life." now ring with credibility.

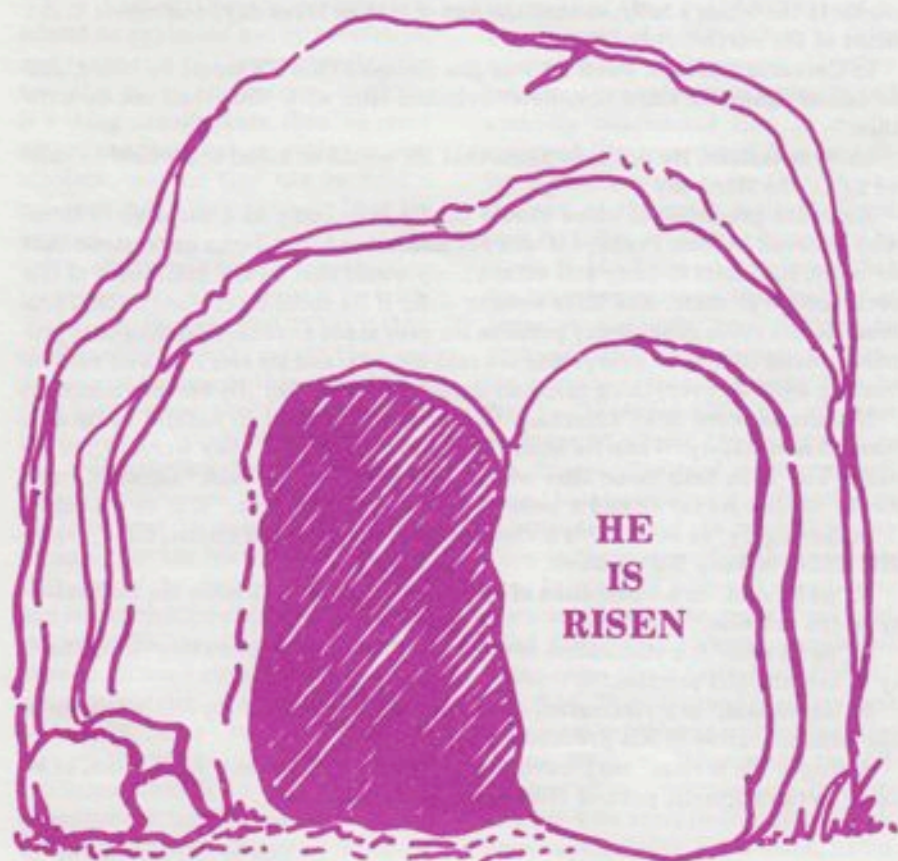


It is reasoned that what has occurred here this first Easter Sunday is Heaven's seal of approval upon the events of Good Friday; the Father's confirmation of the Son's atoning death for errant man. Assuredly the Resurrection provides impetus for Christ's followers to enforce His title as mankind's only Saviour throughout the hostile earth. Their leverage over opposition will be considerable since Christianity emerges as the world's only religion basing its claim to acceptance upon the proven resurrection of its Founder from the grave.

His resurrection becomes more than an extraordinary occurrence of the first century. It belongs to the ages. It challenges the philosopher, "Explain me," and the historian, "Reproduce me." Perpetually it defies time, "Erase Me." To faith it continues to say, "Receive me." As long as time lasts the crucified One, now living, and the Church He has founded will tower above all systems of faith and worship. A Risen Saviour promising everlasting life to all who believe in Him can never become ancient history.

Unquestionably, because of what has transpired, the "first day of the week" will henceforth be celebrated "The Lord's Day."

"Reverie"...by Clay Cooper



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GUEST EDITORIAL



As He Said

The Resurrection came as no surprise to Jesus. Strange that it should have surprised His followers.

An angelic "I told you so" points this up. To the two Marys the angel at the tomb said, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said."

The "as he said" speaks volumes.

In Jerusalem, at the Temple, He told the Jews, "Destroy this temple, and in three days I will raise it up."

To the scribes and Pharisees He had said, "for as Jonas was three days and nights in the whale's belly; so shall the Son of man be three days and nights in the heart of the earth."

In Caesarea Philippi, when He told His disciples that He would be killed, and be raised again the third day, Peter rebuked Him with "this shall not be unto thee."

Later in Galilee, He declared again that He would be killed and would be raised again the third day.

