



GOD'S MISSIONARY STANDARD

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

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The subject of perfection has been a perplexing one to many good people, all down the years. Students of God's Word cannot escape the conclusion that perfection is, in some sense, applicable to men; but not being able to understand the subject, some have gone to **extremes** in preaching perfection, while others have ignored the subject altogether.

The much-misunderstood passage in Philippians, the third chapter, verses twelve to fifteen, will help to clear up the New Testament teaching upon the subject. If this passage is understood, there will be no difficulty experienced in relation to any other part of the Scripture.

No progress can be made in an attempt to study the subject of perfection without recognition of the fact that everything predicated concerning humankind must be predicated relatively. Absolute things belong to God alone. So a perfection which may be demanded of man or which man can

thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you." To the superficial thinker, here is a contradiction. To such as understand the Bible teaching on the subject of perfection there is no contradiction, but a beautiful harmony and consistency.

In order to discover the meaning of this passage, we must remind ourselves that we must look for the meaning of **both** verses — the one where he disclaims perfection, and the one where he claims perfection — within the realm of the relative, for only perfection of a relative kind could ever be applicable to men.

VARIOUS KINDS OF RELATIVE PERFECTION

In an effort to tabulate the kinds of perfections possible, within the realm of the relative, the following results are obtained:

Angelic Perfection — the kind of perfection which angels, a higher

future and a worthy goal for which to strive.

But what is the perfection which he professes for himself and others in verse 15? Of the remaining perfections in the realm of the relative, the process of elimination will determine which one it was which he claimed.

It could not have been angelic perfection which he professed, for that is applicable to angels only; never to men. Angels were never men, and redeemed men will never be angels. Therefore, angelic perfection cannot be attained by men, even in the next world, much less in this one.

Adamic perfection was not that which Paul professed, for that belonged to man untouched by sin. Man cannot hope to be in this world what he might have been had sin never touched him, and he bears and will continue to bear until the resurrection, marks of the Fall, both in his intellect and body. In body and mind, man at his best is in some real sense but a relic of

The PERFECTING of the "PERFECT"

possess must be of a relative kind. God only lives in the realm of the absolute; man lives in the realm of the relative.

The Greek word translated "perfect," in Phil. 3:12-15, is *teleios*, which means completed or finished. The Standard Dictionary defines the verb "perfect" to mean: "To give to (anything) all that is requisite to its nature or kind." So it becomes evident that there are various kinds of perfection.

PAUL BOTH DISCLAIMS AND CLAIMS PERFECTION

In Phil. 3:12 Paul disclaims perfection when he says: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus." One group of interpreters is almost certain to quote this verse against the perfection of Christians, without quoting the rest of the section. But in verse fifteen Paul claims perfection for himself and others, in these words: "Let us therefore, as many as be perfect, be

order of God's creation, possessed.

Adamic or Creative Perfection — the kind of perfection which man enjoyed when he came from the Creator's hand, before sin touched him.

Resurrection Perfection — the kind of perfection which is the heritage of men, when redemption has completed its work upon the body, as well as the spirit.

Christian Perfection — the relative perfection which redeemed men may experience in this life, in whom the work of salvation has been completely wrought.

A careful reading of the verses of Philippians the third chapter, preceding verse twelve, leaves no possible doubt as to what Paul means when in verse twelve he **disclaims** perfection. It is **resurrection perfection** which he disclaims, for the resurrection is the subject of the chapter. It is that which he is pressing toward, hoping to attain, though it is, of necessity, and according to God's redemptive program, a matter of the

J. A. Huffman
Adam.

Resurrection perfection being that which Paul disclaimed, and angelic perfection having been checked off as not possible to redeemed men in this world or the next, and Adamic perfection not attainable to men now, there remains but one perfection within the realm of the relative, which Paul could have possibly professed. It is **Christian perfection**. Christian perfection, according to the Greek word, means completed or finished. It is that attainment of the individual where there has been appropriated to his heart's need all the stipulations of the Atone-ment provided for his present and complete salvation, by which he is made complete in Christ (Col. 2:10). Not angelic perfection, Adamic perfection, but Christian perfection — "all that is requisite to its nature or kind," such as God bestows upon such whom He fully saves!

But there is the suggestion in the

(Continued on Page 8)

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REFLECTIONS!

Bob Jones University, a decision based on what was adjudged to be basic "public policy." Right now an insidious new Civil Rights bill is making its way through the Congress, a bill that would drastically redefine what our liberties really are, another example of "law by bureaucracy."

