



# GOD'S MISSIONARY STANDARD

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

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

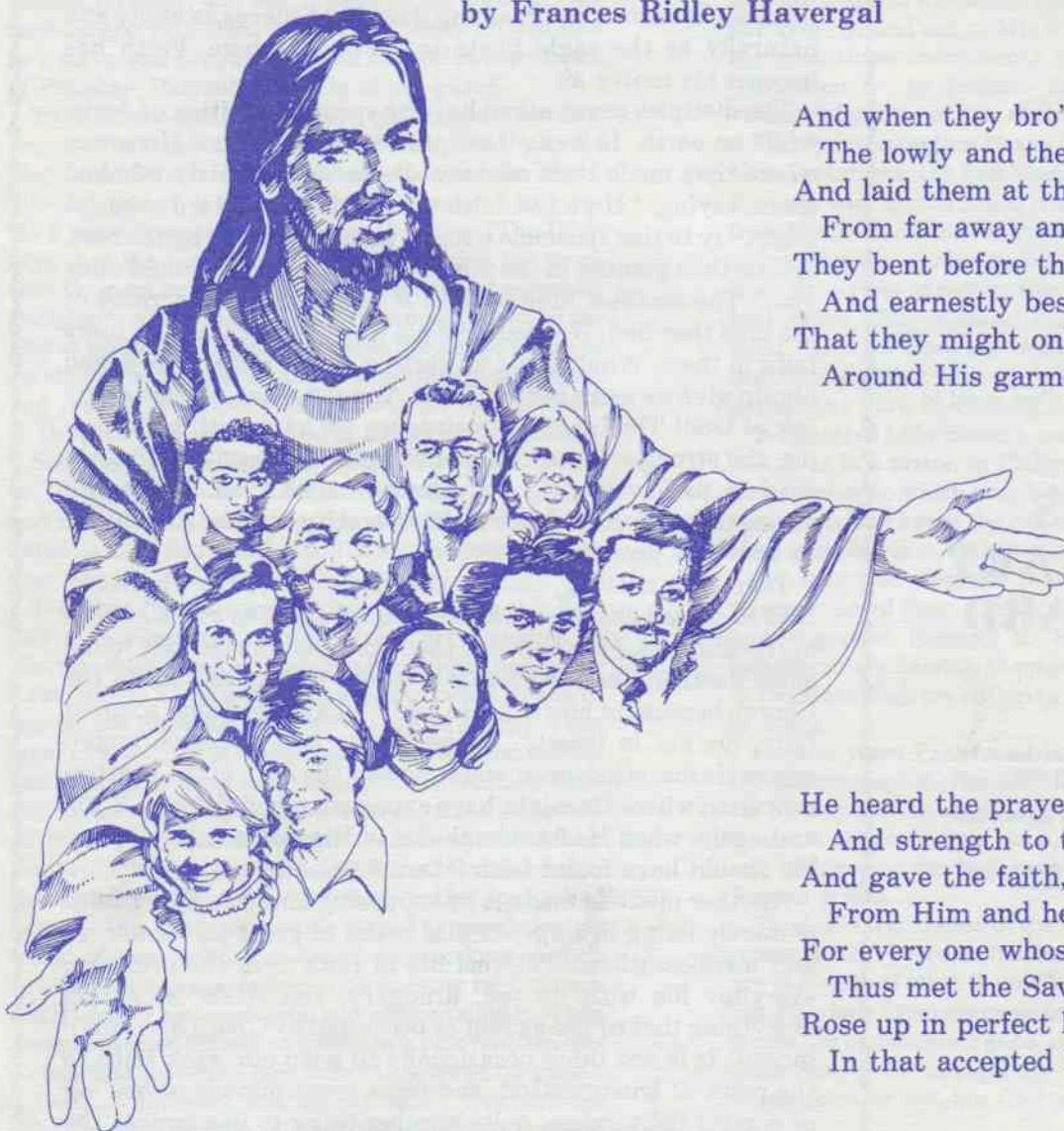
Volume 42, No. 7

(Issued Monthly at \$4.00 per year)

March 1990

## The Mighty One!

by Frances Ridley Havergal



And when they bro't the suffering ones  
The lowly and the dear,  
And laid them at the Healer's feet,  
From far away and near,  
They bent before the wondrous One,  
And earnestly besought,  
That they might only touch the hem  
Around His garment wrought.

