



# 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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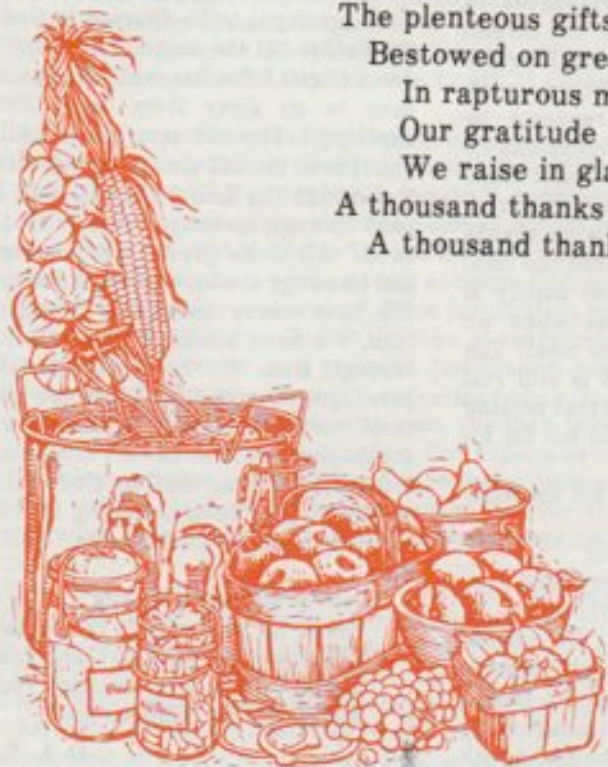
November 1982

## Thanksgiving



A thousand thanks! most gracious Lord,  
A thousand thanks today!  
For all the bounteous love and good  
Bestrewn along our way!  
Our grateful praise  
We gladly raise  
Up from the land and sea —  
A thousand thanks! most gracious Lord,  
A thousand thanks to Thee!

A thousand thanks! Yea, Lord, and more  
To Thee we owe for all  
The plenteous gifts of nature's store  
Bestowed on great and small!  
In rapturous mood  
Our gratitude  
We raise in glad accord —  
A thousand thanks to Thee we give,  
A thousand thanks, dear Lord!



A thousand thanks! Oh, how can we  
Our thanksgiving express,  
For such a year of victory,  
Through Thy abounding grace!  
But gladsome praise  
For all we raise  
And from our full hearts say —  
A thousand, thousand thanks, dear Lord,  
On this Thanksgiving Day!

R.D. 1, Box 284  
Mahanetey, PA 15757

— D. R. Pierce



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## GOD'S MISSIONARY STANDARD

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## Spirit Filled Thanksgiving!

*Be filled with the Spirit . . . giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.* Ephesians 5:18b, 20

The Pauline imperative is to "be filled with the Spirit." One cannot overemphasize the impact of that in-filling upon the recipient's life. It is important to not only be initially filled, but keep filled with the presence of the blessed Holy Spirit. Three results of that filling are mentioned in Ephesians 5 — 1. Singing and making spiritual melody, 2. Giving thanks, 3. Submitting to one another in the fear of God.

Thankfulness may thus be seen as the natural outflow of the Spirit filled life. The Christian walk is a thankful walk. There will be a praise in our hearts for all the unmerited blessings that our heavenly Father bestows upon us, and occasionally that praise will burst forth from our lips in the form of a psalm, hymn, or spiritual song. In addition, we are to thoroughly saturate our prayers to God with thanksgiving. "Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let our requests be made known unto God. Philippians 4:6

The challenge to the Spirit filled Christian is to give thanks "always for all things." How easy it is for thanks to form upon our lips when the meal barrel is full and the oil supply is overflowing. What about when we have only enough for one meal? The promise of Romans 8:28 is still real then. Let us never forget that nothing comes to the child of God but for his good and God's glory.

D. L. Moody is noted for his statement —

Be careful for nothing  
Be prayerful for everything  
Be thankful for anything.

One writer indicated, "We may be thankful for God's help, in the midst of circumstances even when we find it hard to be thankful for the situation. And further, the man who walks with

God can always find some part of any circumstance an occasion for thanksgiving."

Yes, there is a challenge to us, but the Spirit within us moves to have a spirit of thankfulness and then makes such thanksgiving a part of our lifestyle.

That noted pulpiteer from another era, Henry Ward Beecher wrote, "If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eye and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction.

The unthankful heart, like my fingers in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour, some heavenly blessings; only the iron in God's sand is gold."

The second part of this Pauline imperative states that our praise and thanksgiving is to be directed to God the Father "in the name of our Lord Jesus Christ." One has said, "We don't have to go away from Jesus for anything." The old song says, "All that I need He will always be, All that I need till His face I see, All that I need through eternity, Jesus is all I need." All God's gracious provisions and blessings are ours through Jesus. We have mercy and grace through Him. We have access to the Father through Him. We have mediatorial privileges through Him. Therefore we most certainly should express our thanksgiving to Him. In the Philippian letter Paul wrote, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

Let us all join in singing  
Jesus, we just want to thank you  
Jesus, we just want to thank you  
Jesus, we just want to thank you  
Thank you for being so good.