Someone has so aptly stated that if we fail heed the past we will be condemned to repeat its mistakes. Edmund Burke once wrote, "People will not look forward to posterity who never looked backward to their ancestors."

God has given us the most glorious opportunity in this day to spread the glorious news of the Gospel of Christ. But time is running out. Let us ask God to renew our appreciation, to rekindle our desires, to refurbish our tattered image as holiness people, so that we may take full advantage of all God has given us to help evangelize the world from this base of freedom. I close this bit of reflection with some words from C. William Fisher: It is not higher wages, or shinier cars, or bigger houses, or color television, or wall-to-wall carpeting; it is not money, or missiles, or machines; it is not legislation, or government handouts, that make a society great. God says that it is "righteousness [that] exalteth a nation; but [that] sin is a reproach to any people." (Prov. 14:34)

Somebody needs to stand up and proclaim in this space age that Calvary is still more important than Cape Kennedy, that the quantity of our things is not nearly as important as the quality of our lives, that the conquering of outer space is not nearly as urgent as the mastery of the inner spaces of our souls. Someone needs to sound the warning that we will either give up our trinkets and our tinsel and our trivia and fall on our knees before God and repent of our sins, our lust, our greed, our lawlessness, our rebellions - or God will once again, as He has done many times through history, bring His judgments upon us. We cannot defy His authority and repudiate His claims, and reject His love, without suffering the consequences."

Help us Lord, to heed the warning!

D.L.F.

On the occasion of the 208th anniversary of the signing of the Declaration of Independence I would like to reflect a bit on what is happening in this great land of ours.

I'm sure that most if not all of my readers would agree with the statement made by Daniel Webster so many years ago when he declared, "I shall know but one country. The ends I aim at shall be my country's, my God's and Truth's. I was born an American; I will live an American; I shall die an American." While we would rearrange Webster's order of allegiance, placing God first, yet we can identify with the fierce loyalty to country that he espoused.

Loyalty to country is good and noble, and ours is a great land in many respects. We have much for which to be thankful. However, as citizens of the greatest land on earth we face the danger of complacency; we must never take our blessings of liberty and freedom for granted. That which has come to us through much effort can be lost through little effort. On an occasion many hundreds of years Moses reminded the people of Israel that they had been blessed with a good land, but they too faced the problem of complacency. In Deuteronomy 8:10 he told them to remember that "When thou hast eaten and art full then thou shalt bless the Lord thy God for the good land which he hath given thee."

America is still a word of hope and land of seemingly endless opportunity for millions in chains around the world. It is ironic to note that this summer when millions of dollars of private money are being spent to repair and refurbish the Statue of Liberty, serious breaches appear in the facade of freedom here in our own country. While the "golden door" of which Emma Lazarus spoke in the inscription on the Statue is still open to the downtrodden and oppressed of the world, padlocks are being placed on church doors here in the United States. The attack on church and Christian school ministries is intensifying. It is frightening to try to visualize the implications of the Supreme Court decision regarding

The Moods of the Spirit

By Dr. J.L. Brasher

WE HAVE HEARD that when God created man He created him in His likeness and His image. We have referred the matter solely, I think, to the moral image: righteousness and holiness. A closer study indicates that we are like Him in our mental and emotional nature, in our moods. If I may say so with great reverence, the Holy Spirit is the moodiest being in the universe. He feels differently in different situations and in performing different offices. And there are moods which He works in us, which are His own moods.

In all our holiness meetings we have emphasized THE JOYOUS MOOD of the Spirit, and that He produces in us His own joy. In I Thessalonians 5:6 He speaks about the church having "received the word with the joy of the Holy Ghost." Not simply their own joy, but His joy, the working of that mood of the Spirit which is the joyous mood.

The next one we mention is THE THOUGHTFUL MOOD. In Psalm 39:3 the Psalmist says: "While I was musing the fire burned: then spake I with my tongue." They who would be deep Christians must be thoughtful Christians.

We must take time to get alone and be silent before the Lord. One of the reasons we do not have more great saints today is that we do not have time to grow them. We jump out of bed at the sound of the alarm clock, swallow some breakfast, run all day, bolt our lunch, hurry to supper, change clothes, and are off again for some engagement. If you cannot physically get alone, you must learn that the Holy Spirit wants to shut you up sometimes until you do not hear what the crowd says, nor pay attention to what they do.

A woman said to Brother Bud Robinson, "I don't understand. I seem to have leaked out in my experience." He said, "That is easy to explain. You keep your mouth open too much." God wants you sometimes to keep quiet and hold the floods within you until your soul swells with the sense of God.

