



GOD'S MISSIONARY STANDARD

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Penns Creek, Pa.

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

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A Heart that is Whiter than Snow!

O for a heart that is whiter than snow!
Kept, ever kept, 'neath the life-giving flow
Cleansed from all passion, self-seeking, and pride,
Washed in the fountain of Calvary's tide.

O for a heart that is whiter than snow!
Calm in the peace that He loves to bestow;
Daily refreshed by the heavenly dews,
Ready for service whene'er He shall choose.

O for a heart that is whiter than snow!
With the pure flame of the Spirit aglow;
Filled with a love that is true and sincere,
Love that is able to banish all fear.

O for a heart that is whiter than snow!
Then in His grace and His knowledge to grow;
Growing like Him who my pattern shall be,
Till in His beauty my King I shall see.

O for a heart that is whiter than snow!
Savior divine, to whom else can I go?
Thou who didst die for me, loving me so,
Give me a heart that is whiter than snow.

— E. E. Hewitt



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"Can You Feed Yourself?"

The maturation of a young child is most interesting and intriguing. As he progresses from one step to another in his growth he eventually reaches the place where he can do a number of things on his own. From total dependence to independence is part of the cycle. An infant of early years is expected to be fed with a spoon; mature adults never, except in cases of dependence brought about by illness with its subsequent weakness.

One of the recurring cries of our day in relationship to pastoral ministry is "He doesn't feed us. We are starving for spiritual food." I realize that a pastor is to provide spiritual sustenance for his flock. I also recognize that in some instances, perhaps far too many, that aspect of pastoral ministry is sadly lacking. Parishioners are sitting up to the table and finding that there really isn't much to go round.

We cannot relieve the pastor of one of his most vital obligations, that of providing sound, sane presentations of gospel truth that provide nourishment for the soul. However, a sure sign of spiritual immaturity is a dependence upon someone else for total spiritual sustenance. A question worthy of consideration might be "Can you feed your own soul, or must you always be fed by others?" The Hebrew writer indicated that anyone "who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil." Hebrews 5:13, 14 NIV

It might be well to emphasize the words "have trained themselves." Those who have vigorous spiritual appetites will not wait for the pastor's Sunday A.M. or P.M. provender. They are able to feed themselves, they can find food for themselves, and are therefore somewhat independent.

In the Book of Acts a couple is described who had learned to feed themselves and then went farther and provided for others. Priscilla and Aquila, who had heard the gospel from the Apostle Paul, experienced the fullness of divine love, and thereafter grew mightily in the Lord as they foraged for themselves. They were then able to share with the eloquent Apollos as they expounded to him the way of the Lord more perfectly and led him into the fullness of the blessing of God.

By frequenting the place of prayer, by reading the Word of God and hiding it in our hearts, by absorbing the rich writing of good books we can learn to feed ourselves. Nehemiah wrote "Go your way, eat the fat,

and drink the sweet, and send portions unto them for whom nothing is prepared." Nehemiah 8:10 If you gain this needed expertise, when the pastoral pantry seems bare of rich, nutritious food, you can not only feed yourself, but also provide for the needs of others who have not so matured in the faith.

Commissioner Samuel Logan Brengle of the Salvation Army once wrote, "Officers should feed their Soldiers; Commissioners and Divisional Commanders should feed their Officers. But both Officers and Soldiers should learn to find spiritual food and to feed themselves."

Lord, help us to progress beyond the spoon!

DLF

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The Compelling Power of

CHRISTIAN REALISM

— by the late Dr. C. W. Butler

The dictionary definition of realism states that "in literature and art, it is the principle of depicting persons and scenes as they exist, without any attempt at idealization." In philosophy, involving cosmology, it is "the doctrine that in external perception man can and does perceive real external objects, as opposed to idealism and skepticism, the theory that logical genera and species are real things, existing independently, apart from our conceptions of them and names for them." Truth has been defined as that which corresponds to reality.

Realism in modern culture has become a system of thinking and of theories not in harmony with truth as it exists in the higher realm of theology. The principle, however, of adhering to that which actually exists on any level of thought is a sound principle. Applied to the Christian message, truth is present which answers to reality in human consciousness, involving power that makes fundamental changes in the realm of human personality on the level of the moral and spiritual. While Christian realism cannot be demonstrated in a chemical laboratory, it is capable of demonstration in the laboratory of the higher values of life. Christian truth is capable of realization and of practical demonstration in its accomplishment of that for which it stands, when conditions are met on the part of free moral subjects. Just as surely as demonstrations may be made in the laboratories of scientific investigation, the truth as it is in Jesus may be put to a practical laboratory test in the realism of human experience, until certainties are established in the realm of the spiritual and the moral, of which the believer is as certain on this higher level as the scientist may be certain of the testing of a formula in the chemistry laboratory. The reality of Christian truth and experience is of a nature which creates a new force or compelling power in the experience of them that believe, so that the Christian who has been cleansed from sin and filled with the Holy Spirit, possesses a compelling enthusiasm which joins with the experience of the Apostle Peter as expressed in the Acts of the Apostles in chapter 4, verse 20. The text referred to is the

