



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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New Year

New friends to greet —

New foes to meet —

Kept by the power of God.

Through sunny days —

Or weary ways —

Kept by the power of God.

With flowers sweet

Beneath our feet —

Kept by the power of God.

Or feet all torn

By many a thorn —

Kept by the power of God.

We shall not fear,

Through all the year —

Kept by the power of God.

He is our Stay

Through all the way —

Kept by the power of God.

— Homera Homer-Dixon

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Developing A Thirst For God

*Psalm 42:1, 2a - "As the hart panteth after the water
brooks, so panteth my soul after thee, O God. My soul
thirsteth for God, for the living God..."*

As one examines the possibilities of that new epoch of time called 1988 he is perhaps haunted by the failures of 1987. The year past could for some have been a time of projects attempted, ideas examined but not fleshed out into reality, new areas of ministry evaluated and then settling back into the same old routine, barely holding your own, much less reaching out to others.

The great Apostle Paul admonishes us not to live in the past, mulling over its failures, but rather to face the unknown, untried future with our confidence placed in an all-loving, all-wise God.

While many things may be beyond our grasp in the new year, there is one which is available to all of us. Indeed it should be the compelling force in our lives in the new year. We must all nurture a thirst for God. While revival is possible in 1988, spiritual renewal is a must!

A.W. Tozer reminded us a few years ago that we "are the sum total of all of our hungers." Too few among us are on the stretch for more of God's revelation in our lives. There is a shallowness which is among us that is certainly alarming and appalling. I believe that we determine in part the depth of our spiritual lives by what it takes to keep us from fellowship with His people. In a time of shallow spiritual desire we have replaced it with a vain attempt to please God through our outward conformity to a certain code of conduct.

As we lose sight of the great truths of God's Word we become petty people surrounded by other petty people, living out our lives in pettiness. Petty people major on minors as they strive to align everyone with their shriveled world-view. The needs of lost men and women are obscured by the need to satisfy a particular code of conduct. Separation from the world's value system and lifestyle, oh, yes, but Christ never intended an isolation from the world's needs, as is indicated by many of our conservative people.

Conversely, as we are consumed with a hot spiritual desire to know more of Him and to draw closer to Him we draw closer to each other in love. No sin is ever countenanced by one who is thirsting after God. Indeed, sin is made exceedingly sinful. But concomitant with a fiery spiritual desire is a desire to love His people.

This thirst for God is really a deep desire to communicate with Him, to hear from heaven. The Psalmist in the 63rd division cries out, "O God, you are my God, earnestly I seek you; My soul thirsts for you. My body longs for you, In a dry and weary land where there is no water."

Thomas A. Kempis describes the quest for deep fellowship with God in his "Imitation of Christ."

Whoever loves God knows well the sound of His voice. A loud cry in the ears of God is that burning love of the soul which exclaims, "My God and my love, you are all mine and I am yours." Deepen your love in me, O Lord. Let your love possess and raise me above myself with a fervor and wonder beyond imagination. Let me sing the song of love. Let my soul spend in your praise, rejoicing for love.

Oh, may we all join with the Psalmist in his quest for a deeper walk with God. May we not be sidetracked in this day by less important pursuits than the pursuit of God. Make this your #1 resolve for the new year.

DLF

*"When ye see these things come to pass,
know ye that the kingdom of God is nigh at hand" (Luke 21:31).*

Christians Know The Future

by M.H. Snyder

No, Christians do not know *all* the future. Only God possesses that knowledge. Nonetheless, it can be truthfully said, Christians have a knowledge of things to come which is not vouchsafed to unbelievers. The Bible is not only a book which records the redemptive acts of God in the past; it also records God's redemptive acts in the future. It is preeminently a book of prophecy and dares to predict future events in detail so that there can be no mistaking when they are actually fulfilled. Someone has well said, "Prophecy accurately interpreted is as certain as history." Just as Jesus came the first time and fulfilled every prophecy concerning that coming, even to the soldiers gambling for His garment and the making of His grave with the rich, so He will come the second time and will fulfill every word that has been spoken by the prophets concerning His Second Advent.

In recent years there has been a tremendous revival of interest in prophecy. Strangely enough, this interest seems to be more acute among non-Christians than it is among many professing Christians. For this reason there is a renaissance of fortune-telling, witchcraft, astrology, occultism, and various other psychic phenomena, unprecedented in modern times. All of which testifies to man's innate desire to know the future. Despite the fantastic explosion of knowledge in the physical sciences and technology, man has a nagging fear that all is not well. Fear and uncertainty hangs over him like a pall of darkness which refuses to go away—a condition predicted by Jesus nearly two millennia ago: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26).