Then there is what the apostle called THE PRAYERFUL MOOD. In I Corinthians 14:15 we read: "I will pray with the spirit and I will pray with the understanding also." There is the prayer that is inwrought — not a

question of mental projection but of soul outpouring.

THE INTERCESSORY MOOD differs from the ordinary prayerful mood. In Romans 8:26, 27 Paul says: "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

Here is the most profound realm in human experience — the realm of intercession wherein you do not make petitions that you utter in words, but it is the groaning of the Holy Spirit in your soul. There may be a missionary struggling, burdened, and ready to give up when all at once you get a burden and pour out your soul in groanings that cannot be uttered. God knows who needs the help and the Holy Spirit sees in you the human channel through whom He can work.

Then there is THE TEARFUL MOOD of the Spirit. Jeremiah, my favorite prophet, preached in one community twenty years and never had a convert. Out of an anguished heart he cried: "Oh, that my eyes were fountains of tears that I might weep day and night for the slain of the daughter of Zion."

There are those who would consider us weaklings if we cried. But the human in us needs to be kept alive. Jesus was human — the perfect human — and at the grave of Lazarus and over Jerusalem's lost opportunities He poured out His tears. I would not take a gold mine for those two words, "Jesus wept." How human He was and how He came up close to those who needed Him.

There follows THE PLEADING MOOD of the Spirit. In II Corinthians 5:20 Paul says: "We beseech you." Paul did not always beseech folks. There were times when lightning leaped from his eyes and his words were like dynamite. Finney never made a call to the inquiry room as long as sinners could look at him. The minister who under God leads the revival and preaches to sinners will set forth Sinai's thunderings, then when judgment breaks down the sinner's heart the evangelist can say, "I beseech you."

But here is one that may startle you. It is THE WRATHFUL MOOD. I am speaking now about that holy sense of the soul in its cry against wrong and injustice and sin. God has put within every one of us a sense of justice and righteousness and we do not want to see it outraged anywhere. And whether it be individuals or nations, your soul rises up against it. You have to hate wrong as much as you love righteousness to be a balanced Christian.

You ask, did anyone in Scripture ever have a wrathful spirit? Yes. The same Paul who said, "We beseech you," also said to Elymas the sorcerer, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to prevent the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and darkness; and he went about seeking some to lead him by the hand" (Acts 13:10-12).

One other mood is THE EXULTANT MOOD. On the day that Mary visited Elizabeth and they had talked together about God's dealings with them, Mary broke out in that wonderful Magnificat and said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46).

In Revelation 19 we read of the white robed throng saying, "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come."

Let us be so guided by the Spirit of God that He may work in us these different moods — not only for our edification but for the building up of His great body, the Church.



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12:00 noon — Special meal in
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1:00 p.m. — General business
meeting and fellowship

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SPEAKER:**

Rev. Howard J. Frey

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EVANGELIST-BIBLE TEACHER
Rev. Ray Smith

SPEAKERS' SCHEDULE

Date	10:30 A.M.	2:30 P.M.	7:30 P.M.
29			Smith
30	Scott	Smith	Scott
1	Smith	Scott	Smith
2	Scott	Smith	Scott
3	Smith	Scott	Smith
4	Scott	Smith	Scott
5	Smith	Scott	Smith
6	Scott	Smith	Scott
7	Scott	Missions	Smith
8	Scott	Smith	Scott

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2:30 P.M.
7:30 P.M.
1:30 P.M. (Children)
6:45 P.M. (Youth)

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By Dr. L. D. Wilcox

The Question of whether the saints of Old Testament days were privileged to enjoy an experience of grace cleansing the heart from sin, is one that has produced a variety of theories in the holiness movement.

At one extreme are those who claim that Old Testament saints were privileged to possess, the same experience as those under New Testament times. Dugan Clarke in chapter three of his "Theology of Holiness" and Luther Lee in chapter eight, section five of his Theology, both cite Old Testament experiences as proof of New Testament grace and they do this in terms that seem to make no difference between the two. Cumming, in his book "Though the Eternal Spirit," states that in respect to personal holiness, there is no radical difference between the saints of the Old Testament and of the New. Probably this attitude toward the question is the one most often assumed by the rank and file of holiness preachers of today in their references to the subject. Probably a fair representation of this theory would be to sum it up as follows: By faith in the promised Redeemer and the power of his blood to be shed, they were privileged to have just as much of the grace and power of God in their lives as we are by faith in an already accomplished atonement.