He heard the prayer, and gave the will  
And strength to touch the hem,  
And gave the faith, and virtue flowed  
From Him and healed them;  
For every one whose feeble touch;  
Thus met the Savior's pow'r,  
Rose up in perfect health and strength  
In that accepted hour!

When Light Divine had touched the hills  
By slumb'ring Galilee.  
The golden wave then rolled afar  
Toward the western sea;  
And when the men had knowledge of  
The Holy Ghost of God,  
They journeyed forth thro' all the land.  
And spread His fame abroad.

O tender One! O mighty One  
Who never sent away  
The sinner, or the sufferer,  
Thou art the same today  
The same in love, the same in pow'r,  
And Thou art waiting still  
To heal the multitudes that come;  
Yea, "whosoever will."

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## GOD'S MISSIONARY STANDARD

[USPS 220 - 880]

Official Organ of God's Missionary Church, Inc.  
"A Messenger of Full Salvation"

Entered as second class matter at the Post Office  
at Penns Creek, Pa.

Published monthly by God's Missionary Church  
and mailed at Penns Creek, Pa.

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Subscription price: \$4.00 per year in advance, in the  
United States. For foreign countries, add \$5.00 for  
postage.

Remittance and subscription should be sent to: Rev.  
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Send from 3579 to Box 22, Penns Creek, PA 17862

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our aim to uphold the teaching of the infallible Word of  
God.

All items for publications should be sent directly to the  
editor. We advise all articles be typewritten, double  
spaced, and typed on standard typewriter paper.

All items for publication must be in the editor's office  
not later than the first of each month so as to be eligible  
for publication in the following month's edition.

## THE LIFE OF FAITH

*"I live by the faith of the Son of God." — Galatians 2:20.*

There is a time in the experience of the advancing Christian when faith becomes a life, a second nature. He no longer has to make a desperate or spasmodic effort to trust God. It becomes as natural as breathing. His soul believes as easily and naturally as the eagle floats in the atmosphere. Faith has become his native air.

The disciples never asked but one spiritual petition of Jesus while on earth. It was, "Lord, increase our faith." Here was where they made their mistake. Jesus very properly rebuked them, saying, "If ye had faith as a grain of mustard seed, ye might say to this sycamine tree, Be thou plucked up by the root, and be thou planted in the midst of the sea, and it should obey you." The smallest kind of faith is better than an increase of the kind they had. We insult people when we ask them for more faith in them. What would an earthly friend think if we asked him to give us more faith in him? And yet, that is what many ask of God! The better acquaintance we have with good people, the stronger is our confidence in their integrity. What we need is to have better acquaintance with God, which will strengthen our confidence in His veracity, and in His ability to keep His promises.

There was nothing, next to the hypocrisy of the Pharisees, that so caused displeasure in the heart of Jesus as a lack of faith in His disciples. He upbraided them for their unbelief. He found some heathen like the centurion whom He exalted above the Church because of his faith. He said: "I have not found so great faith, no, not in Israel." We have only two places on record where He marveled: once, when He saw the faith of the heathen centurion where He might have expected unbelief (Matt. 8:10); and again, when He found unbelief in His own country, where He should have found faith (Mark 6:6).

Another mistake made is in supposing that the life of faith is merely living in a spectacular realm of great performances and manifestations. The real life of faith is in the ordinary, everyday life with its toil, drudgery, and trials, accepting everything that comes as sent or permitted by God. This is faith indeed! It is one thing occasionally to goad our weak faith to the point of trusting God, and see a great miracle of healing or a great deliverance; quite another thing to live amidst the trials of this life and accept them sweetly as all in the will of God — to endure with patience, and not "fly the track." This is soul-poise and greatness of faith indeed!

*"Teach us in every state to make Thy will our own;  
And when the joys of sense depart, to live by faith alone."*

G.A. McLaughlin

E. W. Lawrence

# BUT GOD OVERRULED

From the story of Joseph, we learn that his brothers hated him. They regarded him as "Dad's favorite," and were jealous. They plotted to slay him; but just as the dastardly deed was to be performed, a caravan appeared on the horizon. One writer calls this: "glorious timing of God's providence."

The brothers had evil intentions in their hearts all right; there is no doubt on that issue. They changed their tactics, however, and sold Joseph to the caravan who took Joseph with them into Egypt, where he was sold as a slave, and eventually found himself in the service of Potiphar, Pharaoh's captain of the guard.