As a result of their faith in God and the Holy Scriptures, Christians do not have these nagging fears and have no need for those forbidden ways of trying to ascertain the future to which

unbelievers are now turning in unprecedented numbers. Enlightened Christians know that these means and methods, inspired by the devil, are strictly forbidden. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord" (Deuteronomy 18:10-12). In the New Testament, "witchcraft" is listed along with the other abhorrent works of the flesh, and it is stated, "They which do such things shall not inherit the kingdom of God" (Galatians 5:21b).

And what do Christians know about the future? Space will only allow the listing of a few outstanding facts. For one thing, they know that *Christ will one day return to this earth*. No Bible-believer can escape this fact. As the disciples stood on Mt. Olivet and beheld Jesus ascend into the heavens, two heavenly messengers stood by them and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Jesus, himself, declared in John 14:2-3, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." It is reported that General Douglas MacArthur, upon retreating from Bataan in the Philippines, declared, "I shall return." And he did. Let us never forget that a greater than the general has said, "I will come again." And He will!

Again, *Christians know that Christ's coming will be sudden and unexpected by the world*. Jesus declared, "For as the lightning cometh out of the east, and shineth unto the

west, so shall also the coming of the Son of man be" (Matthew 24:27). And again, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44). Peter averred, "But the day of the Lord will come as a thief in the night" (II Peter 3:10a). Paul adds his testimony, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (I Thessalonians 5:2).

Still again, *Christians know that Christ shall one day reign over the kingdoms of the earth, bringing peace*. The revelation which gives future events in the present tense, reads, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever" (Revelation 11:15b).

Lastly, *Christians know that the time of our Lord's return is near at hand*. While no one knows the "day nor the hour"; it is to be remembered that our Lord also said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Of what things does He speak? They are listed: (1) "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). The regathering of Israel stands at the apex of fulfilled prophecy, heralding the proximity of our Lord's return. Further, there shall be: (2) signs in the sun, the moon, and the stars; (3) upon the earth distress of nations; (4) with perplexity; (5) the sea and waves (people) roaring; (6) men's hearts failing them for fear; all of which are happening *now*. Yes, true believers discern the times and confidently await their Lord's soon return. They not only hear His voice, "Surely I come quickly," but they also respond, "Amen. Even so, come, Lord Jesus."

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Let Us Go On!

Every year is indeed a fresh beginning. Every January a new world begins; or, should I say, a world is made new. Especially should we consider it to be so, when Christians who are born again into the family of God, sanctified, and filled with the Holy Spirit inhabit it.

We hear much around the New Year about resolutions, and rightly so; but I am afraid, my friend, that it will be hard for any one of us to refrain from the habits and sinful things of life until we are transformed by grace divine.

Considering the Christians, I feel that we all should purpose to do better, and resolve with full purpose of heart to take advantage of new opportunities in this forward march with God, for our own good and for the good of all the souls of mankind.

First, let us consider going on to more knowledge —

Knowledge lies at the foundation of all Christian character. The Bible mentions a desire for "the sincere milk of the Word, that ye may grow thereby." Say, neighbor, we could certainly expound on this thought alone without going any farther. Some folk think that after sanctification they have received everything, and that they have learned it all. How sad to think of the many who have already gone down in defeat, and the many who may yet be defeated unless they grasp the truth and knowledge from the Word of God! Of much learning there is no end. God's Word teaches of a "running to and fro," knowledge being on the increase in these end-days, and the close of this Dispensation.

Knowledge without God's Word and some practical experience is like zeal without common sense. Certainly, all are dangerous if not used properly.

Second, we must go on to richer experiences —

If we know what God's Word speaks to us, then we will feel in our hearts that we ought to pray. While

we are praying, and God's Holy Spirit reveals things to us, we have experienced something; and in experiencing these truths and blessings, we certainly become richer.

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Thank God for all the wonderful and rich experiences we have already found, and the many others God has for us if we resolve to learn as the Lord teaches us. Did you ever thank the Lord for all the experiences that came your way, either by trial or testings, or any other way that God may have permitted, or did you complain as so many others do, and thus your experience was not enriched!

Third, we must resolve to go on to higher attainments —

Prayer always causes one to aspire. Please note I said *aspire*, not *expire*. Too many have already expired, and never have nor ever will reach the higher attainments that God has for us. I do not know of anything that I abhor more than dead Christians or dead churches. I was born again and sanctified in God's holy fire, and by His help and grace you will not get me to die with the many. The better things of God are higher — close intimacy with Christ; more of the Holy Ghost; a greater vision of God; a greater hatred for sin and ungodliness. Friends, if we go deep into the mysteries of God's plan of salvation and follow the rules He lays for us, we can make the spiritual attainments we purpose in our hearts we need.