At the opposite extreme from this position are some who practically make Old Testament experience a mere matter of ritualism and of outward obedience. Perhaps the clearest statements of this end may be found in the writings of Daniel Steele. He treats of this subject quite extensively in "The Gospel of the Comforter." In chapters five and ten he considers at some length the possibilities of grace in Old Testament saints. As samples of his teaching in this regard we make some quotations. "There was no conscious indwelling of the Spirit in the Old Testament saints because there was no new or spiritual man in which He could abide." "Of course en-

Old Testament Experiences of Holiness

PART I

tire sanctification except in a ceremonial sense was not enjoyed by the Old Testament saints." Yet he himself seems to recognize the possibilities of something a little better than this in his consideration of Daniel and of Enoch in chapter twenty-seven of the same volume.

Some other writers seem to take a somewhat middle ground between these two seeming extremes. Among such writers are Wesley and Fletcher. Further reference will be made to their writings later. Possibly the seeming difference between the various extremes may be a lack of clear or complete expression, rather than actual doctrine.

In endeavoring to find some light on this subject we propose to approach it from several angles. First we want to ascertain the facts which bear on the subject. Then we want to compare the scriptures which relate to it, and then from those scriptures we hope to be able to glean some basic facts to guide us in our thinking about this matter.

Facts Which Relate to the Subject

Perhaps our purpose in this paragraph might be more accurately stated by saying that we seek to find the various view-points which may give us some light on this question. It would seem that this question must involve the question of the difference in dispensations. It must also involve the question of the office work of the Holy Spirit and what difference Pentecost made in regard thereto. And finally, we must note the question of the possibility or the occurrence of moral and spiritual change in the nature of men under the Old Testament dispensation. No discussion of these subjects can be intelligent without considering the scriptures which bear upon these facts. In citing these scriptures we classify them in groups according to the way they relate to the subject.

Scriptures Which Are Explicit in Teaching A Holy Life in Old Testament Times

Among these may be cited the command to Abraham, "Walk before me, and be thou perfect" (Gen. 17:1); the experience of Isaiah as described in the sixth chapter of his prophecy and which may be summarized as to personal effect by the words of the seraph, "Thine iniquity is taken away and thy sin purged"; the testimony

about the life of Enoch as given us by the New Testament writer, "He had this testimony, that he pleased God" (Hebrews 11:5); and the requirement or standard for the acceptable worshiper as given in Psalm 24, "He that hath clean hands and a pure heart."

Scriptures Which Tell of a Difference Between Old Testament Religion and New Testament Grace

Over against the consideration of such scriptures as those just noted we must give consideration to clear statements of difference between the two dispensations. There are scriptures which tell clearly of a new and better spiritual privilege. "That we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74, 75); "This is the covenant that I will make with them after those days . . . I will put my laws into their hearts, and in their minds will write them" (Heb. 10:16); "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth" (II Cor. 3:10).

There are also scriptures which describe a very definite change of dispensation and of the covenant under which God would deal with men. Large portions of Hebrews deal with this subject and may be exemplified by such statements as "If that first covenant had been faultless, then should no place have been sought for the second" (8:7); "God having provided some better thing for us, that they without us should not be made perfect" (11:40).

Scriptures Which Describe a New Relationship or a New Work of the Spirit

Such are the promises in Joel of the outpouring of the Spirit, and in Ezekiel of God's placing the Spirit within men and causing them to walk in the Divine statutes. Also pertinent here is Jesus' cry on the occasion of the feast, telling of the outflowing rivers from the hearts and lives of those who believe on him. John explains this as relating to the Spirit yet to be received, "for the Spirit was not yet given."

(Continued on Page 8)



Missionary Message

Send the Gospel Faster!...



Hark! the wail of heathen nations, lest the cry
come back again,
With its solemn, sad reproaching; with its
piteous refrain:
"We are dying fast of hunger; starving for the
Bread of Life...
Haste, oh hasten, ere we perish! Send the
messengers of Life!"
Heed ye not His words, your Master: "Go yet
into all the world?"
Send the Gospel faster, faster! Let its banner be
unfurled!
Christian, can you sit in silence, while this cry
fills all the air,
Or content yourself with giving merely what
you well can spare?