To all intents and purposes Joseph was gone, and that forever. The brothers told about his being slain by a wild beast, and Jacob, their old father, believed the lie.

God, however, is not a helpless bystander. Neither is He a mere observer of the violence of men. The Bible says that the Lord was with Joseph during the years that he spent in Egypt. He was shamefully treated by Potiphar's wife, but amid it all, he remained true to the God of his fathers. He did not defile his purity. God was carefully watching over him, even during those months and years of supposed dishonor. Joseph was eventually elevated to a place second in authority to Pharaoh.

Seven years of famine followed the seven years of plenty, just as Joseph had foretold. Adequate preparation had been made, though, and through them God made bare His hand and manifested His sovereignty and electing love.

Travelers from distant lands sought Pharaoh's help and were allowed to partake from his granaries to alleviate their physical wants resulting from the famine. Even Joseph's brethren made the trip from Canaan to Egypt, and presented themselves before Joseph. They knew him not, but he recognized them. They had treated him shamefully away back in the past, but his heart was still tender and compassionate towards them. Apparent adverse circumstances brought them to an end of their own self-sufficiency and dragged from them the confession that their own sin towards their brother Joseph had brought this misfortune their way. The psychologists would say, no doubt, that Joseph was working on their subconscious minds, endeavoring to bring from them a confession of personal guilt and accountability. When Joseph revealed himself to them, their first reaction was to feel that he would now take his revenge on them.

But how different was his attitude! "God sent me here," he told them in effect, "before you, to preserve life and fulfill His sovereign purposes." And again he said, "As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." (Gen. 50:20)

Ye thought evil! God meant it unto good! You see, God overruled.

"If men have intentions in their actions," says Dr. George E. Failing, "God has intention in His permissions." He saw all of Joseph's experiences from the beginning. He knew just what lay in the brothers' minds and He knew where it would all end. Their selling Joseph

into captivity was part of what we call God's permissive will.

The fact of sin in this world is only too evident. Many try to deny the fact of sin, though such denial is rank foolishness. In any case, they explain it away — or try to do so — as "environmental upbringing." Maladjustment is the word the psychologists like. But sin is present in our world, and every individual born into this world is infected with this dread malady. Sin separates from God. "Your iniquities have separated between you and your God," says the Bible. It is present in our midst with all its heartaches, contradictions, and falsehoods. It is producing, here and now, a tragic harvest of pain and sorrow.

The Lord Jesus told us that the Christian life would be a hard one. "In the world ye shall have tribulation." Grace more than sufficient has been both promised and provided. And in wonderful wisdom, and because of His sovereignty, and out of His lovingkindness, He is using even those instruments of suffering — trial and tribulation — to fashion in His redeemed those "beautiful graces of His desire."

Turn your attention to the Word of God. First, the New Testament, the four Gospels. God sent forth His Son, and wicked men nailed Him to a cross of wood. But from His pierced hands and riven side there flowed forth a river of grace, of atoning blood, efficacious to cleanse from sin; a river of redemption provided for every penitent sinner. They planned evil, but God meant it for good. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life."

It appeared to be Satan's master stroke to land Paul and Silas in a prison in Philippi. They had gone forth on a journey to which they believed they were called of God. They had heard the call, and responded. But now they were in prison, and escape was out of the question. They sang God's praises that night, and their fellow prisoners heard them. Even that was a blessing to them, and a greater blessing to Paul and Silas. "Other prisoners" are hearing them still, wherever the saints of the Most High are suffering for the sake of the name of Jesus.

In later years Paul found himself again in prison in the Roman capital. His enemies who were responsible for his imprisonment meant evil against him, but God meant it for good. Ephesians, Philippians, Colossians, and Philemon — the "prison epistles" — came from this Roman prison.

Tyndale's translation of the scriptures came from his prison cell in Vilvorden, Belgium. Tyndale's translations are the basis of what is now known as the English Bible. *Pilgrim's Progress* came from the prison in Bedford where, for conscience's sake, and the sake of the Name, John Bunyan lay in captivity. Their oppressors meant persecution for evil, but God made it work for ultimate good.

Paul understood the mystery: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4:17, 18)

God overrules, and we can trace the rainbow through the rain. God's grace makes it possible, but not inevitable. We can miss the victory through want of trust. "Those who trust Him wholly find Him wholly true."