D. L. F.



# Don't Waste Time

## BEGGING GOD FOR REVIVAL

Spend that time crying to God, "Search me, O God, and know my heart; try me, and know my thoughts:

"And see if there by any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24).

"Create in me a clean heart, O God; and renew a right spirit within me. \* \* \*

"Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

"Then, [and only then] will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psa. 51:10-13).

It is absurd to spend time praying for revival in your community unless your will is submitted to God, willingly to obey His Word on all instructions. Revival must begin in YOU! If you truly want revival, let your will be dead indeed unto sin and self-desire, but very much alive to do the will of God, through the indwelling Christ. Give the Spirit of God permission, and the Word of God opportunity, to reveal to you any sin in your own life. The key which unlocks the door to a purging process is a glad willingness to confess, forsake, and make restitution for all revealed sin.

The reason God cannot use your life is that it is not usable. You are not "a vessel unto honour," meet for the Master's use. The sins of selfishness, self-will, carnal pride, adverse criticism, backbiting, deceitfulness, jealousy, carnal anger, bitterness, strife, dissension, dishonesty, disobedience, and such like, have so plugged up and dominated your life that you are not a channel through which the Holy Spirit can work. Such are the seat of wilful disobedience to the Word of God. Therefore, the only remedy is the confession and forsaking of such, henceforth to walk in willing and prompt obedience to His Word. "Who then is willing to consecrate his service this day unto the Lord?" (I Chron. 29:5).

Be honest with yourself in answering these questions —

Is there any known sin or doubtful practice in your life, be it past, or present? If so, confess it, forsake it, and make restitution, at once. Begin to exercise yourself always to have a conscience void of offence toward God and men. It requires justification before men as well as before God, for you to be an effective soul winner. True justification by grace through faith before God at the time of conversion will immediately result in a practical justification and righteousness before men. If your justification before God does not result in reconciliation with men, you then have deceived yourself as to true justification. God expects us to be blameless and unrebukable before this perverse generation. So walk in obedience to God's Word, so that the unsaved cannot hide behind your sinning, inconsistency and hypocrisy.

Have you forgiven everyone — everyone? I mean EVERYONE. If not, you need not expect forgiveness from God for your sins. You will not get it, for God say: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:15). Are you yet harboring bitterness, resentment, and jealousy in your heart against some brother or sister because of anything?

Is there a spirit of criticism, faultfinding, backbiting, or resentment in your heart against your pastor, church, or Sunday school teacher? If so, it must be confessed to God, AND also to the individuals whom it concerns, and henceforth manifest only the spirit of love. If you regard or continue to harbor such sins in your heart, the Lord will not hear your prayers (See Psalm 66:18; Isaiah 59:1, 2). It is absolutely necessary that you forgive, and henceforth make it obvious by love; not in word and tongue only, but in deed and in truth. "If any man say, I love God, and hate his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20).

Do you abhor sin in your life, as well as in the lives of others? Is there a holy hatred in your heart for things that do not glorify God, or are you rightly described in Jer. 6:15, "Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush." Do you love and serve your own selfish will rather than God's holy will? Are you quick to rebuke yourself for things you criticise in others? Is your life such that you can, in obedience to God, reprove and rebuke with all longsuffering the lives of those which are not glorifying to Him?

Does your heart respond in glad, willing, and prompt obedience to God's Word, or are you quick to obey that which does not cross your will too much, or infringe upon your selfishness? God demands entire and complete obedience. Jesus said: "Ye are my friends, IF ye do whatsoever I command you" (John 15:14). In Isa. 1:19 we read: "If ye be willing and obedient, ye shall eat the good of the land, for the mouth of the Lord hath spoken it." A characteristic of true sons of God is that they are "led by the Spirit of God," which necessitates following and obedience. We must obey God rather than men. We had better offend ten thousand friends than to disobey and offend God.

Do you witness of Jesus' saving grace to all with whom you come in contact, or are you ashamed to witness for Him in the presence of friends? Are you limiting God by failing to let the Holy Spirit testify of Jesus through you? In St. Matthew 10:32, 33 we read, "Whosoever shall confess me before men, him shall I confess before my Father which is in heaven; and whosoever shall deny me before men, him shall I also deny before my Father which is in heaven."

Do you really thirst for revival in your own heart? Are you willing to meet God's requirements on all issues? Will you say an eternal "yes" to the whole will of God for your life, right now, cost what it may? It will mean no less than death to your own will, to become a willing and ready servant of the Living God, henceforth!

O Christian, AWAKE! Hell is filling! Judgment is sure! Does it mean nothing to you? The world is saying: "Except I see, I cannot believe." The world is waiting to see YOU walk in glad obedience to that which you profess to believe. Will you do it?