Would you dole Him from your treasure a mere
pittance, as a loan?
Or would you refuse an off'ring, while the
heathen cry and moan?
Shame, oh, shame for very blushing! E'en the
sun might hide his face!
Robbing God, aye, of His honor, while pre-
suming on His grace;
Keeping back His richest blessing, while
withholding half the price!
"Consecrated to His service" — perjured, per-
jured, perjured thrice,
While you dwell in peace and plenty, store and
basket running o'er,
Would you cast to those poor pleaders only
crumbs from off the floor?

Can you sleep upon your pillow with your heart
and soul at rest
While upon the treacherous billows, souls you
might have saved are lost?
Hear ye not the tramp of millions, marching on
to day of doom?
See them falling, swiftly dropping like the
leaves, into the tomb!
Souls for whom Christ died are dying, while the
multitudes go by.
Can you shut your eyes, O Christian, to their
ceaseless moan and cry?
Hearken! Hush your own heart's beating, while
the ceaseless march goes by —
Tramp, tramp, tramp, the beat of nations, never
ceasing — yet they die...
Die unheeded, while you slumber! Millions
strewn along the way,
Victims of your greed and dullness — aye, of
mine and thine today!



When the Master comes to meet you, for this
loss what will he say?...
"I was hungry! Did ye feed Me? I asked bread!
Ye turned away.
I was dying in My prison — ye ne'er came to
visit Me" —
And swift witnesses these victims standing by
must surely be.
Sound the trumpet! Wake God's people! Stands
not Christ amidst His flock?
Stands He not against the treasury? Shall He
stand without, and knock ...
Knock in vain to come feast with us? Open,
open, hearts and hands (Rev. 3:19, 20);
And as surely His great blessing shall o'erflow
all hearts, all lands.

— Author Unknown

For The Boys and Girls

Dicky's Birthday Present

Little Dicky peeked into his sister Ella's room. Ella was slipping a package into a dresser drawer. Dicky knew it was a birthday present for Grandpa.

He looked into Mother's room. She was tying red ribbon on a box wrapped in white paper. Dicky knew it was another birthday present for Grandpa.

Dicky saw Daddy slip into the house the back way. He saw a package in his coat pocket. He knew it was a birthday gift for Grandpa!

"Everybody has something for Grandpa but me!" thought Dicky. He couldn't keep his lower lip from quivering. "Grandpa will think I don't love him."

Dicky went into the living room and Grandpa was looking at his books. They were lined neatly on the shelves on each side of the fireplace. He turned and smiled at Dicky.

"Are you goin' to read?" Dicky asked. It seemed to him Grandpa spent most of his time in the big chair in front of the fireplace, reading.

Grandpa shook his head. "I've just been looking at my books. They are old and shabby. I should put them into a box and take them to my room. They don't look nice in the living-room any more."

Dicky looked at the books. They really did look shabby. Grandpa had had most of them for years and years, ever since Dicky's father was a little boy. Dicky could not even imagine how long ago that was. "If you move them to your room, what will you read?" Dicky wanted to know.

Grandpa laughed and patted little Dicky's head. "I can always get one out of my room when I want to read," he said. Dicky wished he had the money with which to buy Grandpa some nice, new books. He wondered if Ella and Mother and Daddy had bought some books for Grandpa. Maybe they didn't know about Grandpa's books being old and shabby. Dicky thought that he ought to ask them.



Ella laughed. "The kind of books Grandpa likes cost so much money I couldn't afford to buy even one," she said. "I bought him some nice hand-kies."

Mother said: "I'm sure Grandpa would rather have his old books than new ones. They are the books he used when he preached in the little country church where your daddy grew up. Those books are very dear to him because they hold so many precious memories." She smiled at Dicky. "I bought him some new socks for his birthday."

Daddy shook his head. "No, I didn't buy Grandpa a book. I have not heard him mention wanting one. I bought him a tie-holder."

Dicky went back to the living-room. He stood looking at Grandpa's books for a long time. Then suddenly he had a wonderful idea. He would make book covers for Grandpa's books. He had some brown wrapping paper he had been saving for a long time. He had been sure he would want to make something out of it. The brown paper would be just right for the book covers!

He ran to the back yard and picked several leaves off a cherry tree. He slipped one of Grandpa's books off a shelf and carried it very carefully into his room.

Dicky cut a paper cover that would go around the book and have ends long enough to turn over the front. Next, he took some cotton about the size of a walnut, and wrapped it in an old handkerchief. This was his dauber.