An event predicted so often should hardly have come as a surprise to those who believed in Him. Perhaps it was not understood. But Jesus understood that to many, His claim to deity and messiahship would rest on the fulfillment of His resurrection promise. And little wonder — for if He could make good on that promise He can make good on any promise He ever made anyone. Fulfilling that promise proved Him to be everything He said He was, and throws renewed authenticating light on everything said and done by Him during His earthly ministry.

His simple word is an assurance that is stronger than an oath; it is its own bond; it is certainty. When He said, "Thy sins be forgiven," they were. When He said, "Thy faith hath made thee whole," it had. When He said, "Lazarus, come forth," he did. Never should a believer be surprised to hear, "It is as He said."

In the angel's "as he said," is a vindication of the power of Christ, testifying to His ability to keep His promise.

In "as he said," is a vindication of the word of Christ, affirming the authenticity of His promise.

In "as he said," is a vindication of the will of Christ, demonstrating His authority in keeping His promise.

In "as he said," is a vindication of the way of Christ, assuring His followers of the administration of His promises.

A simple "he is risen" may leave questions unanswered, but "he is risen, as he said," is the climactic peak of His every word and action.

—RWM

The Wesleyan Advocate

ALIVE FOR EVERMORE

by I. Parker Maxey



Rev. 1:18

In the sixteenth chapter of the Gospel according to St. Mark we have an account of the resurrection of Jesus Christ. In the fourth verse we read, "And when they looked, they saw that the stone was rolled away." With the rolling away of the stone the open and empty tomb became a window into life beyond the grave. The rolling back of the stone happened after the resurrection, not to release Jesus from the tomb, but to show that He had gone. The stone rolled back revealed an empty tomb and undisturbed grave-clothes. But, more profoundly, it revealed the central fact of Christianity — the resurrection of Christ from the dead.

The fact of Christ's resurrection cannot be explained but by revelation, and revelation has never revealed the how of it. If the resurrection of Christ is a thing unbelievable, then we must accept the fact that an almighty, omnipotent, eternal God can be held a prisoner in His own universe that He created.

We cannot prove the resurrection by reason. We must accept it by faith. We read in Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." If a man denies the resurrection he must do so through ignorance — agnostic, ignoramus and ignorance are related terms — for the resurrection is a fact that cannot be denied. After Christ had been crucified and His body laid in the tomb, He arose from the dead and showed Himself alive by many infallible proofs which, if one were to deny, he would have to invalidate all history, deny the institution of the Christian Church in the world, account for the transformed lives of the disciples, the transformed lives of

1900 years of history, the phenomenon of the Christian Sunday, and the phenomenon of Christian sacraments. Let us note three results of the empty tomb:

The transformation of the cross: Prior to the crucifixion the cross was looked upon as a dreaded instrument of shame, horror and devilishness — a vulgar way of execution and death. *The apostles feared it.* They feared it for Christ and for themselves. At one time Peter said to Jesus, "Be it far from thee, Lord; this shall not be unto thee." Matt. 16:22. Again we read, "they were in the way going up to Jerusalem . . . and as they followed, they were afraid." Mark 10:32. When Jesus revealed to them that He would be crucified they would not accept it. The thought of it struck fear to their hearts. When it happened — when brutal men caught Jesus unjustly and wickedly condemned Him to death, scourged Him, murdered Him by nailing Him to a cross — for them it was the end of the road; hope died and they fled. But something happened to them. It has been said by some that the transformation of the disciples of Jesus so suddenly from sadness to gladness, from hopelessness to glowing certainty, from cowering fear to lionlike boldness, is the greatest evidence of all for the resurrection. But more central and more profound than these evidences was the change in attitude toward the cross that took place in these men after the resurrection. In place of fear and dread, men came to glory in the cross. Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14. They counted it all joy that they were considered worthy to suffer shame for Him. What made the difference? The resurrection! If there had been no resurrection they would have seen nothing but a black, awful,

fearful murder. But now we see the resurrection of our Lord! The resurrection revealed that God had wrought life out of death, light out of darkness, hope out of hopelessness, liberty out of total bondage.

Let wickedness and sin, tragedy and heartache, sorrow and suffering, hopelessness and despair thrust their icy threats at our soul — because He lives, because He lives having been crucified on a cross, we can sing:

Bane and blessing, pain and pleasure
By the cross are sanctified.
Peace is there that knows no measure,
Joys that thro' all time abide.