statement of Peter, when on trial for his faith before officials of the law. The opposition to the Christian movement in its very early days was such that but for the realism involved in the content of Christian faith, the whole movement would doubtless have faded away near the hour of its birth. However, it did not fade; the exact opposite is true. When Peter and John were threatened by officers of the law and commanded that they speak henceforth to no man in the name of Jesus, their reply was: "We cannot but speak the things which we have seen and heard." There is a Christian realism that does not permit silence on the part of its possessor. There is a force which creates enthusiasm which will not be silent. This is based to the initial experience in Christianhood. When the first disciples discovered Christ, and the fact of His Messiahship registered in their consciousness, we have the record of their becoming evangelists who, in their activity, cried as they met others, "We have found him, we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth." In later years, when Peter wrote a letter to the Church universal, he witnessed, "We have not followed cunningly devised fables . . . but were eyewitnesses of his majesty." Peter brings both the eye and the ear into the line of testimony regarding the reality of the content of the Christian faith and experience. He brings a line down to the present experience of the same reality as he declares, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed; as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." All this is in harmony with the challenging test put on the individual by the great Founder of the Christian faith. When the ministry of our glorious Founder was questioned by the people who heard Him until they expressed their surprise at His wisdom, and marvelled, saying "How knoweth this man letters, having never learned?" Jesus answered them, and said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The Christian faith has met this great test across the path of all the Christian

centuries. This is the basis of a realism in the realm of the knowledge of Christ and the power of God in the Gospel which establishes certainties in the lives of all them that truly believe. It matters not where it is or who it is that receive Him. The same result is achieved — enthusiasm which will not be hushed; a power within that becomes a compelling force in our loyalty to Him, based upon facts of consciousness in the individual life. "We can but speak the things which we have seen and heard."

The producing of this type of result is the very central fact of genuine evangelism. It is the mission of the true Christian church. It is the objective and test of every true ministry. This fact is recognized by the great Apostle who, in writing to his son in the gospel, exhorts him, "Do the work of an evangelist; make full proof of thy ministry." The very credential of the Christian minister and of the true Church is the producing of witnesses in the realm of Christian realism. Let every believer awake and put on the whole armor of God and push the battle to fulfill the command, the scope of which is the whole world, and the unit of which is the individual. "Go ye into all the world, and preach the gospel to every creature."

The reality of salvation in genuine Christian experience anchors a man both intellectually, morally, and spiritually. It determines his direction and fixes his goal. An illustration of this truth is found in the following incident in the life of our Lord.

Jesus, with His disciples, was enroute north from Judea, and the record for some unknown reason declares He must needs go through Samaria. Wearied with His journey, and while His disciples went into a village to buy food, Jesus sat on the curb of Jacob's Well, not only weary, but hungry and thirsty. A woman of Samaria came to the well to draw water. Jesus asked for her a drink, whereupon she, being a Samaritan woman, exclaimed in surprise, "How is it that thou, being a Jew, askest drink of me which am a woman of Samaria? for the Jews have no dealings with the Samaritans?" Jesus' reply to the woman was, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou

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THE COMPELLING POWER.....(Continued from Page 3)

wouldest have asked of him, and he would have given thee living water."

The conversation which followed between Jesus and his Samaritan woman discovered to the woman her sinful life and condition, and the Messiahship of the Man with whom she was speaking. The outgrowth of the conversation was such conviction concerning Christ that the woman became a witness, left her water pot, went her way into the city and declared to the people that she had found the Messiah, basing her testimony upon the fact of His self-revelation to her and the discovery of her own condition of need.

A revival was thus started in Samaria. Many of the Samaritans believed on Christ through the testimony of the woman. She said of him, "He told me all that ever I did." Many others came out unto Christ and besought Him that He would tarry with them, and He abode there two days. The revival swept on, making many witnesses unto Christ's true Messiahship. The testimony of the people after seeing and hearing Christ was, "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

The key to this message is the statement: "We have heard him ourselves, and know . . ." Christian truth is capable of demonstration in the consciousness of the individual. Christ put all His teaching and claims to this test: "He that willeth to do the will of my Father, shall know of the doctrine." We note in this instance that there were those who believed, upon the testimony of the woman. Thus we see faith may be based upon testimony. Very much of the knowledge we possess in practically all fields of our thinking is to a greater or less extent based upon testimony.

Bishop Butler in his famous book, "The Analogy of Natural and Revealed Religion," states that the content of Christian faith is of such importance that if its truth could be established, by even a probability in its favor, it ought to command the most serious attention of all right-thinking men.

The experience of the disciple Thomas with Christ in his post-resurrection appearances illustrates the two principles we are emphasizing. First, he refused to accept testimony as evidence of the resurrection of his Lord. Upon the occasion of his meeting the Lord and coming into the possession of faith based upon actual experience, and sight, we have the special approval of the Master upon those who do not demand such materialistic evidence as Thomas demanded. Jesus said to Thomas, "Because thou hast seen, thou has believed; blessed are they which have not seen and yet believe." The wonderful truth we are seeking to establish in this meditation is that while there are grounds for faith other than that of actual experience, yet in the realm of Christian truth we are permitted to test the promises and precepts of the Book in a way that will make witnesses of us on the basis of experience. We can test the essential facts of Scripture so that we, with the Samaritans, shall bear testimony: "We have heard him ourselves; and know . . ." Testimony based upon experience, when that experience is backed by the truth of Scripture, becomes very valuable evidence for the truth. It is great to have a settled consciousness within ourselves that we know Him and know that the great promises of the Gospel are true, which, in their fulfillment, save from sin and build us in holy character.

Jesus Christ Maketh Whole

Come Unto Me, All Ye That Labour and Are Heavy Laden, And I Will Give You Rest.

Matthew 11:28.