He got his paint-box and mixed some paint in a saucer. He mixed dark brown paint. He made the paint thick,

so it wouldn't run. He then took one of the cherry tree leaves and placed it on a piece of an old paper. He dipped the dauber into the paint, and then on the leaf. When the leaf was covered with a smooth coat of brown paint Dicky placed it paint-side down in the corner of the book cover. He pressed a piece of clean paper over it, and when he lifted the clean paper and the leaf, there was a beautiful, dark-brown, painted leaf in the corner of the book cover. He put a painted leaf in each of the four corners of the book cover. He made a cover just like this for every one of Grandpa's books.

The next day when everyone gathered around Grandpa with their packages, Dicky stood with his back to him. He kept wishing he had bought something for dear Grandpa. At last it was Dicky's turn, and he explained:

"I couldn't buy you something, Grandpa, but I made some covers for your books so they won't look shabby and you can leave them in the living-room."



Grandpa drew Dicky up close to him, and said: "This is the very nicest present I have received. You must love me a lot, to make such a beautiful gift!"

Dicky was surprised, and said: "I guess you don't have to have money when you give something — just lots of love." Everyone agreed with him.

— Selected

OLD TESTAMENT EXPERIENCE.

(Continued from Page 5)

Scriptures which state or imply that the Old Testament broke down or failed in producing Thorough or Complete Righteousness

Again we refer extensively to the book of Hebrews, "The law made nothing perfect" (7:19); "The way into the holiest was not yet made manifest" (9:8); "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices . . . make the comers thereunto perfect" (10:1); Paul also adds further consideration of the subject in Galatians from which we note this statement, "Before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed" (Gal. 3:23).

Other scriptures could be added under each heading. We have only tried to give a representative sampling of all that the Scripture has to say on this subject. From these and like scriptures we want to gather together the basic truths, or what might be called the scriptural axioms, that relate to the matter under study.

(To Be Continued Next Month)

THE PERFECTING OF THE "PERFECT" (Continued from Page 1)

subject of this article that Perfection may be perfected, and it is at this point where the subject of Perfection is least understood.

THE PERFECTION OF GROWTH

Christian perfection does not preclude the possibility of growth. Some may be but babes in Christ, yet have attained Christian perfection; but the goal set for growth is that of manhood (Eph. 4:13). Babes are as perfect specimens of human beings as are grown-up men and women, yet growth is necessary to their physical well-being. So Christian perfection presupposes subsequent growth.

THE PERFECTION OF EXTENSION

Under another figure, it may be noted that perfection may be perfected by extension. Up in Alberta, and Canadian Pacific Railway Company constructed a railroad from McComb to Stettler. When the last tie was thrown down, the last rail laid, and the terminal fixed, the road was completed — perfected. Later, the road was extended to Castor, and again perfected. After some years, the development of the country demanded another extension, and it

was constructed to Coronation, which is its present terminal. In either case, it was perfected, but subjected, as it still is, to the perfection of extension. So Christian perfection may be perfected by extension.

THE PERFECTION OF MATURITY

Then there is the perfecting of perfection which comes as a result of maturity. Maturity adds nothing to the initial quality, although it does add a great deal to the quantity. In a very real sense, however, maturity does vitally affect the attitudes of men. It is to be observed that maturing sons, even though they have partaken of the natures of their fathers from babyhood, give evidence of reflecting more perfectly the attitudes of their fathers, in relation to many things, as they grow older. The father's features, voice, carriage and attitudes are reflected more and more as a result of maturity. Even so, Christian perfection may be perfected in the lives of its possessors, as the Heavenly Father's features, voice, carriage and attitudes are reflected increasingly in the maturing child of God.

— In Exchange.

God's Missionary Beulah Camp Meeting

EVANGELIST

REV. TIMOTHY COOLEY

JULY 12 - 22, 1984

THE SINGERS
& EVANGELIST

THE CASE FAMILY

First Service JULY 12 — 7:30 P.M.

*A Beautiful Camp In The Heart of The Anthracite Region***SCHEDULE OF SERVICES**

Rising Bell	7:00 A.M.
Prayer	7:30 A.M.
Breakfast	8:00 A.M.
Youth Service	10:00 A.M.
Dinner	12:00 Noon
Day Service	2:30 P.M.
Supper	5:00 P.M.
Evangelistic	7:30 P.M.

LOCATION: Gordon, Pa.