— Author Unknown



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**NOVEMBER 12 — 21, 1982**

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*Millmont*

*God's Missionary  
Church*

Sam and Nancy Davis  
Missionaries to Mexico

**OCTOBER 29 — 31, 1982**

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Rev. D.H. Willoughby, full-time evangelist in God's Missionary Church, is again available for revival meetings. Though hindered by illness in the past, Bro. Willoughby is now able to accept engagements. Give him a call!



# The Wedding Garment

by George D. Watson

*"I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia. . . ."*

*"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."*

*"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:6-8).*

There are three terms which are used in describing the raiment of the Bride of the Lamb. It is fine linen, clean, and then white, or brilliant, dazzling. These terms describing the raiment exactly set forth the work of grace that had been wrought in the hearts of those who make up the Bride.

In the first place, the raiment consisted of fine linen. It is significant that no wool is used in the wedding garment. Back in the Old Testament, the Lord tells the Jews that if they wanted woolen garments they could have them, but they were not allowed to make their garments of wool and linen mixed together, for that mixture represented a mixed moral condition of life. Wool is an animal product and contains the natural grease of the animal, a type of the carnal nature. You may take wool and wash it for years, but you never can take the grease out of it, for just so long as there is a particle of wool, there will be the oily substance of the animal fat in the fiber. And so it is impossible to purify the carnal mind, though you may wash it with nitre, and train it and develop it in all sorts of ways, and during a long lifetime; the carnal nature never can be subject to the law of God, but in its very nature is enmity against God, and the only true scripture remedy is to have it purged out, expelled, put away from the heart and life.

God was more strict with the Jewish priests, and in the Book of Ezekiel we learn that he would not only not allow the priests to wear garments mixed with wool and linen, but they were not allowed to wear any wool on their persons when they went into the Tabernacle for service; but they were commanded strictly to wear linen garments.

Linen is vegetable product and free from oily substance, and has been selected by the Holy Spirit to represent righteousness purity, integrity;

hence, to be dressed in linen was a type of righteousness of heart and life.

In the next place, the linen garment was to be clean, washed from all earthly substance, and from all defilement, which represents the gracious work of sanctification; of the believer's being cleansed from earthly-mindedness, from carnal desires, from selfish dispositions — the true state of holiness of heart and in mind.

There are different kinds of righteousness, as well as different degrees of it. The word righteousness in Rev. 19:8 is in the original in the plural number, as it is also in the plural number in the Book of Ezekiel, and we are told that the fine linen is the righteousness of the saints.

The first kind of righteousness which a believer has is that perfect merit of Christ which is imputed to the penitent believer in justification, by which the satisfaction which Christ wrought on the Cross is counted over to the penitent believer, and God counts him righteous for the sake of Christ, because he believes in Christ. But it should always be kept in mind that this imputed righteousness applies only to justification, to the removal of guilt from the sinner, and every passage in the Bible that speaks of the imputation of righteousness is always in connection with justification only, and not in connection with the New Birth, or with sanctification, which must be imparted.

The second kind of righteousness which the soul can have is that which is infused or imparted to the believer by the inworking of the Holy Spirit. When a sinner's guilt is taken from him, then the way is open for the Holy Spirit through the Word of God to change the heart and put into that believer real uprightness of soul; a new love, a new desire, a new life, the life of Christ, the integrity of Christ, the principle of obedience which is in Christ, so that a believer is made upright in his heart, motives, and actions. This is the righteousness of Christ through faith, the kind that Paul says he wanted to have at the coming of the Lord.

The third kind of righteousness is that which the true Christian works out in his own life, in obedience, in longsuffering, in acts of mercy, in abstaining from evil, in practicing that which is good, in forgiving his enemies, in exercising charity for all men, in cultivating compassion, and

the doing of all manner of good to his fellow creatures. This is righteous living; this is the righteousness that the Apostle James emphasized in his epistle, and says without this righteousness of living, which is a fruit of saving faith, that one's righteousness is vain.

There are three kinds of righteousness that are represented by the garments of fine linen which have been made clean.

The third term which is used to describe the wedding garment, is that it is white. The original word means radiant, brilliant, dazzling; not only white in itself, but of a dazzling whiteness, as if polished to the utmost degree. This implies something more than purity. The Bridehood saints must not only be those who are sanctified, but those who, after their sanctification, are put into the fire and tried with all sorts of testings, difficulties, hindrances, and persecutions, until their faith and hope and love have been tested, till all the dross is gone, the quality of pure gold is manifest, and they come forth from the fire with a brilliance and a beauty upon them which the testings have only made manifest.

The beauty of holiness with which the Bride is adorned is not only a negative holiness, simply the absence of that which is sin, but it is also positive holiness; not only purity, but a burning purity; not only love, but a burning love; not only uprightness of heart, but uprightness in the form of perseverance and patience; not only love for all mankind, but, as the Apostle expresses it, fervent love — literally, boiling love — that kind of love which is warm and tender and immense in its extent, as well as pure in its quality. This indicates that the Bridehood saints are those who have the martyr spirit in them, and in some way are martyrs; and by possessing this martyr spirit they acquire that dazzling brightness which is manifest in the fine linen which has been pure. Hence justification is the fine linen, and sanctification is the fine linen made clean, and the whiteness or the brilliancy of the linen is the result of the martyr spirit; passing through the fire and being tested until the glory of melted gold is brought forth.