By Paul S. Rees

There is a question I want to leave with you. It reads, "Wilt thou be made whole?" It is in Jerusalem, long ago. The odors of the slaughterhouse are in the air. We are by the Sheep Gate where the animals for sacrifice are brought and slain — rather a strange place for a hospital! For hospital it is. Its name is Bethesda, signifying the House of Mercy. It is roofless, save for the blue sky. Its wards, curiously called porches, lie along the margin of a double pool of water. There are five of them. They are crowded with patients of all sorts and conditions — the lame, the blind, the deaf, the paralyzed. There they lie, pale, sunken-cheeked, twisted, filthy, wretched. Five porches of pain! Five wards of woe! Five, mind you! A melancholy spectacle, they seem to form a composite picture of earth's five continents of human breakage and wreckage. Every land washed by the five oceans is a land broken souls no less than broken bodies.

But back to Bethesda! On this particular day the Surgeon-General is Jesus of Nazareth. He asks no favors as He enters this precinct of disease, discouragement and death. No, He singles out perhaps the most hopeless-looking case of all, a poor fellow whose sufferings have burdened through nearly forty years. John records, simply but vividly, the wonderfully suggestive story of the healing that follows. It glows with the radiance of that full redemption that is to be had in Christ Jesus.

Let us see how Jesus proceeded to handle this difficult case. "Wilt thou be made whole?" We have read our Bible to poor advantage if we have failed to discover that Christianity is preeminently a religion of perfection. It can be satisfied with nothing less than completeness. The sworn foe of patchwork and makeshift, it has set wholeness as its redemptive goal. Its Founder stands before the sin-burdened, sin-warped, sin-withered soul of every mortally accountable human being and offers the tremendous challenge: "Wilt thou be made whole?"

Whole! Yes, that is the word. From



the standpoint of etymology it is the good old Anglo-Saxon root of our word "holy." A whole body is the type of a holy soul. A sound body, free from disease, is the picture of a healthy soul, free from sin. Upon the scaffolding of physical facts we climb to the level of moral realities. Because the testimony of the Scriptures makes it plain that Christ died that we might be free from sin here and now (Rom. 6:6, 6:22; Eph. 1:4; Heb. 13:12; 1 John 1:7), there is full warrant for stressing Holiness as an integral and indispensable part of the gospel provision and program.

I want you to note how Jesus treated this poor man who lay there helpless. He gave him three commanding words. Arise! Take up thy bed! And walk!

"Arise!" All the lifting power of Christ the Lord is packed into that word. Two syllables only, but they are freighted with a strange, faith-inspiring force. They ring with the authority of an all-effective Redeemer. Our Savior never asks if we have gone as low as we are going. If we are soul-sick, He has a healing

word to speak. If we are done with the mire, He has a lift to give us. Christianity, like Socialism, is a leveler, with the vast difference that the former levels up, whereas the latter levels down. Socialism would pull princes down to the level of proletarians; Christ would lift proletarians to the level of princes. He makes kings of cripples, priests of perverts, princes of paupers. He creates the princeliness of moral purity beneath even the tatters of physical poverty. He lifts! He says, "Arise!" And the way He say it smites the dead soul into life.

But He says more: "Take up thy bed." To get up yourself is victory, but to take up the very thing that has held you down is mastery. That bed symbolizes the thing that holds, that hinders, that handicaps. The theological name for it is "inbred" sin. The scriptural name is "indwelling sin" or the "carnal mind." And just here emerges, in full force and splendor, the thought of salvation's completeness. If the renewing grace of conversion makes one a conqueror, the purifying and empowering grace of the Holy Spirit makes one "more than conqueror." To have left the bed where it was would have been to invite a return to it in case things didn't work out just right.

Now he is on his feet. But look at him. It seems too good to be true. He is eyeing the old pallet. "You had better save my place for me," he says to the poor fellow by whose side he has been lying for no one knows how long. "I might need it again." But the Christ of the One Touch More will not have it so. He wants to cut off all likelihood of a return to the former state. He insists that if the man is to be made whole, the bed must go too. How like to the experience of sanctification this is! It is a burning of all bridges that lead back to the old life. It is a happy, holy detachment from all 'entangling alliances.' It is freedom from sin.

In conclusion the commandment says, "Walk!" Here is the element of progress involved in all Christian liv-

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Missionary Message

The Man Who Wished He Had Been A Missionary

by David Budensiek

It is true that many more younger and older people hear and respond to God's call to be missionaries in times of great revival when there is a moving of God's spirit than in times when the church is lukewarm and nothing is happening. The great missionary movements in the seventeen and eighteen hundreds were the result of the great revivals in those days. The mighty outpouring of God's Spirit at Pentecost made them missionaries in Jerusalem and Judea and Samaria and unto the uttermost parts of the earth.

The man I wish to tell you about may have attended Bible School and been well prepared to preach or be a missionary. This is not so stated, but quite early in life he decided he would rather make money and have a nice home and other nice things than to be a missionary. His pursuit of riches was quite successful for the record says he was rich, clothed in the finest garments, and lived luxuriously every day. He could have given much to missions or even supported himself on a mission field.

This man we are telling you about was very aware of the great needs in the world. Daily they were brought to his attention. The outstretched arms and the pleading of a poor beggar by his front gate as he came and went every day reminded him that millions were hungry for food and for the Gospel. The helplessness of this beggar who had to be carried to his gate reminded him that millions, even billions are helpless unless someone helps them. The great sores on this poor beggar reminded him of the suffering of the lost. His only response was to let the beggar contend with his dogs for a little food, just like the heathen have so little given to them of the Gospel. The dogs alone gave help and licked the beggar's sores. The Macedonian call to "come and help us" went unheeded as this man did the things he enjoyed doing. There is no record that this man ever put any

money into missions to help a lost world. He died rich with a great bounty of wealth which he left behind when he died. The crumbs the beggar got from his dogs may represent the loose change he put into the missionary offering. His wealth was left to help damn his loved ones instead of sending missionaries to the heathen.