Approx. 5 miles west of Gordon,
Approx. 2 miles east of Rt. 901
Between Gordon And Taylorsville
Next to the Old Gordon Airport
Camp Telephone: (717) 875-9953

SUNDAYS

Sunday School — Friendly Holiness Church, Helfenstein — 10:00 A.M.
Sunday School — God's Missionary Church, Shamokin — 9:45 A.M.
Evangelistic (Camp) — 2:30 P.M. - 7:30 P.M.
Home Missions — Saturday, July 14 — 2:30 P.M.
Foreign Missions — Saturday, July 21 — 2:30 P.M.
Penn View Bible Institute — Sunday, July 22 — 6:00 P.M.
Youth Worker — Case Family

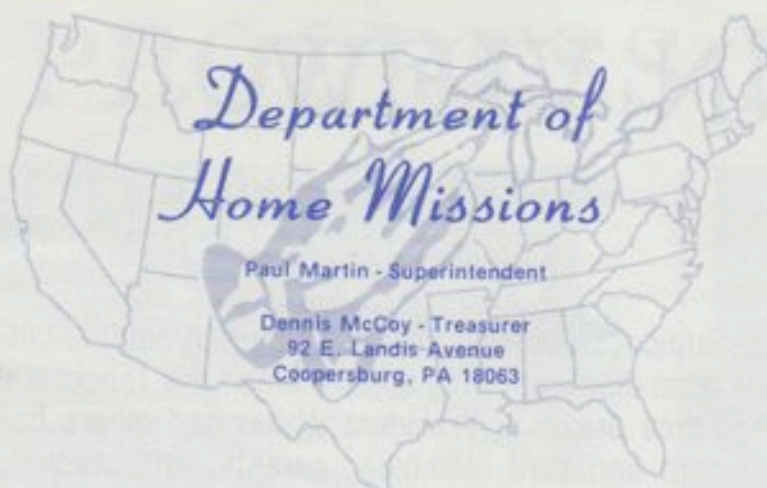
For Reservations or Information,
Write or Phone:

JOHN KERSTETTER

R.D. 1 — Box 63A
Shamokin, Pa. 17872
Phone (717) 648-9037

REV. ANDREW COOLEY

7239 Tanglewood Road
Northampton, Pa. 18067
Phone (215) 282-9587



As you read this report we are in the midst of camp meetings for 1984. Oh, how we need spiritual camps. May the Lord grant to each camp this summer a mighty outpouring of God's Spirit. Home missions will be represented at several camps this summer. Meet us there!

As I closed the report of last month, I mentioned that we would report on the building progress at the Fairborn church. You will not believe it ... but the following is actual fact. April 30th found six of our brethren in Fairborn, Ohio, working on the church. The ceiling was torn down in preparation for rebuilding the truss work. The pews were moved outside and the church furniture was stored in the nursery so work could begin on the roof. We had bought lumber to build new trusses; the existing were beyond repair since they were warped out of shape. The lumber was stored on a truck until Tuesday morning. While we were having our devotions early Tuesday morning, a call came to the parsonage that the church was "on fire." Surprised! is putting it very mildly. We rushed to the church to find it completely filled with smoke.

As it looks now, someone set the church on fire. The fire began in the nursery area and within 10 minutes the church would have been completely destroyed. There was much damage, and we believe the insurance company will render it a complete loss. It is covered with a modest amount of insurance which will aid greatly in either rebuilding or relocating to a more desirable location. Pray much for the folk at Fairborn as they continue to worship in a day school building. To those who sent money for this rebuilding project, we advise that your money will be held for the future rebuilding project.

Let me report on the matching fund at York. Of the \$2,000 needed, at the writing \$1,400 has been received.

Many thanks to all who have given. The work at York is progressing and we soon hope to be upstairs in the sanctuary. Men are urgently needed for carpenter work. Can you help a day? Phone 717-767-5944 if you can.

In part of this column we would wish to give a memorial to a beloved brother who went to be with the Lord. That brother was LaDette Cooley. Brother Cooley was a home missions promoter; and he served this department well as its superintendent. Perhaps he would have continued in this office if he had not taken ill.

Brother Cooley's funeral was held at the Beavertown Church with Gen. Supt. G.I. Straub and Asst. Supt. Paul Miller officiating. A few excerpts of the funeral are as follows: "Bro. Cooley was possessed and consumed with love for God and God's Word, his family and God's work and service; Nothing but nothing would stop him; no mile was too long, no hour too early or late; Pastor with a pastor's heart; man of convictions and lived them humbly; consistent and constantly victorious; man of integrity and deep devotion; weak in body but strong in

faith; often stated about problems, 'We will just trust the Lord.'"