Fourth, let us resolve to go on to larger usefulness —

Let us as a people make this the best year yet. Let us all resolve to improve ourselves and do more for God's work and prove to Him and to others that "Jesus is the sweetest name I know." God despises slothfulness in Christians. We need real spiritual vim and vigor if we intend to win the prize.

— Rev. J. C. Swanger, in *Advocate*

UNCTION

— By E.M. Bounds

Uction is that indefinable, indescribable something which an old, renowned Scottish preacher describes thus: "There is sometimes somewhat in preaching that cannot be ascribed either to matter or expression, and cannot be described what it is, or from whence it cometh, but with a sweet violence it pierceth into the heart and affections, and comes immediately from the Lord; but if there be any way to obtain such a thing, it is by the heavenly disposition of the speaker."

We call it unction. It is this unction which makes the Word of God "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and it is a discernor of the thoughts and intents of the heart."

It is this unction which gives the words of the preacher such point, sharpness and power, and which creates such friction and stir in many a dead congregation. The same truths have been told in the strictness of the letter, smooth as human oil can make them; but no signs of life, not a pulse throb; all is peaceful as the grave, and as dead. The same preacher in the meanwhile receives a baptism of this unction, the divine inflatus is on him, the letter of the Word has been embellished and fired by this mysterious power, and the throbings of life begin — life which receives or life which resists. The unction pervades and convicts the conscience and breaks the heart.

This unction is the art of preaching. The preacher who never had this unction, never had the art of preaching. The preacher who has lost this unction, has lost the art of preaching. Whatever other arts he may have and retain (the art of sermon-making, the art of eloquence, the art of great, clear thinking, the art of pleasing an audience) he has lost the divine art of preaching. The unction makes God's truth powerful and interesting, draws and attracts, edifies, convicts, and saves.

This unction vitalizes God's revealed truth, makes it living and life-giving. Even God's truth spoken without this unction is light, dead, and deadening. Though abounding in truth, though weighty with thought, though sparkling with rhetoric, though pointed by logic, though powerful by earnestness, without this divine unction it issues in death and not in life.

Mr. Spurgeon says: "I wonder how long we might beat our brains before we could plainly put into word what is meant by preaching with unction. Yet he who preaches knows its presence, and he who hears soon detects its absence. Samaria, in famine, typifies a discourse without it. Jerusalem, with her feast of fat things, full of marrow, may represent a sermon enriched with it. Everyone knows what the freshness of the morning is when orient pearls abound on every blade of grass; but who can describe it, much less produce it itself? Such is the mystery of spiritual anointing. We know, but we cannot tell to others what it is. It is as easy as it is foolish, to counterfeit it. It is a thing which you cannot manufacture, and its counterfeits are worse than worthless. Yet it is, in itself, priceless and beyond measure needful if you would edify believers and bring sinners to Christ."

This divine unction is the feature which separates and distinguishes true gospel preaching from all other methods of presenting the truth, and which creates a wide spiritual

chasm between the preacher who has it and the one who does not. It supports and impregnates revealed truth with all the energy of God. Uction is simply putting God in His own Word and on His own preacher. By mighty and great prayerfulness, it is all potential and personal to the preacher; it inspires and clarifies his intellect, gives insight and grasp and projecting power; it gives to the preacher heart-power, which is greater than head-power; and tenderness, purity, force flow from the heart by it. Enlargement, freedom, fullness of thought, directness and simplicity of utterance are the fruits of this unction.

Often, earnestness is mistaken for this unction. He who has the divine unction will be earnest in the very special nature of things, but there may be a vast amount of earnestness without the least mixture of unction.

Earnestness and unction look alike from some points of view. Earnestness may be readily and without detection substituted or mistaken for unction. It requires a spiritual eye and a spiritual taste to discriminate.

Earnestness may be sincere, serious, ardent, and persevering. It goes at a thing with a good will, pursues it with perseverance, and urges it with ardor; puts force into it. But all these forces do not rise higher than the mere human. The man is in it — the whole man, with all that he has of will and heart, of brain and genius, of planning and working and talking. He has set himself to some purpose which has mastered him, and he pursues to master it. There may be none of God in it. There may be little of God in it, because there is so much of the man in it. He may present pleas in advocacy of his earnest purpose which please or touch and move or overwhelm with conviction of their importance, and in all this earnestness may move along earthly ways, being propelled by human forces only, its altar made by earthly hands, and its fire kindled by earthly flames. It is said of a rather famous preacher of gifts, whose construction of Scripture was to his fancy or pur-

(Continued on Page 10)





How To Raise a People?