The record says that when this rich man died, he lifted up his eyes in hell, being in torment. The only sin recorded was his unwillingness to respond to the needs that had been so vividly presented to him daily, needs which he had the money and goods to supply, but was too hard-hearted and too stingy to give to relieve the suffering, hunger, and helplessness in the world about him.

The need to send out missionaries is very great. It is not greater than what could be supplied easily, but the Lord's work often languishes while professing Christians fare sumptuously every day.

After a great funeral, when his fleshly body had been laid in an expensive casket in an expensive tomb near Jerusalem and his spirit or soul awoke in hell, we find he continued to sin after death just as he did while he was living. He had refused to heed God's warnings and God's calls to him while he lived. He had been a member of the Jerusalem temple and in good standing, but he had sinned daily in rejecting the pleas for help that had been so clearly placed before him by God. Death did not stop his sinning. Listen as he breaks the first commandment and prays to a dead person—"Father, Abraham, have mercy on me and send Lazarus. . . ." Abraham was his ancestor. Multitudes today in the Orient, India, Africa and around the world still pray to dead ancestors or to dead people or to dead prophets or to dead saints. It did no good here, nor will it anywhere else.

The account says this rich man was directed to remember how he responded to the needs he saw while

he was on earth, to remember how Lazarus received only evil treatment while he had everything so good. The account continues by saying that the reminder of earthly things brought to his attention his five brothers whom he had encouraged to think that they were all going to heaven. He may have told them not to obey some of God's faithful messengers. He may have kept the more godly evangelists from coming to his church. Suddenly, he desires to give his brothers the message that will keep them from coming where he is. Strangely enough, he expressed no concern for his children. Perhaps he had no children. He had gained a fortune and left it to help damn his five brothers instead of leaving it to the missionary work to reach lost souls.

The greatest regret this man had in hell was that he had not been a missionary. He had not been a missionary at Jerusalem, so God had not sent him out to all the world. One who is not a missionary at home will not be a missionary across the ocean. One who loves social life more than soul winning will face the same regrets this man did. One thing he never thought of was this: millions of people would come to hell from foreign lands to torture and reproach him forever, because he had refused to go or to give that they could have known of Jesus.

If ever a dead person desired to get a message to living people, this man did. He tried every way possible, but found it impossible for dead people to help or communicate with the living. Those who today profess to get messages from the dead get only messages from demons. The true message from the dead is the plea of this man who failed to be a missionary while he was living and found he could not after he died. His messages is—"Don't play the fool like I did. Warn every person at home and on the mission field of hell and how to keep out of it. Give all you can to missions."

Is God calling you to be a missionary? Is God asking you to give to missions or to make a will to a mission?

NOTE: The basic facts of this man's life before and after death are found in Luke 16:19-31.

O Love That Will Not Let Me Go

R. Wingrove Ives

George Matheson was born in 1842 in Glasgow, Scotland, the son of wealthy parents. His father was a merchant of the firm of Wilson, Matheson Company, Glassford Street in Glasgow. In his second year little George showed signs of impaired vision which eventually failed him altogether when he was 18 years of age. No man ever made a braver struggle against his infirmity than this young Scottish hero. It neither dimmed his joy nor weakened his courage. He just went on as if nothing very startling had occurred.

As a student in Glasgow University, during which period total blindness finally overtook him, he distinguished himself by taking first prize in many classes. He was chosen a special lecturer by the various colleges and even refused the Gifford Lectureship.

He was a born actor and could entertain singlehanded any audience for hours. His laughter was the cheeriest and biggest in the group that he was in. As one of the best mimics, he restrained this aptitude as it tended to hurt the personalities of others, and Matheson was always considerate. As a preacher in Scotland he ranked with the greatest ones of his day. As a minister he first pastored a church in a beautiful seaside village on the banks of the Clyde River, and afterwards in the capital city of Edinburgh to a congregation of 1,800 members. He was not a whit behind the most diligent pastors in that great and beautiful city.

"It is not exaggeration to say that George Matheson was one of the most unique ministers, not only of the Church of Scotland, but in the Church of Christ, and not only in his generation, but during the Christian era!" Thus wrote Rev. Dr. MacMillen, of this world famous blind preacher, and no one who heard him would deny the glowing eulogy. George Matheson was indeed a miracle of God's grace and truly anointed with the Holy Spirit in his ministry.

As a poet he has given to the churches of the world one of the most exquisite hymns:

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

It was in the evening of the 6th of June 1882, the eve of his sister's wedding as he sat in the Manse, that he felt a sense of a severe loss. Also his sudden blindness brought a refusal on the part of his fiancée to marry him; however Matheson found consolation in the words of his hymn that are so well known.

His ability to memorize was remarkable. He used to say in that paradoxical way of his, "that he suffered not for want of sight, but from his excess of sight; it was not that he saw too little, but that he saw too much." He had a wonderful power of visualizing things that he had never seen. With blindness came increased memory, so that with a couple of rehearsals he could read the Scriptural lessons from the pulpit without a mistake, give out all the hymns and deliver sermons unaided.

He mastered Braille type but with emendations of his own. Someone presented him a Remington typewriter, and of that, too, he made considerable use. In a short time he had mastered the English language, and then devoted himself to the study of German and published a book on "Aide to the Study of German Theology." Blindness hardly thwarted George Matheson in anything.