The resurrection gave credence to the teaching of Jesus! He taught that men should emphasize the spiritual over the physical and seek first the Kingdom of God and that all things necessary for life would be added, but that at any cost we should subject the physical and material to the spiritual welfare of the soul. He taught His disciples not to fear those who could kill the body only, but to fear and obey God who could cast both soul and body into hell. "Is not the life more than meat, and the body than raiment?" Matt. 6:23 or Luke 12:23.

Jesus taught the sacredness of the body as a sanctuary of the soul and as a temple of the Holy Ghost. He lived a life that was natural and beautiful in the physical and material world and never entered into foolish practices that inflicted unnatural abuse upon His body. He never castigated His body.

The supremacy of the spiritual and the sacredness of the material were both vindicated by the fact of His resurrection. There is no evil in the material body itself, though men sin with and against their bodies. If the body were an evil thing, when He was resurrected into a spiritual life He

(Continued on Page 10)

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Correction

The address in the Conference Journal for H. Carl and Ernestine Shuey should be corrected to read:
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John Zechman
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Correction

The article "Time's Immortal Cargo" in the January "Standard" was not written by Florida Gill Nelson. However she did compose the poem "Eternity."

D.L.F.

HOLINESS —

Positive

+

And

Negative!



by Paul Miller
Assistant General Superintendent

Whenever the regenerated man has become totally consecrated or comes to the end of himself faith will become active and he will be entirely sanctified. This work of divine grace has a two-fold aspect. It is both negative and positive. We will try to discuss the two aspects of sanctification in this installment answering the most often asked question, "What actually does sanctification do?"

The negative aspect of sanctification is the destruction of the body of sin. I John 3:8 "For this purpose the Son of God was manifested that He might destroy the works of the devil." The work of the devil was to destroy the perfect work of God by tempting man to sin. This sin not only affected Adam but it has affected all mankind even until now. Christ was manifested to destroy the works of the devil. We come to the conclusion then that Christ came to destroy the body of sin.

Romans 6:6, "Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." This body of sin is another term for the original sin, the carnal nature, etc. Once this body of sin is destroyed the physical body no longer serves sin. This is not to say

that the physical body is destroyed nor does it go through some great spiritual or chemical change that renders it impossible to sin.

I Corinthians 9:26 & 27 should be considered here. It has been, to many, a perplexing Scripture. Paul is saying exactly what has been said in the previous paragraph. After the body of sin is destroyed or completely removed we still have certain human desires and appetites for these are not destroyed with the body of sin. (Read Chadwick's book, *Humanity and God*) These human desires and appetites are not sinful unless they are allowed to get out of control. For this reason Paul said, "I keep my body under". Jesus said something very similar to this in Matthew 16:74 "If any man will come after me let him deny himself, and take up his cross and follow me." These Scriptures are perplexing because of the frequent and almost indiscriminate use of the words sin and self.

The sin is destroyed in sanctification but the self is not. There are certain traits that will always distinguish me as Paul Miller, call it personality or whatever you like it is self and without it distinctions of persons would be impossible, in fact, there would be no such thing as a person; we would all be like created entities.

When the body of sin is destroyed the traits of selfishness is gone but self is not. Man was created a living soul, self, but he was not created a sinful soul for that was the work of the devil.

Paul gives us at least two Scriptures that are entirely opposite, yet, both are convincing evidence of the truth just now stated. Romans 7:20, "It is no more I that do it but (the) sin that dwelleth in me" Two pronouns are used here to refer to self but he does not blame self for the things that he did not want to do but did them. The law of sin or body of sin that was in his members was the culprit that forced him to do what he did not wish to do.

The second Scripture is in Galatians 2:20, "I live, yet not I, but Christ liveth in me." In both cases the body was the same Paul (self) he had, however, been set free from the law of sin and death by the law of the Spirit. It is the same body but now he is alive through Christ where once he was dead in trespasses and sin.

We conclude then that the body of sin with its traits selfishness, self-pity, self-love, self-aggrandizement and love of ease are destroyed but self with its natural appetites and desires is not destroyed nor is the personality changed.

Missions is for Kids, Too!

With global population increasing by sixty million a year, and with one billion people who have yet to hear the gospel for the first time, the church has a staggering task to perform.