Those words could be a statement indicating one is preparing to tell someone else what he needs to do to lift people from a lower level to a higher level. Those same words can also be a 64 million dollar question. It's a question I have been grappling with for the past few weeks. Being an American missionary, perhaps I'm overly sensitive to the criticism the press gives evangelical missionaries. They call us destroyers of cultures—they tell us we have confused Western philosophy and American values with Christianity. Christianity, they say, should leave a people's culture and traditional values intact. They indicate we leave these people poorer than when we found them—misfits who try to live like Americans in a 3rd world country. May I beg to differ? It seems to me that all the critics say does have a speck of truth within it. Maybe we have imposed some unnecessary standards and American values on the people we have tried to reach, and maybe we should apologize for that. On the other hand, I simply cannot help but see what these American values which I equate with Christianity have done for me, for my family and for my country. Because of its Christian roots America became what it is. Let the Liberals say what they will, by seeking to make our country depart from these values, they are destroying the

greatest nation that exists. They maintain that other cultures are as valuable and as right as ours. I disagree! I am working in a land where people relieve themselves anywhere they want—in plain view of everyone. They then drink the contaminated river water—then they get sick and go to a witchdoctor who treats them with dangerous concoctions and sometimes physical abuse. One man I knew died when the boko (witchdoctor) beat him with a burning broom. Here tradition says a couple shouldn't get married until they know they can produce children, and it's fine for a man to have two-three and more women, this is spite of the fact that most can't afford to provide for one family adequately. Lack of moral values leads to disease of all types. AIDS is to kill 1,000,000 people on this island in the next two years or less. I ask what value is there in a culture like this? I see the results—a barren, nearly starving island of hopeless people, many of whom seem almost sub-human. This contrast with what I knew in America is what first made me start to think. How do you raise a people? If you do not agree that a people like this need raised—read no further. If you think raising is needed, here are some ideas I have about how to start about the job.

First, and foremost you have to develop an awareness in the people that they are created in the image of

God. We are not just animals as some would have us believe. Without the knowledge that they are made in God's image, some people do really resemble animals—but we and they are **not** just animals. A sense of pride, if you will, needs to be instilled—a sense of being worth something in God's eyes. He gave His Son for each and everyone. You and I may not see much value in some at times, but God does.

Secondly, they need to realize they cannot change themselves. They need help from a higher source. They need to become new creatures with all things made new, to be transformed by the **renewing** of their minds. That means all customs and traditions not consistent with scripture must be thrown out. The old idea that cleanliness is next to Godliness must take root. Modesty and moral living must crowd out the indecency and animal-like situation that some live in. I don't mean they have to eat Wheaties for breakfast and like hot-dogs and apple pie. They can still be a people distinct with solid old traditions, but they will never be anything more until the things at variance with the Word are thrown out and the new comes in. Herein is the secret, I think, of lifting.

Rex D. Evans, PA-C

For Our Young People

DRIFTERS DEFENDERS and the DAUNTLESS

Problems! A foe that can only be wiped out with a definite answer is the bane of all mankind. To the average "you" swirling madly through the rapids tween twelve and twenty, an answer may seem as slippery as an equation on test day.

There are big problems and skinny problems, short problems and fat problems, but always — problems. Obviously, then, it's not problems, it's answers we want.

Among others, there are three prominent answer attempts in our teen-world. First, there are . . .

THE DRIFTERS

In an age of futility the drifters bound through life without any moorings. "So what? . . . why get shook? . . . who cares? . . . coasting and cribbing . . . dum diddy dum . . . don't bother me, Bud . . . I ain't got time . . ."

This is the tumbleweed set, blown and battered along by every idle wind. They're not born to lose, or born to drift, or born to care-less, they're members of the tumbleweed set because they prefer snuggling into their environment to struggling against it.

In our church youth there are members who bound madly across the campus prairies, caught here in a fence, there in a bush. They tag themselves Christians, but it's not for real. It's a feeble attempt to distinguish them from the followers of Muhammad or the Buddha or such. They're followers of Christ all right — way, way, way back.

Just ask any of them what they mean by commitment to Christ and they'll gladly strike up their themesong, "Where I'm pushed, I will follow, Where I'm pushed, I will follow."

"Problems?" one says. "Problems? I ain't got time to figure out what the word means, I got too many problems."

With tongue in cheek, ask one of them what he plans to do about the world situation. Go ahead.

In answer, the tumbleweeds sway in rhythm and croon the tired old cliché, "Better red than dead." More questions could be asked, but another craze swooshes down upon us and the tumbleweeds are off with a toss of their head and a heavy sigh.