He fulfilled all the visitation of his large parish, calling upon the members in every basement or the loftiest attic and also attended to details of committee work. He was determined that no one should be able to complain that he was only a partial pastor.

He wrote book after book until he became author of twenty-five volumes. Edinburgh University made him a D.D. in 1879, and Aberdeen University followed with an L.L.D. in 1902. Among his more important works were his "Portraits of Christ," "The Representative Men of the Bible," several volumes of sermons, and a few devotional books of rarest thought which deserve a place on the bedside shelf. He was called to Crown Court Church in London in 1880, but for some reason declined. He was a man of sympathies, as ready to preach in other denominations as in his own pulpit, and it has been said that he feared he might not have sufficient freedom in London.

When he was to preach in strange churches, Matheson was wont to visit

the pulpit the day before, so that he might familiarize himself with it, as he had a disposition to gesticulate quite freely. On one occasion he threw out his arm and dashed a globe to pieces, but with admirable adroitness jocularly remarked: "Gather up the fragments." Not infrequently did he allow humor to brighten up his discourses and when he made a good point, he would throw up his hands—for example, when he was speaking about the Beast in Revelation, that he found out its name and number. "Its name is Selfishness and its number is No. 1."

Sometimes he would imagine conversations, and describe scenes with vividness. Knocking on the pulpit, he would say, "Come in, come in. Oh, it's Teetotal Timothy come to ask Paul if it would be right to take a little wine for his stomach's sake." In one of his rare flights of oratory, speaking about Cornelius whose prayers and alms came up as a memorial before God, he said he proposed to take a walk through heaven and with aid of a guide, look upon the wonderful monuments of the Celestial City. Cornelius had prayed and given alms without thinking that he was doing any thing very great, until in a vision he was told that these had crystalized and taken solid shape in the form of a memorial that would outlast any earthly stone. "Now look at this magnificent column, right here in the center of the city, the glory of the metropolis, eclipsing all the rest. 'To whom is this for?' I asked my guide. 'Surely it is to some splendid hero or martyr of the faith?' 'No, no,' he answered, 'but to...'"

A poor woman in the high street of Edinburgh lived in her little attic all alone, but helped her neighbors out of her meager small portion and prayed earnestly every day for the coming of the kingdom of God until her prayers and her alms grew to be a mighty force for the good of her city and church; and they took shape in the eyes of God in a lasting memorial!

Dr. Matheson lived to be sixty-four years old and managed to fill every day with useful, loving sacrificial service. Though he lived over half a century in darkness, he did indeed, "trace the rainbow through the rain," serving the Lord and his fellowmen with a devotion seldom equalled.

(Continued on Page 9)

"Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jeremiah 31:3)

The Drawings of Divine Love

— A. B. Simpson

God is always trying to attract men to Him. Even in heathen lands we constantly find souls that have felt the touch of the Holy Spirit and are feeling for Him, if haply they might find Him; and when the Gospel comes they recognize it as the interpretation of a Voice which they had never understood before.

Who of us cannot remember how God was drawing us to Himself long before we knew Him? How often He answered our prayers, even when we were living in sin; and, anticipating the kindness of that love that was afterward to know us and choose us, He has been shaping all the providences of our lives to lead us to Him.

Every trial that has come has been intended to show us our need of Him, or to press us to His bosom for help and blessing; and the most painful things that have come into our lives have often been the interposition of the loving Hand that was holding us back from destruction.

Standing on a lofty scaffold, a great painter was surveying the fresco which he had just finished on the ceiling; and, stepping backward to get a better view of it, he had just reached the edge of the narrow scaffold, and a moment later would have been hurled to death, when suddenly his apprentice hastened toward him, and picking up the brush splashed the paint over the fresco. The artist rushed forward to save his work, and in so doing escaped certain destruction. A moment later, he saw the peril from which his friend had saved him, and thanked him for his rude but faithful kindness.

So some day we shall thank Him, too, even for the beautiful visions that He has clouded and the idols He has shattered to save our precious souls.

Yes, God has to make Himself necessary to you in order to draw you to Him, and He has to break down your old help to reveal to you the new. He has to show you your spiritual weakness in order to become your Sanctifier and your Strength. He has



to place you in great temptations in order to reveal Himself in special ways.

He has to make you hungry and thirsty, or you will not come to the table and the Water of Life; and all His dealings with you are adjusted to awaken in you your sense of need and bring you into touch with Himself in His fullest blessing.

He uses His Word specially to draw you. The revelation of a new truth has brought about a revolution in your life many a time. You have come to this meeting and heard something which has changed your whole future and enabled you to appropriate Christ as never before. You have read some transient little tract, and you have come from the perusal of it with a hunger for God that can never be satisfied short of His fullness. The Holy Spirit has lighted up some verse in this precious Bible, and in its light you have been walking for a lifetime. Some promise has come to you in an hour of trouble and danger, and on its strength you have leaned and been lifted up beyond despondency and despair.

When I was in Burma they told me of the great bell in the pagoda at Rangoon. The British troops had

brought it down from Mandalay, intending to take it home to England. But it stuck in the river, and was going down deeper in the quicksand. The natives came and asked for it, but the British told them it was useless, for it was sinking and they could not raise it. They only asked permission. The engineers laughed at them and told them they could have it if they could take it. Then they went to the woods and brought thousands of bamboo rods (which are very light), and when the tide was low they tied them to the old bell, and continued to do so from day to day when the tide was low, and one day the bell floated, borne up by the floating bamboos. They brought it to shore on a full tide and, placing rollers under it, conveyed it to its site in the great pagoda.