These qualities of the wedding garment are to be obtained in this life, and yet there may be a sense in which the Bride of the Lamb is to make herself ready just before the marriage feast, for we read in the passage that when all the heavenly hosts praised God, the time had come for the marriage of the Lamb, that his wife had made herself ready.





# Missionary Message

## A MISSIONARY FULFILLMENT

by Bradley Halter

A missionary's life is often marked by suffering and separation, yet few ever regret their calling. Paul considered his missionary call "the grace that is given to me of God." He had received "grace and apostleship, for obedience to the faith among all nations." It pleased God to separate Paul from his mother's womb and call him by grace to reveal Jesus Christ in him so that he "might preach Him among the heathen." Paul was made a minister of the gospel "according to the gift of the grace of God" that he "should preach among the Gentiles the unsearchable riches of Christ." Paul was obedient to his call and, faithful to the end, his life was one of fulfillment. Every missionary's life should radiate this same sense of satisfaction or fulfillment.

### FULFILLMENT OF PERSON

Paul was a committed, consecrated and contented missionary as he obeyed the Divine call to preach the gospel where Christ was not named. Before his conversion, he was continually kicking against the pricks and it was a hard way. He was a misfit in society and a disturber of the peace. He had not found his place in life or meaning in existence. But once light from heaven struck through his soul, he cried out, "Lord, what wilt Thou have me to do?" It didn't take the Lord long to reveal that he was a chosen vessel to bear Christ's name "before the Gentiles, and kings, and the children of Israel." In a few days he was preaching Christ in the synagogues and never stopped preaching Christ until silenced by a Roman chopping block. Through many dangers, toils and snares he never wavered but rejoiced in hope of the glory of God. He had found fulfillment of himself as an individual in the center of God's will. At the close of his life he could say, "I have fought a good fight," the words of a contented missionary who had found personal fulfillment in his call.

### FULFILLMENT OF PURPOSE

A man's purpose must be larger than himself or else he is selfish. Personal fulfillment is not sufficient

motivation for a Christian. While obedience to the heavenly vision brings great personal satisfaction, the purpose of obedience must be greater than personal fulfillment. A missionary realizes that he is helping to fulfill God's purpose for mankind. God is "not willing that any should perish, but that all should come to repentance." God "will have all men to be saved, and to come unto the knowledge of the truth." The missionary heart beats in time with God's heart. He is constrained by God's love to preach the gospel and rescue the perishing. In the spirit of Christ, he leaves home to take the good news of salvation to the sin-blighted cultures of the world. Whatever personal ambition he may have is surrendered to the greater ambition of making Christ known. Etched on the will and in the heart is the motto: This One Thing I Do. God's purpose to save men is fulfilled in the flesh and blood, bones and spirit of the missionary who carries the saving gospel of Jesus Christ to all the world.

### FULFILLMENT OF PROPHECY

An exciting part of the missionary call is helping to fulfill prophecy. This was very real to Paul. As a Jew, he was familiar with the Old Testament scriptures that talked about a future day when the Gentiles, the heathen, the nations would be recipients of the grace of God. He quotes these scriptures in relation to his own ministry. "Yea, so have I strived to preach the gospel, not where Christ was named...but as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand." Paul says that he was made a minister "to fulfill the word of God." A missionary has the privilege of seeing God's word fulfilled as people believe who have not believed before.

While all Christians should live fulfilled lives, a missionary experiences fulfillment in a special way. Every Christian worker shares in these kinds of fulfillment but God reserves the fullest measure for those we call missionaries.

## LOST INTEREST!

Dr. Bingham used to tell of a young couple that left Toronto years ago to go out to Nigeria. They had splendid success in learning the language. They had tremendous joy as they reported that a church had been established just months after they began to preach.

But after a few years, a child that had been born to them died. Then the woman was taken sick, and another baby died. Finally, the wife herself died.

The man came home, broken and unannounced. He came into Toronto late in the afternoon, had supper, and went to his home church. He came into a prayer meeting and sat there through the entire service.

The pastor asked: "Is there anything else before we dismiss?" At about the time he was to raise his hands and pronounce the benediction, the missionary began to sob convulsively — he could not control himself.

Someone reached over and asked: "Friend, what's the matter?" And as he caught a glimpse of the missionary's face, he cried, "Why, it's our missionary! Our missionary has come back! Don't you have something to say to us?"

When he could control himself, the missionary said: "I wasn't going to say anything, but now I am. The last time I saw you, you stood at the railroad station; and you ran down the track after the train started, waving and shouting, 'I'll pray for you until Jesus comes!'"