SECOND, THE DEFENDERS

Then, there's the set that always wears the big capital "C" on their left shoulder. It's polished to a glistening crimson perfection and it tugs at your attention like a magnet. It stands for "Christian," they say, but it looks more like a chip.

You've seen the defenders. "Look, buddy, see this 'C'?" It stands for Christian and I dare you to knock it off. I'm a believer and proud of it. No one's gonna take my faith without getting a fat lip." Knuckles crack. The defenders spar and jab in rhythm, "Peace, Peace, Turbulent Peace."

Let's ask one of them (if we can keep from getting slapped) what they do about their problems. "Say . . ."

"Ya, I'll tell you what to do. I whip em." Knuckles crack. "It's like a big police dog after a crook. He runs him down. Chomp! Another problem is wiped out. Ya git it?" Knuckles crack.

We nod carefully and persist. "What about Christ? What does He mean to you?"

"Why, man, He's what I'm defending. I'm His bodyguard. See this 'C'?" A bony right index finger jabs at the left shoulder.

We nod, showing our teeth, and hurry off. Just before we get out of sight we glance over our shoulder long enough to see the defenders back at the punching bag. Ticata, ticata, ticata . . .

LAST, THE DAUNTLESS

But, there's hope. In the dauntless we find a breed of youth who carry their Christian mysticism into the heaving swell of daily life. They're unafraid. They've enlisted in an army which has its marching orders. They speak of Christ in the halls of the high school, in the locker rooms, at the root beer stand, and in their homes. Their eyes glisten with a vision of world conquest. They wear no badges. They fairly snap with the Good News and they're off to tell it.

Look at one of them. He doesn't have that awful pious look that withers your taste buds. He has joy, joy that finds its way to his facial muscles, joy that gives that lift to a stumbling brother.

The dauntless are quick to spot the lonely, the confused, the bluffer. They recognize the shifting nature of school life. Fads sweep upon them and are gone. They are impressed only by that which glistens of eternity.

They are leaders, setting up Christian Command Posts in their high schools to guide friends and classmates to a saving knowledge of Jesus Christ. In the hot war of sin, they are officers who fearlessly direct the troops into a successful campaign against sin.

The book of Acts is their code of conduct. They're out to turn the world upside down for Christ like the youth of the New Testament Church.

Not far off, a trumpet sounds and the dauntless fall quickly into formation, carrying a blood-stained banner, YOUTH FOR CHRIST, and march off singing, "We've a story to tell to the nations."

Something happens inside us and we yell, "Hey, wait for us," and we spirit after the dauntless, falling in with them in time to join in song:

Jesus shall reign where'er the sun
Does his successive journeys run;
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more.

By Carl Johnson

Moments That Are Mighty

Paul S. Rees

The Bible has a lot to say about eternity. But in a surprising number of places it speaks also about those little fractions of eternity that we call moments.

TEMPTATION —

It speaks, for example, of the "moment" of temptation. In Luke 4:5-7 we read: "And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them . . . If thou therefore wilt worship me, all shall be thine."

By this tactic, Satan struck out at Jesus' loyalty to the Father's purpose. The purpose of God in the saving of men was to be realized by the costly process of redemptive love, which included the Cross. Satan's proposal was, in effect, a short-cut to the winning of men — a short-cut that would leave out the Cross.

It was a temptation that flashed upon the Master with dazzling suddenness and quite as dazzling brilliance. "In a moment of time!" Do not similar moments come to all of us?

A sudden chance to sell out to evil which stands before us in a particularly alluring form! Satan loves to make us dizzy with a dream which, he suggests, can be realized now, this minute, if we will follow his cunningly-laid plan. Satan delights in making a bid for our downfall through some situation of excitement that momentarily fans the desires into a fever-heat.

Here's an Esau, hot and hungry, selling his birthright for "a mess of pottage." It was Temptation's mighty moment.

Here's a David, walking on his palace roof at close of day, his desire bursting explosively into flame at sight of a woman bathing, and plunging swiftly into a dark abyss of uncleanness, deception and murder. It was Temptation's mighty moment.

Such moments, in one form or another, come to all of us. Hell's infernal floodlights are suddenly turned on and there, in a glittering panorama, is a picture of offered glory, of promised gratification, of easily-won booty, or of quick escape from the rigors of duty. Never does the soul stand in greater peril than in a moment like

that.

Blessed indeed is the tempted soul who can say with Jesus, and in His name, "Get thee behind me, Satan!"