So our heavy hearts have often sunk in the quicksands of sorrow, and nothing seems able to lift them; but the promises of God are like the branches from the bamboo thickets. Bring them when the tide is low and bind them on your sinking hearts; some day there will come a great uplift, the tide will rise, the heavy heart will be lifted from its depression, and your silent bell will resound the praises of your God.

All the leadings of the Spirit, all His providences, will never bring any lasting blessing until you are anchored to His Word and definitely receive Him in His promises of grace and blessing. And then He not only draws you by His Spirit, draws you by His providences, and holds you by His Word, but He also enables you to claim that Word, gives you the faith to hold it, and establishes you in all the promises.

How often have we looked at God's great promises as far-off mountain-tops that we could not reach? Not so. He who gives the promise is ready to give the faith to claim it, to stoop to the level of our helplessness, and lift us up into the faith of God and the fullness of His life and blessing.

— Selected



SUPERINTENDENT:
REV. DENNIS McCOY
 92 E. Landis St.
 Coopersburg, PA 18036

Greetings in Jesus Name! Hope this issue of the Standard doesn't find you with the winter blahs! They are very easy to get this time of year. But I believe there is a sure way to keep out of the doldrums while this winter weather is unleashing its fury at us.

Paul says in Philippians 4:11, "I have learned, in whatsoever state I am therewith to be content." The secret to keeping joy is to be content in the Lord Jesus Christ no matter what the physical circumstances of life present. It is not always the easiest thing to do, but I have found that doing something for the Lord takes our mind off of situations. What do you say, how about inviting someone to church this Sunday? Maybe you know someone in a time of real need and you could help them through this difficult time. Let's do something for Jesus today and we'll feel better about ourselves and our situation.

February is President's month. President Washington and Lincoln were born in this grand month. What great men they were and what a heritage they have let to you and I. I realize that America today is a far cry from what it was when these two great men were in office, but with the help of God that could be made different. The promise given in II Chronicles 7:14 is still for us today! "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." There is no doubt that this great land of America needs healing, and the only way that it will become a possibility is for us to meet the conditions of the promise. Could we be prayer partners together, that God would send a great revival to our land in these last days? Jesus is coming soon and whatever we hope to accomplish for Him must be done so very quickly. The Lord is counting on us, so let's not let Him down!

What's happening in the Home Missions Department? Well, there are a number of good things going on, and

we give the Praise to God for His help. Many of our Home Mission pastors report that the Christmas Season was a gracious time at their churches with many new people in attendance at the special programs in the various churches.

In Donna, Texas the Lord is helping the Palocious family in a wonderful way as they spread the gospel of Christ there at the American - Mexican border. These folk are living very sacrificially and God is abundantly blessing their ministry. Numbers of services are being held, and a large increase in attendance at the church has been the result of much calling and hard work. Doors are being knocked on and prayer meetings being held at the church. Some are praying and accepting Christ as their Saviour! I say, "Praise the Lord" for that! God is still in the soul saving business. But while the spiritual report is bright, the physical report is bleak. The trailer that these folk are living in is in desperate need of repairs. The roof has leaked and the electric is shorted out, and several windows need to be replaced. A lack of finances in the department is restricting us in making some necessary changes in the living facilities there. Will you pray with us that God will send in the necessary finances to help reaching out into new areas and ministering to even more people than are being reached at the present moment! This man has a great vision for what needs to be done, so let us pray that God will give him the strength and wisdom to do all that needs to be done in Donna, Texas for the Lord.

Camp Hill, Pa. is also reporting new interest at the church and Bro. Jacob Martin feels the time is right for a great move of God among the people. Let us pray that a great revival shall come to Camp Hill. Bro. & Sis. Martin shall be moving to Camp Hill in June after Bro. Martin's graduation from college. Please pray that the Lord will help us to locate suitable housing for the Martin's at a reasonable cost.

In consideration of the financial needs of the Department, would you ask God today what He would have you to donate to this arm of God's work? We desperately need to do some things in Texas, and maybe God is laying it on your heart to send a gift to help with this project! I trust you will obey Him and He will reward you richly.

Thank you for your prayers and support, and the next time we are together through this column, warm weather will be almost here!

O LOVE... (Continued from Page 7)

When Dr. Matheson died in 1906, the news was universally mourned and caused regret in many far off places. Her Majesty Queen Victoria paid her tribute to him. Another paid this tribute: "A scholar of high academic distinction, a thinker intellectually robust, he was with a poetic spirit as one who relies chiefly upon acquiring truth in passing through his spiritual mind, as the glare of day is softened in passing through cathedral windows."

It isn't often that a man totally blind occupies a nation's leading pulpit for twenty continuous years and writes one of the world's great hymns. Yet that is the record of this Scottish preacher.