He continued: "I wondered why we learned the language so well. It's because you prayed for us. I wondered why the Lord blessed in the church so much but I know it's because you prayed. Then, after two and a half years, you lost interest in praying. I searched my own heart, thinking it might be sin in my life. I've nearly driven myself insane, trying to find out where I've sinned against God to bring this judgment upon me. But now," he said, "I know. I've sat through this entire prayer service, and you've not once mentioned the name of your missionary."

— Selected



## For The Young People



"Here's a piece in this paper," said Grandfather, wiping his spectacles, "that says a miser over in Beechmont died of starvation, and he had bags and bags of gold and silver in his miserable hut. He didn't have fire to keep him warm, and his old hut let in the wind and the rain, but all these years he has been hoarding the money. I can not understand what he meant. Foolish man! I am glad we have no misers in our little city." Then the kindly old gentlemen walked down the garden path to take some of his precious roses to a sick neighbor, and the miser passed out of his mind.

"If Grandfather only knew it, there are plenty of misers in this town," said Evelyn, looking at the pink rosebud rapidly taking shape under her fingers. "Mrs. Lukens asked me to make a tray-cloth for the church in her home city, and I did it the very best I could. She furnished the materials, and I did the work. It didn't take me very long, but I was just as careful with it as with more elaborate work, and when she got home she never said a word about how much it sold for, or anything. I waited about six weeks, and then, every time I saw her, I led up to embroideries and tray-cloths and fairs in the conversation, but the thing seemed to have gone out of her mind completely. At last I could stand it no longer, and determined to know the worst, as the books say, so I asked her pointblank. She said that it had been sold, but didn't tell me how much the purchaser paid for it. Her manner was so noncommittal that I suppose they had lumped all the articles together that were left and sold them

## Misers

to some fancy-work dealer."

"You said you were determined to know the worst," put in Evelyn's brother George. "Did you ever learn the fate of the tray-cloth?"

"I'm coming to that," said Evelyn. "Mrs. Trent told me that Mrs. Lukens had told her that the tray-cloth was greatly admired and brought more than any other piece of embroidery on her table. It sold for fifteen dollars, and was very much admired for its daintiness and simplicity. When I heard that I just sat down and wept a little, to think that Mrs. Lukens could be such a miser."

"You have company, if that is any consolation," said George. "I've always prided myself on doing a little more than my duty at the bank, but never one word of praise or commendation did I hear. Last week, when I was offered that place in the new bank at an increased salary and accepted it, the president never said a word, when I told him, except that I probably thought I was bettering my condition. I suppose virtue is its own reward, but I did think that I was entitled to a few pleasant words in addition to my pay. I call that the height of stinginess."

"I, too, have my tale of woe," said Fred Olds, with a little laugh. "My employer always says it spoils people to praise them, and as soon as a man finds out he's worth anything he wants his wages raised. He thinks by finding fault continually he will give his helpers to understand that he is doing an act of charity by keeping them. Actually, he has more men discouraged and out of heart than any one you ever saw. After awhile they recover and hunt other places, but at first the continual faultfinding is very wearing. I have been offered a place as bookkeeper at the flour mills, and leave Mr. Packer next week. The man at the mills laughed and said the fact that I had been with Packer for six months was recommendation enough.



One thing is certain, and that is, that if I ever get to the place where I employ people myself, I will know how to treat them."

"I feel sorry for miserly people," said Evelyn. "Just think how small and mean they become by repressing every kindly feeling and the praise that should flow from their lives to those of the people about them. In time they will starve and freeze and die just like the man Grandfather read about."

"Yes," said Fred, "and they would have much more money — I mean misers — if they put it out at interest and let it work for them. Mr. Packer loses the good workers in his shop, and constantly takes on inexperienced men simply because he is too stingy to be honest about their ability."

"I have just been listening to your experience meeting," said Mr. Morris, coming out of the library. "While you were talking about misers, it seemed to me that I would have to plead guilty, too. I have received many blessings from the hand of my Heavenly Father, yet many times I have been too miserly to praise Him for His goodness and kindness. Oh, I go to prayer meeting quite regularly, but often I neglect to say a word, and often my prayers have a dozen sentences of petition to one of praise. You young people have taught me a lesson this morning."

"I think we all are — that is, I mean I'm guilty, too," said George, turning red. "I think I will stop talking about Mr. King until I am more generous myself."

"You had it right at first, George," said Fred. "We all are guilty, aren't we, Evelyn?" and Evelyn nodded.

— The Wellspring.



# Knowing What We're Here For

by Paul S. Rees



Jenny Lind, the world renowned Swedish singer, said one time to John Addington Simons, "I sing to God." So far as I know from her life story, she meant every word of it.

She lived with a vivid sense of God. God was about her. God was her Creator. God in Christ was her Redeemer. God was her Father, her Provider. He was the "One in whom she lived and moved and had her being." She therefore said, "I sing to God."