DESECRATION —

Consider, furthermore, the "moment" of desecration. In Num. 4:20 we read, "But they shall not go in to see the sanctuary even for a moment, lest they die." The Kohathites, even though they were responsible for dismantling and re-erecting the portable Tabernacle, were not to presume to enter the Holy Place or the Holy of Holies, once the Tabernacle was in order.

The practical lesson is simply this: a primitive people Israel, after spending 400 years in idolatrous Egypt, had to be taught the lesson of reverence. Reverence for God and His holiness! Reverence for His house and its sanctity! Reverence for spiritual values and their symbols! Reverence for God's ministers and their services!

To impress this lesson, Moses, God's mouthpiece, warns that one moment's carelessness, one moment's sacrilege, one moment's mockery, can bring dire punishment on the transgressor.

Although we live today under the rule of grace, where God's method of judgment is less in evidence than His method of mercy, irreverence still has its inner penalties. When we knowingly desecrate God's Holy Bible, God's Holy Day, God's Holy House, or God's Holy Name, even for a moment, something fine within us dies and something foul within us takes over. All the flags of the human spirit fly at half-mast when we treat sacred things with flippancy or mockery.

DESOLATION —

Again, scripture describes what we may call the moment of desolation. The Prophet Jeremiah, seeing the crushing devastation that the Chaldeans would visit upon Jerusalem and Judah, cried, "For the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment" (4:20).

Some calamities bear down upon their victims with a kind of relentless, resistless gradualness, as in the case of flooding rivers. By contrast, some disasters strike with terrifying unexpectedness, as in the case of a cyclone.

What chance has a tent in a tornado? That is Jeremiah's figure of speech as he describes Jerusalem's pillage by the hordes of the Chaldeans.

Have we not seen something like this on the smaller scale of individual lives and family groups? A job unexpectedly taken from us! A fortune lost overnight! A member of the family struck down by sudden death! The verdict of a doctor that an incurable disease has already progressed too far for help!

The moment of desolation! How bleak and black it can be!

PRESERVATION —

Furthermore, scripture speaks of the "moment" of preservation. Addressing the faithful remnant of the godly in Judah at the time of the Babylonian captivity, the Prophet Isaiah, as Jehovah's messenger, declares soothingly: "Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast" (Isa. 26:20). There are times when life becomes so difficult, or when society becomes so disordered, or when catastrophe becomes so humanly impossible to prevent, that our only recourse is to enter into a secret chamber of prayer and commune with God. All the ordinary relationships of existence are disrupted. All the routine activities are for the time ended. All the common means of safety are inadequate. It is God — or nothing! It is pray — or perish!

Elijah found it so when he was being sought by wicked Ahab and jealous Jezebel. The widow of Zarephath recognized him as an "holy man of God." She and her son made a "chamber" for him and invited him to occupy it as their guest. It became for a time Elijah's hiding place where he communed with God until the "indignation" of the king was "overpast."

TRANSFIGURATION —

There is yet another of these mighty moments, and it belongs to the future. It is connected with the Second Coming of our Lord Jesus Christ. In I. Cor. 15:51, 52 we read: "Behold, I show you a mystery; for we shall not all sleep (die), but we shall all be

(Continued on Page 10)

Ensuring Effective Evangelism Efforts

Evangelism Seminar Sponsored by Department of Home Missions

MARCH 11TH AND 12TH, 1988

In The Chapel at Penn View Bible Institute

FEATURED GUEST SPEAKER:

Rev. James Keaton

Former President of Union Bible Seminary

OTHER GUEST SPEAKERS:

Rev. Barry Arnold

Pastor God's Missionary Church, Lebanon, PA

Mr. Leonard Raub

Senior Bus Captain, God's Missionary Church, Lebanon, PA

Mr. Barry Mason

Penn View Visuals Director

SPECIAL MUSIC AND SINGING BY:

Rev. and Mrs. Ray McCrary

Associate Pastor of Emmanuel Wesleyan Church, Gratz, PA

SCHEDULE OF SERVICES:

Friday Evening 7:30 P.M.

Keynote Address — Rev. Keaton

Saturday Morning 10:00 A.M.

Workshop Sessions

Saturday Afternoon 1:30 P.M.

Workshop Sessions

Saturday Evening 6:00 P.M.

Closing Rally

TOPICS FOR WORKSHOP SESSIONS:

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Evangelism Through Bus Ministry

Evangelizing The Children

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Rev. Paul Martin, P.O., Box 970, Penns Creek, PA 17862

Pastors, Youth Leaders, Sunday School Personnel

PLAN NOW TO ATTEND!