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## Church News

### The Grace of Giving. . .

What a wonder it is that the Lord over all,  
Whose wealth is unbounded, unknown,  
Takes notice of everything done, large or small,  
And so values the gifts from His own!

"The earth is the Lord's and the fulness thereof,"  
All the land, and the silver and gold;  
The cattle and sheep upon thousands of hills —  
All the wealth, and the riches untold.

"God giveth us richly all things to enjoy"  
From out of His bountiful store;  
For "Every good gift cometh down from above,  
And daily He blesses us more!

Such wonderful love! 'Tis the least we can do,  
And a very small thing on our part  
To render the worship and praise due to Him,  
And grant Him first place in the heart.

'Tis our privilege then to return unto Him  
A portion of what we possess;  
The steward who's willing and faithful in this,  
The Lord will assuredly bless.

Think not He's unmindful of anything given,  
No matter how small the amount;  
He desires not the gift, but the blessing for you,  
That fruit may abound on account.

And Jesus beholds how we give unto Him —  
The widow's two mites may seem small;  
But she gave with a heart full of love to her Lord,  
And, to Him, "She gave more than they all."

A cup of cold water He'll not overlook,  
If given as unto the Lord;  
How little it takes for the Savior to note,  
And in glory to richly reward!

Who cheerfully, willingly gives to the Lord,  
His promise of blessing is sure:  
That He will provide an abundant reward —  
Through eternity it will endure.

— Author Unknown.

I met a man a few days ago who hates holiness. This man is the superintendent of a Sunday school in a fundamentalist unit of an independent work. He entered the room where I was seated having a conversation with his pastor. As he saw me, his countenance clouded, but he made a quick adjustment so that by the time he faced me, he extended his hand in a fairly friendly way. His pastor (who knew his attitude toward holiness) noted this, and after his departure explained to me some facts I had not known before. This incident set me to thinking. I mused on what the pastor told me.

A man hating holiness, yet a fundamentalist in faith, professing grace! I said to his pastor: "Perhaps he associates holiness with something which is not holiness at all." This is the

dividual with the reality of truth regarding any part of our holy Christian faith.

Let us look at "true holiness" and see. The basis of all holiness is the character of God himself. God is holy. God is glorious in holiness. "Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness" (Psa. 99:9). He is "the Holy One of Israel." His holiness is the eternal standard by which all moral values are measured. Any holiness in angels or men grows out of and is based upon His original, underived and eternal holiness. Then, too, we have a Holy Bible. God's Word is holy. This word reveals to us the truth that heaven is holy. Also, it reveals that all unfallen angels are holy. Angels are moral beings. God created all angels holy.

The devil was just as God created

motivate a holy God to make the supreme and unspeakable sacrifice for a lesser moral objective? Why think our Creator and Redeemer, after making such a sacrifice to provide salvation for man, unable to create him "in righteousness and true holiness"? (Eph. 4:24)

The holiness provided for in God's plan of redemption recovers man to a state of heart purity and perfect love, which takes out of man's disposition all that rejects God's holy will; yea, all in man that is so out of harmony with God's will and nature, so that we are freed from sin (Romans 6:22) and saved from all that causes fear of God in final judgment (I John 4:17, 18). This experience is rightly designated by John Wesley as "Christian perfection." It makes us just such Christians as we ought to be. It results in our power to keep the greatest commandment in the Law; also the second greatest, which is like unto it: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself" (Matt. 22:37-39).

The experience of true holiness not only frees us from sin, but empowers us to measure up to the standards of devotion and of living enjoined upon us by our Divine Lord. It is truly an empowering of our entire moral selfhood for the life of victory. I like one of John Wesley's definitions. To me it is especially fine because it presents the two sides of the experience — the negative, also the positive:

"Holiness is an instantaneous deliverance from all sin, and an instantaneous power then given, always to cleave to God."

Bishop Asbury witnessed to this experience in the following language — "I live in patience, in purity, and in the perfect love of God. He fills my soul with pure spiritual life, and keeps me altogether devoted to my Lord."

There are two other reasons why some good but mistaken people oppose holiness. One is the fallacy of identifying sin with our humanity as if they were one and inseparable "until death do them part." Of course, if it is a sin to be human, then while we are human, we can never be holy; but it is NOT a sin to be human. Sin is no essential part of our true humanity. If this proposition were true we would be compelled by the logic of the situation to make God the author of sin, also to believe that Christ was sinful.