But why limit it to singing? Why not say: I'm a carpenter to the honor of God? I swing my hammer and push my plane to the praise of God. I deliver the mail as unto God. I keep books as unto God. I sell my goods, practice my medicine, rear my children to God and to His glory. Christ's great servant, the Apostle Paul, clearly felt this way about it. He said, "... whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Those of you who have ever paid any attention to the so-called "shorter catechism," will remember there is a question that goes like this, "What is the chief end of man?" That is, what is the real purpose of his existence and what, accordingly, should be the goal of his living? What is he in the world for? You will remember the answer is, according to the catechism, "The chief end of man is to glorify God and enjoy Him forever."

If that sounds old-fashioned, it is. It is so old-fashioned yet so permanently meaningful, that it needs to be updated. It needs to be taken out of mothballs and offered as something new-fashioned. When that takes place,

what are the consequences? Let me speak of three of them.

I. Living for the glory of God gives **spaciousness** to our life. I don't know anything more cramping, more certain to take away the largeness of life, than to live for yourself. It is devastatingly confining.

Some years ago, Bishop Hazen Werner, in *Live With Your Emotions*, quoted Dean Wicks, of the Princeton Chapel: "The sense that men make out of life is determined by what claims their deepest attention." To this the Bishop added: "If what claims your deepest attention is the effect on you of what happens around you, you are in for a bad time. The security and peace of spirit you long for can be yours only as you are a part of the large whole; only so can you participate in something big enough to give your life meaning."

Werner then asks, penetratingly, which question we are really asking: "What is God doing to me **through** this world?" or "What is God doing **through** me in His world?"

What a difference between the two questions! One makes for littleness; the other, for largeness.

II. Furthermore, to live for the glory of God has the effect of adding **serenity** to our living.

Jenny Lind was an amazingly serene soul. True, there was a time in her career when she lacked this quality of spirit. Once, at the close of one of her performances, someone asked her for her autograph. Above her signature she wrote:

In vain I seek for rest  
In all created good;

It leaves me still unblest,  
And makes me cry for God.  
And sure at rest I cannot be  
Until my soul finds rest in Thee.

Later she found this tranquility in full surrender to the will of God and the lordship of Christ. When she retired, she lived for a while amid the quiet beauty of England's Malvern Hills. There she communicated the serenity of soul as she went about among the humble village people, often lending to shut-ins the enchantment of her marvelous singing. She was living to the glory of God.

III. Finally, to live for the glory of God gives **significance** to our lives.

Jesus came to the end of His brief life when He was 33, surrounded by men who hated Him, set upon by men who would murder Him, their cruel cries ringing in His ears. Yet He said quietly to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37).

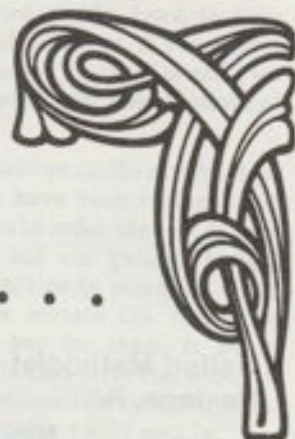
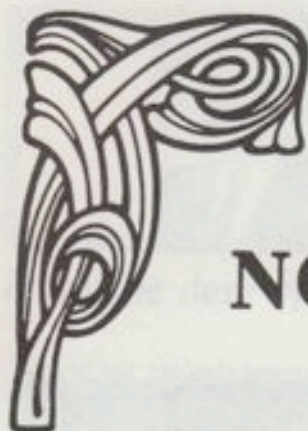
When a man knows he has truth on his side, believes that truth, loves it, is ready to die for it, he knows that whatever happens to him, his life has been caught up into the everlasting means of things, into the undefeatable purpose of God.

Fierce though the fiends may fight,  
And long though the angels hide,  
I know that truth and right  
Have the universe on their side,  
And that somewhere beyond the stars

Is a love that is better than fate;  
When the night unlocks her bars,  
I shall see Him, and I can wait.

in *The Herald*





# NONE BUT CHRIST . . .

by George B. Culp

The greatest need of the world, of the Church, and of the individual today is Christianity with Christ in it: the Christ of the Gospels, of the virgin birth, of Gethsemane, of Calvary and the burst sepulchre, of Olivet, of the mediatorial throne — very God of VERY GOD.

Personal Christianity is not a creed, however orthodox; not a profession, however outwardly consistent; not a service, however seemingly useful; but it is **Christ in man**. You may read a work on the evidences of Christianity, and when you have finished the book you may say: "It is quite evident to any unprejudiced mind that Christianity is true"; but practice the Word, live the Book, walk after the Spirit, and you will know it is "the power of God unto salvation." When we know (have an experiential knowledge of salvation), then, we are aggressive. We must BE, before we can DO.