But the church faces the alarming tragedy of diminishing applicants to the mission fields. Though surface reasons for this are legion, there is one deep-rooted, basic cause underlying it. The living, virile seed of missions is planted too late in the hearts of Christian youth. If that "seed" is to be given proper opportunity to germinate, it must be planted in the fertile soil of tender, young hearts and watered often by the prayers of parents and Sunday School teachers. Missions must begin with beginners.

A Sunday School in New Jersey saw nine young people go to foreign fields in the span of a few years. They give credit to the Sunday School superintendent who repeatedly exposed the children to missionary speakers.

A majority of today's missionaries felt God leading them into their present occupation before they were out of their teens. Personal contact with missionaries was the number one influence in their decision. This was followed by the influence of Christian parents, pastors and missionary biographies. But could the Sunday School also have shared the challenge?

The pastor, of course, is the key to vigorous missionary education in the church. His burning zeal for missions will ignite the church and Sunday School. Children will catch the missions challenge if it's given creatively and often in their Sunday School.

"... effective missionary education takes more than an annual missions conference or an occasional missionary speaker," says Dr. Roy B. Zuck. "It should be a year-around, for-all-ages task. Go all out to help make missions come alive to your people."

"A more intensive missionary educational program in your church can be the means of a more extensive outreach from your church. Begin now through a well-planned missions program to give your people — children, youth and adults — a wider consciousness of the needs of the world **without** Christ and a deeper concern for reaching the world **for** Christ."

By all means, teach the children to pray for missionaries by name, by face

and by country. Pictures of the missionaries posted on a map will make this quite easy. Keep things up to date by sharing contemporary prayer requests and answers with the children. Encourage them to become pen-pals with missionary children.

And don't forget stewardship, that necessary part of healthy Christian growth. Children will spend quarters for jelly beans and give pennies to Jesus unless they are taught differently. On the other hand, they can be beautifully generous when shown the way. Appeal to their love for Jesus; teach them the Scriptures on giving; challenge them with a project that fits their age level and they will respond. You will not find it difficult to excite them with the possibility of supporting an orphan or missionary child. And how quickly they will respond to a food shower or special Christmas missionary offering.

Your efforts to make missions come alive in your Sunday School can be rewarding to you, exciting and life-changing to children and glorifying to God.

Dr. Don W. Hillis, Assoc. Director
The Evangelical Alliance Mission



A Christian

It is interesting to note the names given for a Christian. A "Christian" stands for a Christ-controlled person. Other names used to describe those who were Christ's:

In faith they were Believers
In knowledge they were Disciples
In character they were Saints
In influence they were Lights
In conflict they were Soldiers
In communion they were Friends
In progress they were Pilgrims
In relationship they were Children
In expectation they were Heirs
In love they were Brethren
In position they were Elect
In service they were Slaves

Pre

It seems to me a significant, if not a positively ominous, thing that the words "program" and "programming" occur so frequently in the language of the church these days.

I am well aware that the words have been borrowed and adapted as expressing more nearly than any others the order of religious items on the agenda of the average church service. But the very fact that they lend themselves to the service so neatly is itself extremely disquieting to the few who still want to follow New Testament order in the public worship of God.

When we compare our present carefully programmed meetings with the New Testament we are reminded of the remark of a famous literary critic after he had read Alexander Pope's translation of Homer's *Odyssey*: "It is a beautiful poem but it is not Homer." So the fast-paced, highly spiced, entertaining service of today may be a beautiful example of masterful programming — but it is not a Christian service. The two are leagues apart in almost every essential. About the only thing they have in common is the presence of a number of persons in one room. There the similarity ends and glaring dissimilarities begin.

For one thing, the object of attention is not the same in the two meetings.

Whether it be a communion service, morning worship, evangelistic

The Presence More Important Than The Program

by A. W. Tozer



meeting, prayer meeting or any other kind of true Christian gathering the center of attention will always be Christ. "Where two or three are gathered together in my name, there am I in the midst of them" (Mat. 18:20). These words of our Lord set the pattern for all Christian assemblies. Throughout the New Testament after Pentecost one marked characteristic of all Christian meetings was the believers' preoccupation with their risen Lord. Even the first Church Council (which might be called a "business" meeting if such a thing really existed in Bible times) was conducted in an atmosphere of great dignity and deep reverence. They talked of God and Christ and the Holy Ghost and the Scriptures and consecrated men who had hazarded their lives for the name of Jesus. They conferred for a while, then drew up a letter of instruction and sent it to the Gentile churches by the hand of Judas and Silas. It is of course unthinkable that such a meeting could have been held without some kind of agenda. Someone had to know what they had gathered to discuss. The important point to be noticed, however, is that proceedings were carried on in an atmosphere of Christian worship. They lost sight of the program in the greater glory of a Presence.