(Continued on Page 10)

## A heart talk on HOLINESS

by Dr. C. W. Butler

most charitable conclusion one could come to, so as to respect his profession of grace at all while a pronounced and openly-confessed hater of holiness. It is too bad that there has ever been associated with the profession of this beautiful grace anything so inconsistent with the fact and nature of true holiness as to give birth to the kind of deep prejudice which filled this man's mind concerning this truth.

Misinformation about anything, or anyone, may lead to utterly wrong conclusions. This, in turn, may lead to utterly wrong attitudes and even wrong conduct. It seems natural for people to say, when they see extremes and inconsistencies in people professing faith, to say: "Well, if that is Christianity, or if that is holiness, I don't want any of it." My friend, if what you see and judge as wrong is as you see and think it to be, it is NOT holiness, nor is it true Christianity in any degree of its true reality.

When James says: "Pure religion and undefiled is" — he recognizes that there may be religion mixed with, and defiled by, that which is untrue, and mistaken, and even false. I said to the pastor with whom I was talking: "I would like the privilege of sitting down alone with that man and talking with him for an hour or two." I believe I could disarm and win any honest in-

him, an angel of light. God did not make the devil. Sin transformed a holy angel into the devil. God created all moral beings holy, including man. Man was holy, in his origin. It was rebellion against the will of our holy God that made him a sinner. It follows as a necessary conclusion that sin destroys holiness and renders any moral being who chooses sin, a sinner and sinful.

Now let us analyze and define holiness. Whatever more it is, it is absolutely and eternally the very opposite of sin. Indeed, the one and only thing true holiness is against is SIN. Holiness is to sin what light is to darkness. Light and darkness are mutually exclusive. Exactly so! So sin and holiness are mutually exclusive each of the other in the essential nature of each of these qualities. It follows that if we reject one of these elements, the opposite is embraced. If we hate holiness, we must love sin. The embrace of either of these alternatives necessarily excludes its opposite.

When rightly understood, no Christian can hate holiness. It is the most reasonable proposition thinkable, that God who created man, and who has undertaken to redeem him, should provide as the supreme purpose of that redemption the full recovery of man. Could a lesser moral objective



# Missionary Message

## A Testimony At Your Own Funeral

"He wouldn't let me have his body in life, so now I'll take his soul in death," said our local witch doctor, refusing to let Evangel (the Christians) have the funeral of his older brother.

Now, let's back up a bit and tell you the story of Jerome. Jerome was born some sixty-five years ago as a country boy in the mountains of Haiti. His parents were farmers and so, of course, that was his occupation, too. He lived and worked his gardens in his local area, and I doubt if he had ever traveled even fifty or one hundred miles from his home.

Some twenty-six years ago Jerome got sick, and so of course, not being in Evangel, he immediately diagnosed and blamed his sickness on a witch doctor curse. Sometime in the course of passing years, his younger brother sprained his ankle. Upon going to the witch doctor's house, he was informed that the reason for his sprained ankle was that his long-time dead witch doctor - Grandfather was telling him to take up his former witch doctor trade.

He immediately decided to comply and take up the family line of witch doctors. This made all his brothers very happy and proud of their little brother. And from time to time over

the years they would all join together in witch doctor ceremonies.

But, Evangel and the missionaries came into his family's area. The La Croix Mission Church and Clinic were built. Eventually, the oldest brother got saved and immediately the witch doctor-brother lost one of his customers. A short while later, Jerome, now an old man with tuberculosis plus other physical illnesses, decided it was time to change doctor's and try something new. So, he went to "Doctor Jesus" for his heart problems and "Doctor Evans" for his physical problems.

The witch doctor - brother, upon losing another customer, apparently was very angry about the whole situation, but Jerome "held out" on him, and I never did see any "bottles" or "signs" of the witch doctor's work in Jerome's hut.

In April 1989 we started giving injections and medicines for tuberculosis to Jerome. Going to his mud and stick hut, braced up with a pole, I would get down on my knees, and pray with him. Being an illiterate man, he would repeat much of my prayer and also the Bible verses. I told him to not seek after life here on earth, but rather seek "Life Eternal."