JESUS . . . (Continued from Page 5)

ing. Onward and upward forever is the march of the Christ-cleansed and Christ-mastered soul, with no stopping place; no, not even at death. That perfection which the New Testament describes as available now through Christ-called Christian perfection as distinguished from either absolute or Adamic perfection — is often misunderstood because it seems to foreclose upon all thought of development. Rightly understood, it does nothing of the kind. We register our conviction that it is possible to have a heart so cleansed by the blood of Christ as that the possessor of that heart loves God supremely and with his entire being. Yet the heart itself is capable of progressive enlargement that none but God can measure. As it grows it sings:

*"More about Jesus would I know,
 More of His grace to others show;
 More of His saving fulness see,
 More of His love who died for me."*

Walking with Christ is an unfolding experience, full of sweet surprises, tender intimacies, ever fresh discoveries. Walk! He who issues the command will direct your steps and unfailingly sustain you in the way. Walk! Where you can't leap skyward as on eagle wings, you can walk. When you can't run as with the pace of a racer, you can walk. Your gait is not the important thing; it is your gaze that counts. Are you headed right? Have you the forward look? Are your eyes on the King? Are you going on? Let us make no mistake about it: the pathway of the just and highway of the holy lead forward for evermore, now by valleys deep and darksome, now by sun-bathed summits, but always on, beckoning on, alluring on, gloriously on. Arise, take up thy bed and walk!

— God's Revivalist

Inspirational Thoughts

by Dr. R. G. Flexon

Prayer without an objective can become nothing more than a retreat.

Prayer without an objective can make us negative reactors and constitutional doubters.

The day is past when we can make the church grow by good preaching alone.

Our attention must be turned from saving our denomination to saving men.

Courage is not the absence of fear but the conquest of it.

The secret of leadership is to THINK — IMAGINE — ACT.

Christ taught not force, authority or legalism, but love.

When a man shrouds himself in a cloak of perfectionism and refuses to accept responsibility for his mistakes, focalizing motive to the neglect of consequences, he insulates himself against his useful influence to humanity.

Sometimes God blesses you with what looks like defeat.

You cannot tell what is in man by the coat he wears.

Too much stress on inward feelings and not enough on Christ leads to fanaticism.

A God comprehended is no God at all.

We can never heal the needs we do not feel.

Sanctification puts a finality to nothing but sin.

If you had the same temptation that the person you criticize had, you may have done worse than he.

Salvation is something given, not something earned.

I fear an emotion without a commensurate promotion as I fear a deadly rattlesnake.

Truth is always found between extremes, not in extremes.

Any church denomination that does not succeed at extension will suffer extinction.

I appreciate the man who can extemporize and say something; but I have no sympathy with the adlibbing in useless generalities.

All compromise stems from misplaced emphasis.

A thing is not necessarily bad because it is new, nor sacred because it is old.

While you look for greater things to do tomorrow, do not neglect the small things of today.

Success is not in the largeness of the office you hold but in your ability to accomplish what you set out to do.

Decide where you wish to go, then choose the best road to get there.

True success is not measured by the money you get but the service you render.

Any position in the church not merited will become a curse to you.

Doubt the value of your calling and you will be torn in pieces by frustration and despair.

Sin is always an internal condition before it is an outward act.

You can be right in your facts but still wrong in your conclusions.

Any person who says he loves purity but does not hate sin is a moral leper.

A man who hides behind a hypocrite advertises his smallness.

Holiness is to the soul what health is to the body — and who does not want health?

Anyone who opposes holiness does one of two things — he either advertises his ignorance or his infidelity.

In order to fight holiness one must first misrepresent it.

What we tolerate we will eventually approve.

Always be what you desire others to think you are.

An intelligent man is one who does not view the world from his own church belfry.

Anyone can cheer a winner. Try cheering a good loser.

School News, *Penn View*

Memo From The Business Office

I would like to extend my heartfelt gratitude to each supporter who gave a "Regular" or "Special" contribution to Penn View during the month of December. The combined giving from regular donors, winter choir tour services, and special year-end contributions helped to significantly relieve some of our financial pressure. Thank the Lord and thank you. I trust the Lord will richly bless you.

As you may be aware, the new tax law that became effective January 1, 1987 has an impact on the deductibility of charitable contributions for 1987 and future years. During 1986, all charitable donations were deductible for all taxpayers—even those who do not itemize their deductions. Beginning in 1987, this benefit is eliminated **ONLY FOR THOSE WHO DO NOT ITEMIZE**. In other words, contributions made to Penn View (and other recognized religious and charitable organizations) during 1987 will continue to qualify as a tax-deductible item for those who itemize their deductions—as has been the case in previous years. I point this out in an effort to eliminate some confusion which apparently exists in this area.

We are now well into the winter months which is typically a "low income" and "high utility" season of the year. Will you make this a matter of prayer with me that our support will continue at its normal level right on through these months? We are serving a God who is able to provide during all seasons of the year and our trust is in Him. Praise the Lord!

Gary McIntire, *Business Manager*



Greetings from the snow covered campus of PVBI. It is just beautiful in the mountains of Pennsylvania in the winter months. Students are enjoying the winter activities which are only enjoyed in the cold North.

Recently I read a statement about a certain business, "It's exciting, we're growing." As I read this statement I thought of the situation here at PVBI. New students have enrolled for the second semester and interest for the fall term is mounting. Yes, PVBI is alive and well.

Recently a song evangelist who travels extensively in this ministry stated he heard that PVBI is closing its doors after this year. I do not know where this rumor comes from, but it is a false statement. PVBI is moving forward in all areas and plans are now for a larger student body in the fall term. In fact, the other day in speaking with our dorm parent he asked, "Where will I go with all of the fellows?" This is a problem we don't mind dealing with. There is room for expansion and we look forward to growth.