UNCTION.....(Continued from Page 5)

pose, that he "grew very eloquent over his own exegesis." Some men grow exceedingly earnest over their own plans or movements. Earnestness may be selfishness simulated.

What of unction? It is the undefinable in preaching which makes it preaching. It is that which distinguishes and separates preaching from all mere human addresses. It is the Divine in preaching. It makes the preaching sharp to those who need sharpness. It distills as dew to those who need to be refreshed. It is described as:

"...a two-edged sword
Of heavenly temper keen,
And double were the wounds it made
Where'er it glanced between.
To all who mourned for sin.
It kindled and it silenced strife,
Made war and peace within."

This unction comes to the preacher not in the study, but in the closet. It is heaven's distillation in answer to prayer. It is the sweetest exhalation of the Holy Spirit. It impregnates, suffuses, softens, percolates, cuts and soothes. It carries the Word like dynamite, like salt, like sugar; makes the Word a soother, an arraigner, a revealer, a searcher; makes the hearer a culprit or a saint, makes him weep like a child and live like a giant; opens his heart and his purse as gently, yet as strongly as the spring opens the leaves.

This unction is not the gift of genius. It is not found in the halls of learning. No eloquence can woo it. No industry can win it. No prelatical hands can confer it. It is the gift of God — the signet sent to His own messengers. It is heaven's knighthood given to the chosen true and brave ones who have sought this anointed honor through many an hour of tearful, wrestling prayer.

Earnestness is good and impressive; genius is gifted and great. Thought kindles and inspires; but it takes a diviner endowment, a more powerful energy, than earnestness or genius or thought to break the chains of sin, to win estranged and depraved hearts to God, to repair the breaches and restore the Church to her old ways of purity and power. Nothing but this holy unction can do this.

In the Christian system, unction is the anointing of the Holy Ghost separating unto God's Word and qualifying for it. This unction is the one divine enablement by which the preacher accomplishes the peculiar and saving ends of preaching. Without this unction there are no true spiritual results accomplished; the results and forces in preaching do not arise above the results of unsanctified speech. Without unction, the former is as potent as the pulpit.

This divine unction on the preacher generates through the Word of God the spiritual results that flow from the Gospel; and without this unction, these results are not secured. Many pleasant impressions may be made, but these all fall far below the ends of gospel preaching. This unction may be simulated. There are many things that look like it; there are many results that resemble its effects; but they are foreign to its nature. The fervor or softness excited by a pathetic or emotional sermon may look like the movements of the divine unction, but they have no pungent, penetrating, heart-breaking force. No heart-healing balm is there in these surface, sympathetic, emotional movements; they are not radical, neither sin-searching nor sin-curing.

Without this unction on the preacher, the gospel has no more power to propagate itself than any other system of truth. This is the seal of its Divinity. Uction in the preacher puts God in the gospel. Without the unction, God

is absent, and the gospel is left to the low and unsatisfactory forces that the ingenuity, interest or talents of men devise to enforce and project its doctrines.

It is this element in which the pulpit fails more often than any other element. Just at this all-important point it lapses. Learning it may have brilliancy, and eloquence may delight and charm; sensation or less-offensive methods may impress and enforce truth with all its resources; but without its unction, each and all of these will be but as the fruitful assault of the waters on a Gibraltar. Spray and foam may cover and spangle, but the rocks are there still, unimpressed and unimpressible. The human heart can no more be swept of its hardness and sin by these human forces than these rocks can be swept away by the ocean's ceaseless flow.

The unction, the divine unction, this heavenly anointing, is what the pulpit needs and must have. This divine and heavenly oil put on it by the imposition of God's hand must soften and lubricate the whole man — heart, head, spirit — until it separates him with a mighty separation from all earthly, secular, worldly, selfish motives and aims, separating him to everything that is pure and God-like.

How and whence comes this unction? Direct from God in answer to prayer. Praying hearts only are the hearts filled with this oil; praying lips only are anointed with this divine unction.

Prayer, much prayer, is the price of preaching unction; prayer, much prayer, is the one sole condition of keeping this unction. Without unceasing prayer, the unction never comes to the preacher. Without perseverance in prayer, the unction, like the overkept manna, breeds worms.



MOMENTS.....(Continued from Page 8)

changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed."

Here, then is what we shall call the "moment of transfiguration." What a mighty moment it will be!

"Changed!" So changed that no disease will ever again lay us low! So changed that no epidemic will ever again scourge us! So changed that no weariness will ever again overcome us! So changed that no wrinkled signatures of old age will ever again be scrawled upon our faces! So changed that no blurred or fading images will ever again appear before our failing sight! So changed that no death will ever still our laboring heart!