He was always receptive to my words, but there were times that I wished I could see more spiritual progress. I visited Jerome many, many times in his last nine months of life. Laying there on his straw mat which took up most all of the room, staring at the mud walls, with his clothes looped over a tree limb rafter, dangling down in your face. What a sight! But I'm glad Jesus sees all and cares, even though Jerome's family and his seven children didn't seem to care much.

Just days before Jerome died, he told our Haitian pastor he was "still for God in his heart," and clearly let it be known that he wanted Evangel to sing his funeral.

And so it was January 5, 1990, just as the sun was going to rest, Jerome's souls went into its Eternal Rest. Now, his witch doctor-brother gives a beautiful testimony for Jerome, saying he wouldn't let him touch him in life, so now he will take his soul (so he thinks! But we know different!).

The witch doctor ceremoniously walk ahead of the funeral procession, sprinkling water or whatever. As they approached the doorway of various huts, the casket was put into swinging motions, swishing back and forth. At one point in the ceremony, he tried to get everyone to hold a candle. Very quickly, all the Christians friends and relatives, even the children who made up a large number of the procession, wouldn't cooperate in the least with the witch doctor's foolishness. So, only his worldly followers performed in the candle ceremony.

Arriving at our large local cemetery, his body was at last laid to rest from all of his years of hard work, poverty, and sickness, in someone else's tomb.

"Goodnight, Jerome." May we soon meet you in a better land than this troubled little island is.

Many thanks goes to each and everyone who made it possible for your missionaries to bring the Gospel to this man's soul and medicine to his body. Our rewards will be great.



Jerome

Missionary,  
Beverly Wing

# For The Boys and Girls

## A Black Boy With A White Heart

How many white boys have a black heart, I wonder? Nkale was a black boy, and once he had a black heart; but after he came to Jesus, repented of his sins, forsook them, and trusted Jesus as his Savior, he rejoiced to know that the blood of Jesus had cleansed his heart from sin and made it as white as snow.

Nkale's home was in a little forest village in Central Africa, about eleven hundred (1,100) miles from the sea. Here he was born, and here he grew up with his friends in heathen darkness. He was as ignorant of God as were the trees that surrounded him; but he was well acquainted with the idols of wood which he thought always protected him from the evil spirits.

One day a strange white man, who had only recently come to live in the district, visited his village. He was not like other men Nkale had seen. He was gentle and kind. He told the people that he had come from a country a long way off to tell them about the God who loved them, and about His Son Jesus, who came from heaven to earth and died for their salvation.

All this man said sounded very strange to Nkale, who had never heard anything like it before. To be told that everything he saw in nature, and that he himself, belonged to God because He had created them and him, astonished the black boy greatly.

When the white man said that their idols were made by man and could not protect them in any way, Nkale did not feel inclined to believe him.

Some time later, the white man came again to the village, and he spoke to the people about God's love to sinful men in sending His only Son to die for them, in order that they might have eternal life.

When he had finished speaking, he said he had come to live among them, and wished to take some of the boys to his mission and teach them to read and write. Looking around on the crowd before him, he spied Nkale, and asked him if he would like to go with him.

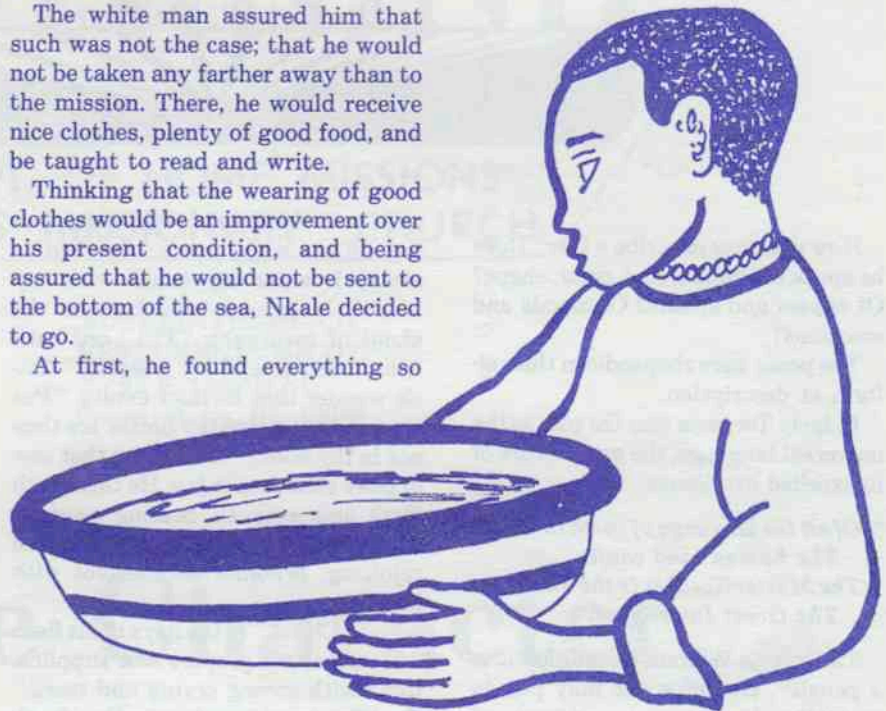
But Nkale was afraid, for his friends had told him that the white man lived at the bottom of the sea, and he was