Men have been and are failures. You cannot build for eternity on any man; you cannot tie to any man for time. Great churches have been gathered, in this country, around a personality. While he lived and preached, he drew; but when death came to the preacher, it came also to the church; it was scattered to the four winds and has no existence today. Men may and do lose their attractive power; but the Cross of Christ never does. There have been men (great men, I admit) who were valued for their lives; but Christ, for His death. The Cross is the magnet which sends the electric current through the telegraph between earth and heaven, making both Testaments thrill through the ages of the past and future with saving truth. None but Christ ever conquered death. He could not be holden of the last enemy. Pilate said: "Make it as sure as ye can," and they did. There was a Roman seal and Roman soldiers, but

He came forth. The world could not bury Christ: "The earth was not deep enough for His tomb; the clouds are not wide enough for a winding sheet. He ascended into heaven, but the heavens could not contain Him. He lives today in the Church, of which He is the Head; in the Word that always reflects His image; and in the hearts which burn as He talks with them by the way." He is wherever the two and three gather in His name; aye, "wherever there is one honest soul crying in the night, and with no language but a cry," He is there to hear and to bless. I do not wonder the saints sing: "There's not a friend like the lowly Jesus, no, not one." He is "all in all" to the trusting heart — all that His Word declares Him to be. Have you found Him so? You may. In poverty, He is your Friend; in every danger, He is your defense and munitions of rocks; in weakness, He will be your strength; in sorrow, your joy; in pain, your peace. In sickness, He is thy "Lord which healeth thee." In hunger, He is thy Bread; in trouble, thy Burden-bearer; in perplexity, thy Counselor; in the furnace, He will walk with Thee; in assaults, He will be thy Refuge; in accusations, thy Advocate; in debt, thy Surety. In the daytime, He will be thy Sun; under attack, thy Shield. In the night, He is thy Keeper. When you are in the desert, He will be thy Shepherd; in life, thy Hope; in death, thy Life; in the grave, He will be thy Resurrection; and throughout eternity, He will be thy Glory and thy God.

"Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." "Let the redeemed of the Lord say so." Let the earth know there is no God like unto Israel's King. He is "all in all" for all time, and all eternity.

*"Did Christ, when I was sin pursuing,*

*Pity me, pity me?"*

*And did He save my soul from ruin?  
Can it be, can it be?*

*Oh, yes, He did my salvation bring—  
He is my Prophet, Priest, and King,  
And now my happy soul can sing,  
Christ for me! Christ for me!"*

In ages past, the days have borne testimony to the faithfulness of God as the martyrs in life have said: "None but Christ for me!" When the flames gathered around their forms as a fiery shroud, still they cried: "None but Christ!" — Christ, our Righteousness. When the enemy comes in like a flood and says: "Your sins are so many," tell him the blood of Christ cleanses from all sin. When he tells you: "You do not know much," tell him Christ is made unto you "wisdom." When Satan claims you as a captive, tell him: "Christ is my Redeemer." When the shades of death gather round you, Christ will be there as the "mighty to save."

In the city of Columbus, men were working on a construction that required the use of a derrick. One of the ropes broke, and a part of the derrick fell, crushing an old man in its fall. Chief Justice Olds was passing by at the time and gave help to the dying man who was unable to speak, and to all questions gave no heed. After a little, the Judge repeated aloud: "Our Father, who art in heaven," and the muttering ceased until the prayer was ended. Then the sufferer began again his moanings, and the prayer was repeated, and the same reverent silence by the sufferer, yet no word did he speak. The Judge then repeated the first line of that mother's-knee prayer: "Now I lay me down to sleep." That sentence greatly affected the old man; it unloosed his tongue, and he repeated word for word: "Now I lay me down to sleep, I pray the Lord my soul to keep." Then there was silence, and The Only ONE took him home. None but Christ! none but Christ!



## Itinerary for Representation Groups from Penn View Bible Institute

1. United Methodist Church  
Paxinos, PA  
Nov. 7th A.M.

2. Pilgrim Holiness Church  
Tunkhannock, Pa.  
Rev. Norman Blowers  
Nov. 7th A.M.

3. God's Missionary Church  
Rev. David Church  
Sunbury, PA  
Nov. 7th P.M.

4. Smithfield Church of Brethren  
Martinsburg, PA  
Music Director —  
Mrs. Gay Longenecker  
Nov. 13th P.M.  
14th A.M.

5. God's Missionary Church  
Rev. Alvin Shaffer  
Hanover, PA  
Nov. 14th P.M.

6. God's Missionary Church  
Rev. Ladette Cooley  
Salunga, PA  
Nov. 21st A.M.

7. Pilgrim Holiness Church  
Rev. Herbert Fisher  
Howard, PA  
Nov. 21st P.M.

Contact Public Relations Director Paul Clemens if you are interested in a service with Penn View Representatives.