Let us especially pray for Mrs. Cooley. She would appreciate a card from you and, if possible, let each of us help her in a financial way. Write her: Mrs. Miriam Cooley, Box 97, Penns Creek, PA 17862. Pray also for the children: Timothy, Academic Dean at Penn View Bible Institute; Andrew, Pastor of God's Missionary Church, Northampton, PA; Rebekah, missionary with her husband in Costa Rica; and Faith, student at International Institute in Texas.

In the not-too-distant future, a work will be opened in the Baltimore area. We praise the Lord for His faithfulness in helping souls in this area.

York experienced a gracious revival with many needs being met. May this revival spirit continue! This summer children's services are being conducted in various areas throughout the city of York.

Reports were also received of revival at Steamburg. Continue to pray for the servants of the Lord there.

The greatest need of home missions is folk who will daily remember this work and its missionaries at the throne of grace. Pray much with us for an advancement of the work of the Lord in each of the areas of outreach.

The next greatest need is a financial. We can only reach out as we all give to this work. If you are not a regular contributor to Home Missions, please begin now. Those who give monthly are such a blessing to this work. Fill in the form below and mail it to our treasurer, Dennis McCoy, whose address is at the beginning of this report. Thanks again for all you are doing to help the work of God move forward through home missions.

Yes, I would like to help in the work of reaching the lost. I hereby enlist in the monthly support of home missions. With God being my helper I desire to give

**\$5.00 _____, \$10.00 _____,
\$25.00 _____, or _____**

each month. I will also pray that the Lord will give increase to this work

**Signed _____,
Name Address**

PENN VIEW

A giant step was taken in the beautification of Penn View's campus through the installation of a fountain and beautiful floral displays in the area between the Tabernacle Building and the dormitories. A long-time dream of President Walter and others has become reality. President Walter, board and staff members, parents, and students worked together to make it possible. When the fountain was turned on, illuminated by multi-colored floodlights, everyone agreed that it was lovely indeed. This improvement will enhance the campus for years to come and will be the center of lower campus activities. These pictures show the highlights of the project.



New sidewalks were formed and poured.



Wesley Patterson sets the form of the fountain area.



Leonard Raub shows his skill with the trowel.



View from the men's dormitory.

PROGRESS REPORT!



Stephen Wilson finishes the circular sidewalk around the fountain.



Mrs. Paul Zechman and Kathy Walter bring flowers for the displays.



One of the lovely floral displays. Others include the flag and the Cross.



President Walter pauses in the midst of fountain preparation.



President Walter stands by the completed fountain.

1984 PENNS CREEK CAMP MEETING

JULY 26th through AUGUST 5th

Penns Creek, Pa.



Rev. S. C. Rainey
Salem, Ohio
EVANGELIST

Youth Service Each Day

BIBLE SCHOOL PROGRAMS FOR CHILDREN

under direction of
MISSIONARY CRUSADERS

Rev. Bruce Hawthorn
Barberton, Ohio
YOUTH EVANGELIST



Rev. D. P. Denton
Knoxville, Tenn.
EVANGELIST



Mr. and Mrs. Barry Mason
Penns Creek, Pa.
CHILDREN'S WORKERS

SCHEDULE OF SERVICES

Rising Bell	7:00 A.M.
Breakfast	7:30 A.M.
Morning Prayer (campers expected)	8:30 A.M.
Youth Service	9:30 A.M.
Preaching	10:00 A.M.
Dinner	12:00 Noon
Bible School (Tiny Tots-High School)	1:30 P.M.
Preaching	2:30 P.M.
Supper	5:00 P.M.
Youth Service	6:15 P.M.
Preaching	7:30 P.M.
Home Missions Day - Sat., July 28	2:30 P.M.
School Day - Sun., July 29	2:30 P.M.
Foreign Missions Day - Sat., Aug. 4	2:30 P.M.

ACCOMMODATIONS AND RATES

Dormitory Rooms (no cooking).....\$40.00
Nightly rate \$5.00 when available
Tents and Campers are welcome
Parking and Electrical Fee \$4.00 per day
\$30.00 for the Entire Camp

Meals Served in Dining Hall
On A Free Will Offering Plan

- * Campers must bring their own bedding.
- * Schedule subject to minor changes
- * Books, records, Bibles, etc. on sale in Book Room.
- * Soliciting forbidden.



The Edwards Family
Ridgeville, Ind.
SONG EVANGELISTS

For correspondence and Room Reservations
write:

Penns Creek Camp
c/o Penn View Bible Institute
Penns Creek, Pa. 17862

or phone 637-1855

15757

RD 1, Box 284
Mahaffey, PA