Again, evangelistic and revival services in New Testament times were never divorced from worship. The Book of Acts is a record of evangelism

and missionary activity, but the Presence is always there, and never for a moment do those early Christians forget it. Never do the disciples use gimmicks to attract crowds. They count on the power of the Spirit to see them through all the way. They gear their activities to Christ and are content to win or lose along with Him. The notion that they should set up a "programmed" affair and use Jesus as a kind of sponsor never so much as entered their heads. To them Christ was everything. To them He was the object around which all revolved; He was, as He still is, Alpha and Omega, the beginning and the ending.

Christ was everything in the minds of those first believers, and that mighty fact dictated not only their conduct but their inner attitudes as well. Their mood, their demeanor, their expectations sprang out of their childlike conviction that Jesus was in the midst of them as Lord of creation, Head of the Church and High Priest of their profession.

Now, I freely admit that it is impossible to hold a Christian service without an agenda. If order is to be maintained, an order of service must exist somewhere. If two songs are to be sung, someone must know which one is to be sung first, and whether this knowledge is only in someone's head or has been reduced to paper there is indeed a "program," however we may dislike to call it that. The point we make here is that in our times the program has been

substituted for the Presence. The program rather than the Lord of glory is the center of attraction. So the most popular gospel church in any city is likely to be the one that offers the most interesting program; that is, the church that can present the most and best features for the enjoyment of the public. These features are programmed so as to keep everything moving and everybody expectant.

The evil of it all lies in its effect upon Christians and churches everywhere. Even persons who may honestly desire to serve God after the pattern shown us in the mount are deceived by the substitution of the program for the Presence, with the result that they never really become mature Christians. Their appetites are debauched and their sense of spiritual values dwarfed at the very beginning of their religious lives. Many of them go on year after year totally unaware that the program they go to see and hear each Sunday is not a Christian thing at all but a pagan concept superimposed upon the church by zealous but misled persons.

We'll do our churches a lot of good if we each one seek to cultivate the blessed Presence in our services. If we make Christ the supreme and constant object of devotion the program will take its place as a gentle aid to order in the public worship of God. If we fail to do this the program will finally obscure the Light entirely. And no church can afford that.

The Spoils of Calvary . . .

by T. G. Mangham



I should like to spin the wheel of time backward for about nineteen centuries and have you come along with me to the old city of Jerusalem. As we travel its practically deserted streets, we sense a bit of tenseness in the air. Much gesticulation and loud tones mark the conversation of a few stragglers on the street. Shaking their heads, they point toward the hill of Golgotha.

Passing through the city gate, we go along the winding road that leads to the place called Calvary. The sky is darkening, for the sun hides its face. Ominous rumblings are heard and earth tremors make our footing unsteady. We stop short, for we see silhouetted against the eastern sky three crosses. A motley mob mills about these crosses, many of whom shake their head and mutter curses. They center their attention upon the hapless Victim on the central Cross. At the foot of this Cross, within its very shadow, Roman soldiers gamble for the meager belongings of the Galilean. "They parted my raiment among them, and for my vesture they did cast lots" (John 19:24). We bow our heads, for we realize that we are witnessing the crucifixion of the blessed Son of God.

On those three crosses the entire world is pictured before us. The penitent thief represents those who died, freed from sin, to be forever "with the Lord." The rejecting thief represents those who refused God's provision in Christ, and die in their sins. In the central Figure, the entire human race is represented as He dies "for the sins of the whole world."

In the milling mob we see ourselves again, for it was we who made His death a necessity. Our sins took Him to Calvary. The pathway of every man and woman leads past the place called Calvary. Oh, no, not actually the hill, but the pathway of life brings us face

to face with the great truth of His suffering and death. Each of us must needs face the Cross.