A letter from a School of Theology came unsolicited recently. Let me quote from this letter, "Over the last 2 years, . . . School of Theology has had graduates from PVBI. These young men have performed extremely well. They have maintained an excellent academic record and they have made a positive contribution to the general atmosphere at . . . School of Theology is fully accredited graduate school of Theology which generally requires a bachelor's degree. The admissions committee on occasion admit a student from a non-accredited undergraduate institution based upon the student's academic record, reference and personal interviews. The students who have come to . . . School of Theology from Penn View have performed far above the minimum requirements for retention at . . . School of Theology. We are aware that Penn View has a fairly substantial history and support base and is committed to being a qualified institution within the parameters which have been defined by its trustees."

Perhaps you are reading this article and are not sure as to where you would feel the Lord directing you to go for your training for the Christian ministry. Why not contact PVBI today and secure a packet of information concerning the courses offered.

The first semester is now history at PVBI. The semester has been a great time of learning. It has been a time of experiencing the presence of the Lord in class rooms and chapel services.

The Christmas choir tour this year was one long to be remembered. The choir sang under the anointing of the Holy Spirit and was used of God to proclaim the Christmas story. This was a banner year as far as attendance at the services and also as far as the Spirit's presence upon the services. Watch next issues for the schedule of the spring tour for the chapel choir.

ATTENTION!! Juniors and Seniors . . . Make plans now to attend "Campus Days" at PVBI March 27, 28, 1987. Days of excitement! Special evening of Campus preview!! Write today to President Paul Martin, P.O. Box 970, Penns Creek, Pa 17862.

In closing, we wish to invite you to attend our Winter Indoor Camp. Services begin February 20 and close March 1, 1987. Ronald Coleman of Hagerstown, IN will be the evangelist with various school groups as special singers. Please plan now to attend 10:30 a.m. and 7:30 p.m.



MID-WINTER REVIVAL

February 20 — March 1, 1987

Special Music By Students and Staff
of Penn View Bible Institute and Christian Academy
Monday — Friday — 10:30 A.M.
Each Evening at 7:30 P.M.



All Services Held In Fay-Griffith Memorial Chapel

Speaker: Rev. Ronald Coleman
Pendleton, IN.

Casualties, Quitters, or Conquerors?

Louis A. Bouck, Vancleve, Ky.

"I was preaching to a congregation of Aymara Indians," he said. "Two interpreters were needed. One turned my English into Spanish, and the other translated Spanish into Aymara."

"In those Bolivian highlands," the missionary went on, "it gets very cold. Folk naturally bundle up in woollens to come to church. Then in the warm sanctuary they tend to become sleepy."

The alert national pastor was prepared to deal with drowsiness. If someone nodded, the pastor would tap a little bell. An appointed waker-upper would go to the sleeper and tap him on the head. That person would sheepishly leave his place and go stand up along the wall of the church.

That isn't our way of doing things, but it is one way of discipline. And to discipline our slackness is a good safeguard against backsliding.

Think of the many who in revival meetings claim salvation, and the few who get settled in holiness and take responsibility in the work of God. Why are there "few that be saved" to a life of victory and usefulness? Getting folk in is hard enough; but keeping them right with God, said John Wesley "is harder than getting them converted in the first place."

Some do not pray clear through. I stumbled at this point for weary years because I knew no better than just to "pray until I felt better."

Dorothy failed through a romance God could not bless. Jim wouldn't answer his call to the mission field. Howard found it too hard to finish his education for the ministry. Robert got his eyes on the big money in a salesman's job that was, to him, easy. Francis represents a multitude who lost out because they did not go on and get sanctified wholly.

Casualties, we might call them. We find them everywhere, and we must be understanding and yet faithful with them to help them get settled in the Lord.

It is sometimes hard to distinguish between the casualty and the **quitter**. Some have attempted Christian work, perhaps abroad, but have returned in disgrace, discouraged and defeated by unexpected problems, like the inability to get along with co-workers, or even husband or wife!

Some, of course, come home because of serious illness, or other good reason, to find useful places in missions-related work. A few are martyred. But what of those who just

don't make it?

A veteran missionary said, "We pray, as the Lord commands, for Him to send forth laborers to the whitened harvest fields. However, the new recruits who come to us are not always willing or able to labor. They may not be truly sanctified, and then we must pray them through before they can be useful. Some cannot adjust to the lack of material comforts. They complain instead of laboring. Others resent the authority of mission leaders, and try to be reformers rather than workers. Some are so interested in finding mates that they bear no burden. We need laborers!" Amen.

In speaking to a high school principal at commencement time, I asked him why the graduating class was so much smaller than the big freshman class of four years ago? Why so many drop-outs?

"We don't like that word," he said. "Many of our students' families have moved away, that's all. The kids go to other schools."

No doubt, some do, but others fall by the wayside. I don't know how many, but the percentage must be high. The survivors who get their diplomas are really, in a sense, **conquerors**. They have accepted the discipline, worked for the required grade points, refused to give up when the going got rough, and now they are marking a never-to-be-forgotten milestone. They have outlasted the problems.

Really, to be conquerors, we need not do anything very spectacular or sensational. Just hang in there and drop the word **defeat** from your language!

A man I knew was converted as an adult, and had little change for schooling. He struggled over a call to preach, until one day he looked up to God and said, "Well, Lord, I'll do the best I can." And God sanctified him wholly then and there.

This man did not have a brilliant career. He served small churches, and worked on the side to make a living. He faced opposition, slander, poor health, and poverty. When I heard that death had claimed him at last, I felt strangely moved, for I knew he was in heaven. He was my pastor, and his deep, scriptural messages fed my newly-converted soul.

Not to the strong is the battle, not to the swift is the race; but to the true and the faithful, victory is promised through grace. If I refuse to be a quitter, I can be a conqueror through abundant grace of our faithful God.