afraid he might be sent there some day, if he went with him.

The white man assured him that such was not the case; that he would not be taken any farther away than to the mission. There, he would receive nice clothes, plenty of good food, and be taught to read and write.

Thinking that the wearing of good clothes would be an improvement over his present condition, and being assured that he would not be sent to the bottom of the sea, Nkale decided to go.

At first, he found everything so



### The Boys We Need

We need the boy who is not afraid  
To do his share of work,  
Who never is by toil dismayed,  
And never tries to shirk;

The boy whose heart is brave to meet  
All 'lions in the way'—  
Who's not discouraged by defeat,  
But tries another day;

The boy who always means to do  
The very best he can;  
Who always keeps the RIGHT in view,  
And aims to be a man.

Such boys as these will grow to be  
The men whose hands will guide  
The future of our land; and we  
Shall speak their names with pride.

All honor to the boy who is  
A man at heart, I say;  
Whose legend on his shield is this:  
"RIGHT always wins the day."

— Author Unknown.

strange that he often thought of running away; but he stayed on.

Nkale spent a little more than two years at the mission, and he learned to read and write. More important still, he learned about Jesus, who died for him. It was after he had learned to read that Nkale was truly converted. One day, he said, he had been reading about the coming of the Lord, and was so filled with fear that he dreamed about it that night. He dreamed that the Lord had come, and had taken from the earth all those who were ready to meet Him — and HE had been left behind!

Nkale was so horrified by this dream that he never rested until he could say, "My sins are ALL forgiven. I am at peace with God, and I am ready to meet Him when He comes."

Nkale became a missionary to His own people. He spent his time making known to others what he had himself learned, and was used of God in being a blessing to many of his own people.

— Selected

# A Shape Of A Tear

Robert W. McIntyre

How does one describe a tear? Does he speak of texture, size, color, shape? Of causes and effects? Of moods and emotions?

The poets were rhapsodic in their efforts at description.

Ridgely Torrence sees the tear as the universal language, the one gesture of unexcelled excellence:

*Of all the language of earth in which  
The human kind confer  
The Master Speaker is the Tear: it is  
The Great Interpreter.*

To Francis William Bourdillon it is a penalty, the price one may pay in quantity for even a moment of pleasure:

*So often in the course  
Of life's few fleeting years,  
A simple pleasure costs  
The soul a thousand tears.*

With this sentiment Adam Lindsay Gordon disagrees. In pessimistic perspective he writes:

*On earth there's little worth a sigh,  
And nothing worth a tear!*

More concerned for accuracy than for romance, the technician might see tears only as the clear saline fluid secreted by the lacrimal gland, which ordinarily passes through the nasolacrimal duct into the nose, produced in such profuse quantity as to overflow the eyelids and dampen the face.

But God sees tears as having still other shapes. He takes note when their flow is evidence of sincerity.

When Hezekiah, facing death, turned his face to the wall, prayed, and "wept sore," God responded, "I have seen thy tears: behold, I will heal thee."

When David in deep agony of spirit

cried out, "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears," his groan soon became the shout of assurance; "The Lord hath heard the voice of my weeping." Little wonder that he later exults, "Put thou my tears into thy bottle: are they not in thy book?" and "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Even Christ, "in the days of his flesh . . . offered up prayers and supplications with strong crying and tears." For Him, tears were frequently a frank and unashamed accompaniment to the Godward expression of His deepest desires.