Yes, there are moments that are mighty! Moments on whose swift wings Destiny rides! Moments that are packed with incredible possibilities for good or ill! The moment of temptation... or of desecration... or of desolation... or of preservation! And one day (who knows how near it may be for the Christian?) the moment of transfiguration!



Penn View Bible Institute

P.O. BOX 970

• PENNS CREEK, PENNSYLVANIA 17862

by David L. DeStefano
Principal of Penn View Christian Academy

There is no difference between the purpose of Christian education and the general duty and command that every Christian be "...conformed to the image of his Son. . ." (Rom. 8:29). This conformity to Christ's image is the whole business of the Christian, and it is the whole purpose of Christian education. Conformed—pressed into to a mold—the Christian finds himself being shaped into God's originally intended image for man, the image of God (Gen. 1:26).

This conformity requires a willing learner who places himself into the hands of "the Potter" to be shaped, pressed, trimmed, baked, then used. The Potter is God, the pattern is the Word, the tools are parents, teachers, "tutors and governors." The product is—well—all of us Christians.

We reflect God in this wonderfully shaped image. We reflect God's moral image—holiness of heart and life. We reflect God in His intellectual image when we use our God-given reasoning powers (Isa. 1:18). Our emotional capacities should reflect God's image when we express compassion, love, joy, anger at sin and hatred of evil. God's aesthetic image in man is a reflection of God's love of beauty and order. Aesthetics encompass our capacity of love, appreciate and promote meaningful and imaginative art, music, literature, architecture and platform arts. Socially, we reflect God's inclinations to have fellowship with his created beings. Man is socially oriented and is directed by God to dwell eternally with all redeemed mankind as his larger family.

What is described here is the restored image of God, restored from its marred and messed condition carried from the Edenic tragedy. The image of God in man was perfect there in Eden, was later marred, but now can be restored in regenerated man.

This shaping, embellishing, cutting and firing process that creates this godly image is what makes Christian education distinctive. It is the exact op-

posite in goals and purposes from secular, humanist education, and it requires a regenerated learner. True, Christian education can make even unregenerated learners "wise unto salvation" (II Tim. 3:15), but one must also remember that "...the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

Christian education is not defined by some pre-packaged set of published materials or by some outstanding leader or leaders in the Christian education establishment or by some teacher-training institution, although all these are God-given. Christian education is defined always by those principles set forth in Scripture concerning the duties of parents, the mandates of the saved, and the example of Christ.

All the "givens" of Christian education—the needs of the learner, the input by subject matter experts, and the needs of our contemporary society—must be carefully filtered through two important "screens." These two "screens" are the philosophy screen where all the givens are evaluated in the light of the Biblical philosophy of the school, and the psychology screen where all the givens are evaluated as to whether they apply to the age group or groups in question. Using this model helps each school develop a distinctive curriculum of its own and helps it fulfill the distinctive mandate God has given to that school.

These distinctions, goals and purposes of Christian education are no different than those goals every regenerated child of God must strive for. The additions to our faith as described in II Peter 1:5-7—virtue, knowledge, temperance, etc.—all the godly qualities of the growing Christian are the same qualities to be inculcated into those who are being shaped into the Image of Christ in formal Christian education.

Welcome to the Florida District

CAMP MEETING

God's Missionary Church
Orange City, Florida

JANUARY 21-31, 1988

- Shady camper spaces and hook-ups available.
- For reservations, call or write **Rev. Jacob Miller** 3320 Forest Drive, Kissimmee, FL 32741
(305) 847-5024 or (904) 775-9786

Florida District Campground
Graves Avenue
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REV. JOHN WHITE
Penns Creek, PA
Evangelist

THE VICTORY TRIO
Lancaster, OH
Song Evangelists

DAILY SCHEDULE

Breakfast.....8:00 a.m.
Prayer Meeting.....9:00 a.m.
Morning Service.....10:00 a.m.
Lunch.....12 Noon
Afternoon Service.....2:30 p.m.
Supper.....5:00 p.m.
Praise Service.....6:15 p.m.
Evening Service.....7:30 p.m.

SPECIAL SERVICES

January 23, 10:00 a.m.....
Fort Myers Rescue Mission
January 23, 6:15 p.m..... Intercession City
Christian School
January 30, 10:00 a.m.. Miami Cuban Mission
January 30, 2:30 p.m..... Foreign Mission
G.M.C. Haiti Work
January 31, 2:30 p.m..... Rev. Paul Miller,
General Superintendent
January 31, 6:00 p.m.....
Penn View Bible Institute

DINING HALL

Meals will be served on the Free Will Offering basis

Rev. Arlan L. Kratz
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