It is a peculiarity of the human race to want souvenirs. In almost every place we visit, we look about for some relic to add to our collection. Outside the city of Atlanta, some years ago, a person was lynched, and the people literally carried away by bits the tree on which the hanging took place. Our boys shipped or brought home great quantities of war souvenirs, notwithstanding the fact that every time they are seen, there is brought to mind a scene of blood and carnage, and the groans of dying men are heard. From Calvary, too, the people took something away; and we, today, do likewise.

The soldiers took the garments of the hapless victims. These soldiers represent those of us who take only the material blessings that ensue from Christ's redemptive work on the Cross: churches, schools, hospitals, agencies of mercy and human welfare, etc. Thousands throng our churches who care nothing for the Christ whom the Church is supposed to represent. Multitudes who benefit from the hospitals and welfare agencies inspired by the very compassion begotten of His love, scorn the Savior who died that men might be healed. Are you among those who take only the

material spoils of Calvary?

The enemies of Jesus took away hearts filled with hatred. Their mockings and taunts added to the misery of the last conscious moments of Jesus' earthly life on the Cross. We still have with us those who point a finger of scorn at the Savior and mock His atoning death. These scoffers (many of them like those of Jesus' day) are religious leaders who use the very institutions which God ordained to glorify His Son, to blaspheme and heap caustic criticism upon His virgin birth and His vicarious death.

Others leave the Cross in perplexity. They are not sure that He is the Son of God, nor that his death made atonement for their sins. With heavy hearts and a consciousness of sin and the fearfulness of condemnation, they cannot see how the death of one Man can atone for the sins of the world. Their number is legion today who try, by rational reasoning, to solve all the mysteries in connection with the birth, the life, the death, and the resurrection of Christ; and because they cannot, they go their way with hearts crushed by the weight of sin, and with souls in bondage to fear.

Still others gather the ethical spoils and come away singing the praise of a great teacher, a Man who was willing to give His life in martyrdom for a cause which He expounded. To them, He is a great man, a great teacher, but a mere man — nothing more. They advise us to adopt His ethical teachings, to pattern our life after His holy life; but they give us no remedy for the dreadful ills that make it impossible for us to follow their instructions.

There are thousands, thank God,
(Continued on Page 10)





Why Home Missions Fails!

Mark 6:5 "And He (Christ) could there do no mighty work..."

Everyone likes to enjoy a successful work. Failure is not a blessing, it does not bring prosperity. Yet many times the hard labor of some has failed to produce. This many times is found in the work of Home Missions. The text we have used for this page is taken from such an incident. Not in the life of Paul, Peter or John but in the very ministry of our Lord Jesus Christ. Jesus went back to his home town, among his own people, but could do no mighty work there because of their unbelief. His power was the same there as any other place He went. His will to do great things for them was the same, but their attitude created an atmosphere that hindered the work of Christ in their midst. This was a Home Missionary endeavor that failed to produce the intended results. How many times in our day have we faced the same thing. The Spirit of unbelief, doubt, indifference have built up a wall so that the Holy Spirit could not work. To them they saw the Lord as a common carpenter's son. To his family standing near by He was just an ordinary brother or relative. They failed to recognize his divinity.

They failed to see His eternal work, the work He was sent to do by His Heavenly Father. How many times we can not see the work of God in our own city, neighborhood, country. Why you say, because it is just home base to us. Jesus said the prophet was without honour, but in his own country, and among his own kin, and in his own house. (vs. 4) So while the Lord went about the other villages teaching and doing great works, at home he could do nothing.

Until we here at home see the need about us, get stirred about that need, and back the efforts to meet it we will never see anything done. We must pray as earnestly for Home Missions as any other work of the church. We must give our support to this cause as well as all the other arms of the church. We must create an interest in the work at home as great as that far off. The members of our own family face an eternity in hell if they are lost as well as anyone else does. The problems at home can be taken care of in just as great a measure as anyplace else. The same Christ that saves in Africa, saves in our own home town.

Jesus was not the failure, his work was not a failure, but the people of

Nazareth failed in supporting the Christ and his work. How sad this is when so many fail to support Home Missions. We have projects, offerings, gifts, special efforts for everything else but not the Home Missionary work. Why does Home Missions fail, simply because it is not pursued, not developed, not supported. To God Home Missions was very important. He sent out Home Missionaries before he sent out any other workers. Jesus came to His own first. Christ sent out the twelve disciples to the lost sheep of Israel first. The Good Samaritan helped at home first. The lost sheep was brought back to the home-fold when lost. The prodigal son came back to his own home.