Penn View Ladies Trio



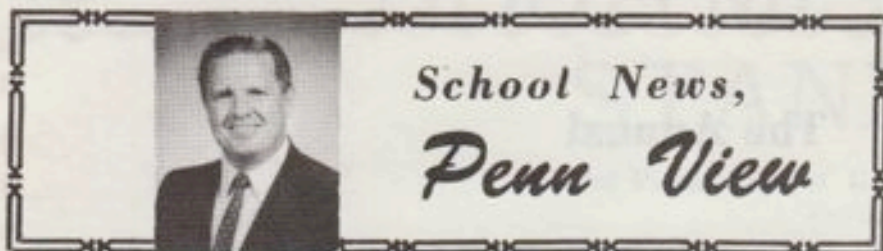
From left to right Rhoda Caster, Linda Walter - Accompanist, Lori Smith, Cathy Armes.

Penn View Quartet



From left to right Paul Keesee, Paul Clough, Andy Myers, Steve Lum





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

One of our projects toward improving the energy efficiency of our main school building is the replacement of all the aluminum awning windows with a lovely airtight thermo-pane window.

Last winter we suffered much heat loss as many of the windows could not be closed tight. Students sitting near the windows would nearly freeze during one chapel service or class period.

A "Window Replacement Fund" was started last year. Each class was asked to have projects or to bring in a weekly offering to raise enough money to replace the windows in their homeroom. The students have done well, but at the rate it is going it will take a long time to complete as the total cost will be slightly more than \$14,000.

Our next move was to approach the local congregation which meets in our chapel every Sunday and Wednesday night. They have accepted the challenge to raise enough to pay for all the windows in the chapel and the two annex rooms.

This is being accomplished by individuals purchasing a window in honor or in memory of someone. The cost of a single window is \$185.00 and

## Demolition Project

A demolition project in nearby Mifflinburg has made a large quantity of framing lumber available for our future building needs. The picture shows some of the 2 x 8 joists which we salvaged from a large school building which was razed to make way for a new housing development.

The material was made available at no cost to the school except for transportation costs and meals for volunteer workers who came in to help with the project.

Students and staff gave up much of their spare time to help remove the timbers and pull nails. It was a source of much encouragement to have friends from near and far come in to lend a helping hand.

the cost for a double unit is \$377.00. This is a quality window which we have secured through a Christian dealer at wholesale prices.

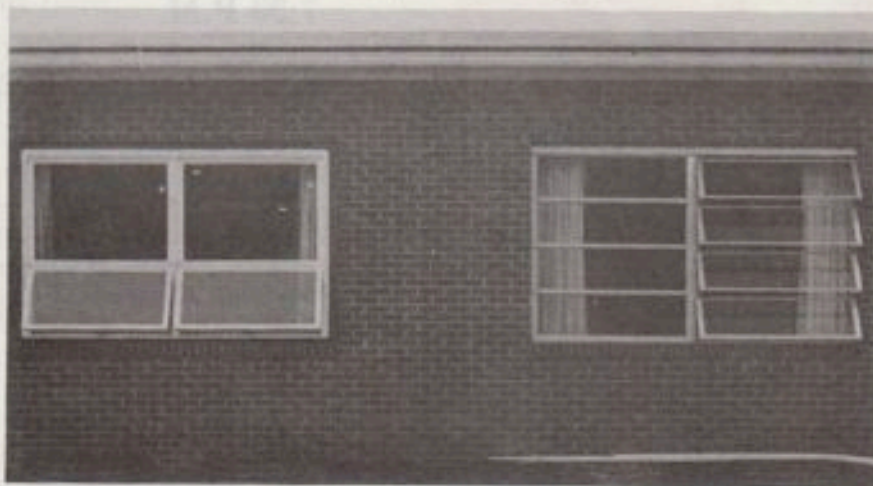
At the present time, we have eight single windows and twenty-eight double units which need to be sponsored. We will be happy to put a plaque on each unit to designate it as an honorarium or a memorial if you

would feel led of the Lord to help underwrite this project. If you cannot afford to sponsor a complete unit, we would be grateful for contributions of any amount.

All the windows on the north side of the building have been replaced and we would like to order the rest as soon as possible, but our general budget will not permit us to place the order until we are certain the funds are available to pay for them. It would save us a lot in fuel costs this winter if we could complete this necessary project before winter really sets in.

Perhaps you could be instrumental in getting your Church, Sunday School or Youth Group to sponsor a window.

Will you make this a matter of serious prayer?



Our barn is piled high with 2 x 6, 2 x 8, 2 x 10, 2 x 12, and 2 x 14 dimension lumber and sheathing boards which will save us thousands of dollars in building the new dormitory.

However, plans for a much needed dormitory have been slowed down by a major sewage problem. It appears that the Sewage Code Enforcement Office may require us to put in a sewage treatment plant before they

will permit any further development of our campus. Such a plant would cost in the neighborhood of \$30,000. We are investigating some possible alternatives.

Please join us in prayer about this problem.





The Annual  
**Thanksgiving Service**

**PENN VIEW  
BIBLE INSTITUTE  
Memorial Chapel**

**November 22, 1982  
7:30 P.M.**



**Speaker: Rev. W. Dale Van Hook  
Mt. Pleasant Mills, Pa.**

*Special Music by the*  
**MUSIC DEPARTMENT**

**Join us in this  
expression of thankfulness!**