It is time we ask the Lord to open our eyes to the need about us. These needs are many. We need more young preachers (or older) to take on new works. We need funds to open new churches. We need people who will pray daily for the Home Missionary work. If what we have is so wonderful we should want every neighbor and family member to have it. We can travel from city and town in our own country without a holiness church. Let us ask the Lord to help us give honor to the prophets at home. Let's not fail Home Missions by unbelief, doubt, unconcern and indifference. But let us all work together while it is day for the night cometh when no man worketh. Let us hear from you this week. Just a note, a letter of encouragement. Lets back Home Missions!



SPOILS

(Continued from Page 8)

who carry from the Cross the spiritual spoils, the knowledge of sins forgiven, the consciousness of acceptance as a child of God. Paul tells us that Jesus "spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Col. 2:15). Not only did He make provision for the forgiveness of our sins, but for our triumph over the powers of evil as well. "But to God be the thanks, who in Christ ever heads our triumphal procession" (II Cor. 2:14, Wey.).

Another spoil from the Cross of Calvary which the believer can enjoy is the fullness of the Holy Spirit. Without the death of Jesus, this blessed privilege would never be ours, for the ground of our sanctification is the finished work of Christ on the Cross. Again, we may enjoy the spoil of bodily healing, for of old the prophet spake in this manner. "He was wounded because we had sinned, 'twas our misdeeds that crushed him; 'twas for our welfare that he was chastised; the blows that fell on him have brought us

healing" (Isa. 53:5, R.V.).

Finally, the blessed hope of His return has its roots in the suffering of Calvary. What spoils are these! What booty is ours because He triumphed over the powers of death and hell!

Reader, what spoils are you enjoying? Permit me to say that the spoils, as such, are not enough, wonderful as they are. You must have the Christ who is the Despoiler, to make the spoils a reality in your life. Why not give Him place in your heart and life today?

**ALIVE**

(Continued from Page 3)

would have left the body behind, but He took His body also and proved this to His disciples after His resurrection by eating broiled fish with them.

Jesus taught that the way to life is to die to self and that love was stronger than might and to serve was the pathway to greatness. He was

crucified in weakness, but we behold Him alive from the dead.

In His resurrection is the wonder of eternal love and the vindication of a sacrificial life. He thus taught us that the way to life is through death and we need not fear, for His resurrection is the pledge of ours.

By the resurrection His followers gained a new dimension of His person. During His life His disciples knew the man Jesus, went about with Him, honored and loved Him, accepted His Messiahship and obeyed Him as such and proclaimed Him "the Son of God." But after the resurrection He was "declared the Son of God with power by the resurrection from the dead." "The word 'declared,'" says G. Campbell Morgan, "means that He was *horizoned* the Son of God with power: He was placed upon the horizon in a new light, so that men saw clearly, as they see the sun in its rising, who He was." Jesus was always the Son, at His baptism and at the transfiguration, but at His resurrection He was re-established, and that as man, in His state of Sonship. Christ exalted has retained the form of man, and thus His resurrection and ascension to heaven involved nothing less than the making of His humanity eternal in transfigured, glorified form. Truly the resurrection and ascension are the wonder of Bethlehem set in proper Biblical light and guarantee to man a destiny most glorious. No wonder the Apostle Peter under divine inspiration wrote:

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Wherein we greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls.

SPRING REVIVAL

Lewistown, Pa.

April 26, — May 2, 1982**EVANGELIST****Rev. George I. Straub****SERVICES****7:30 p.m. Nightly****SUNDAY****Sunday School 9:30 a.m.****Worship 10:30 a.m. & 7:00 p.m.****PASTOR****Rev. John W. Zechman**

A cordial welcome is extended to everyone.

Come and enjoy with us a time of spiritual refreshment.

SPRING REVIVAL**Roaring Springs****God's Missionary Church****Roaring Springs, Pa.****April 12-18****Evangelist****Rev. John Burgess****Penns Creek, Pa.****Everyone is Welcome!**



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

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Recently some of the young men living in the dormitory began to feel the burden and sense the seriousness of the spiritual situation of fellow classmates and friends. I overheard one of them saying, "We don't have much time. If they are going to get in, we are going to have to pray for them now." Among the group there seemed to be a feeling of urgency especially with the indoor camp already in session. A few of them decided to call for a time of prayer on behalf of the spiritual needs around the school.

They met and began to pray, but it wasn't very long before some of the group felt the need for spiritual help within their own hearts. The group began to pray earnestly for these individuals. One by one the victories

came as God poured out His Spirit upon them. The very atmosphere was charged with His presence. One young man felt like he got definite help but not a clear witness. He left with a determination to seek until he received the witness. That witness came in just a few short days as he continued to seek God.

God manifested himself in such a real way that some of these young men could not contain it. They shouted praises to God as each victory came. There was such a feeling of close fellowship as God melted their hearts into one and His love filled each one of them. It was nearing daybreak when they finally headed for their rooms and as they parted company, there was a feeling of silent agreement to continue in prayer and supplication to God in the ensuing days and weeks for lost souls not only in the dormitories but classmates at the school also.

—Mr. Steve Wilson

Pray-Pray-Pray For Penn View



Pray for the students
Pray for the staff,
Pray for God's blessing
On each daily class.

Pray for the President
Pray for the Board,
Pray that each one
Will be blessed by the Lord.

Pray that God's Spirit
Will commission and call,
Pray that God's Word
Will be preached to all.

Pray, for God answers
Pray, for He'll bless
Pray and He'll help us,
In every distress.

God will refresh you
As you fast and pray,
Will help and encourage
In His own perfect way.

By Rev. Eugene Winter
Member of the Penn View Board of
Directors

The newly formed Student Council of Penn View Bible Institute has played an important role in the life of the school. It sponsored a special revival prayer thrust during our mid-winter revival and is seeking ways to encourage loyalty and school spirit.

In a recent Fine Arts Competition sponsored by the Council the following poem was entered by Linda Denery, Institute sophomore and member of the Institute Representative Team.

My Prayer

by Linda Denery

Sometimes in my life it seems I can't win.

It seems that I always lose.

Is it the way other people act?

Or is it the path that I choose?

I don't understand why things take place

That I'd rather not happen at all,

But I'm glad, dear Lord, that You're by my side

And very close to me as I fall.

You're ready to listen as I weakly call
For help as I humanly stumble.

You're there to set me back on my feet

When it seems my faith would crumble.

Lord, there are friends who can't understand

Why I feel the way that I feel,

But in the midst of failures and faults, dear Lord,

Your love is always so real.

Sometimes I wonder if I'm at fault,

Or if others just don't understand.

I'll try to keep sweet in the midst of it all

And accept it the way YOU have it planned.

You know I am human and have many faults,

But I try to live close to You.

I remember the day You saved me so well

I seemed like my world was brand-new.

The Devil fights hard with discouragements, too.

I feel like just giving up.

Help me to stand every trial and test
And at dawn, with joy fill my cup.

Don't remove the mountains from my path, O Lord.

Just give me the strength to climb.

I'll come out stronger to serve my Lord

In God's own perfect time.

Thanks for Your promise to help with each test,

And not give one trial too much.

Just when I need it the most, dear Lord,

I can feel Your tender touch.

Help me to watch and help me to pray,
And to live right before God and man.

I'll do my best to be a good Christian, Lord,

And always to take my stand.

7-12

Rev. Barry Arnold
2127 Hill St.
Lebanon, Pa. 17042

THE

OPEN DOOR

Penn View Bible Institute

Penns Creek, Pa. 17862

Annual

Missionary Convention

April 26-28, 1982

Monday 7:30 Key Note Message: The Open Door Glen Reiff

Tuesday 10:10 Iron Curtain Bibles Derrkatch
World Christian Ministries
11:00 Seminar & Questions—Open Fields Now Glen Reiff
1:00 Doors of Yesterday Students
2:00 Panel: How To Help My Missionary Area Pastors
7:30 Open Subject Glen Reiff

Wednesday 10:10 Challenge Glen Reiff
11:00 Doors of Tomorrow Glen Reiff
1:00 Evaluation of Missionary Finance E. Hurles
2:00 Occupational Openings Today L. Kuhns and
area pastors
7:30 Iron Curtain Bibles Derrkatch

Special music by the Paul Fowlers

Meals and lodging available upon request...Phone (717) 837-1855

Convention sponsored by the Laborers of Love



Dr. Glen Reiff
Director — Department of Missions
Hobe Sound Bible College
Hobe Sound, Florida