Job, bruised and buffeted, declared, "My face is foul with weeping . . . mine eyes poureth out tears unto God."

That weeping figure, Jeremiah, is known by the characteristic which became his trademark. Hear him plead, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

In one of the most deeply moving scenes in the life of Christ, while He was at meat in the house of Simon the Pharisee, "a woman in the city . . . stood at his feet behind him weeping, and began to wash his feet with tears. . . ." His host, the Pharisee, could see nothing but that this woman was a sinner, feeling that Jesus should have recoiled from her touch and rebuked her gesture. But Jesus, instead, chided him for his own correct but cold lack of tender care, and reading into her actions her acknowledgment of His Lordship, pronounced her sins forgiven.

As though to authenticate the depth

of his own feeling for them, Paul, at Miletus, began his address to the assembled elders of the Ephesus church by saying, ". . . I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears. . . ."

Let the tear fall unashamed. You are in good company. A world which revels in emotional titillation through every media of communication and entertainment has not yet earned the right to have its words given credence when it condemns any expression of emotion in the deepest and most vital area of one's life: his personal faith in Jesus Christ as Saviour and Lord here and in the life to come.

Let tears flow. Let them accompany your prayers to the throne. Let them reflect the intensity of your concern. Let them lend credence to your exhortation. Let them be an expression of your deep compassion. In the face of an increasing social callousness, cherish a tenderness of spirit, a sensitivity to sin, a willingness to let your humanity show through.

But lest any fall into the error of substituting symbol for reality, or assuming that "turned on" tears may override even such considerations as moral character, it must be noted that "Esau, who for one morsel of meat sold his birthright. . . found no place of repentance, though he sought it carefully with tears."

Tears are for this life, not the one to come. "The Lord God will wipe away tears from off all faces." "And God shall wipe away all tears from their eyes." Whatever value they have must be fully realized here because they will be worthless in the hereafter, where any that are carried across will vanish with one touch of the Father's hand.

— The Wesleyan Advocate



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# True Character

by Bradley Dixon

I saw a sign the other day it read THINK SPRING! Certainly it is upon us. The robins are here, the geese are flying back north. The tulips are beginning to push their way through mother earth and signs of new life are everywhere. It reminds me of God's unchanging character. Nature teaches us as well about character, it portrays that which God has created it to be. It's not like people, trying to be someone they aren't.

Character is from a Greek word originally meant "to make sharp, engrave, to portray, or to inscribe." Webster dictionary tells us that character is the complex of mental and ethical traits marking a person or a group. Character embraces all one's moral qualities. It's the expression and revelation of one's very self. I would ask, "what are your ethical traits and moral qualities"? Are they ones that mark a Christian, one that truly reflects Christ? Or do they change to fit your situation.

Some people get character and reputation mixed up; but there is a vast difference. Austin O'Malley once said, "The harder you throw down a football and good character the higher they rebound, but a thrown reputation is like an egg." Some people feel they have a reputation to protect, but reputation is what people think they are. Reputation is often showy, trying to be someone you're not.

True character comes from within. Character is what God knows one to be at heart. Character rests upon one's moral principles, and for this reason the fact of being upright, just and good is more important than the attempt to act that way in public. One can never rise above what he is in his heart when alone with himself. Character is the foundation upon which all the rest of life rests. Good character spells peace of mind, happiness, and in some degree success in life.

Bad character means turmoil of soul,

constant mental agitation, evil companions, above which it is impossible to rise.

What value do you put on true character? It is one of the most priceless things anyone can possibly possess. When individuals put much into it, it makes it supremely personal and valuable - far too valuable to pawn away. Horace Greeley once said, "Fame is vapor, popularity is an accident, riches may take wings and fly away, and those who bless you today may curse you tomorrow." There is only one thing that endures, namely CHARACTER, for character is based upon conscience and conscience is based upon Christ. Character is not born, it is made. Forman Lincicome has said, "Earth may ask, 'What have you?' Heaven may ask 'What did you?' But God will ask, 'What are you?' The world's byword is 'get,' the church's byword is 'do,' but God's byword is 'be'. It is time that the church develops true character.

## A HEARTTALK ON HOLINESS

(Continued from Page 5)

Dr. Edwin Lewis made this mistake in his great book, "A Christian Manifesto," and instead of following through in a true Arminian view of theology and acknowledging holiness as God's remedy, he took refuge in the sovereignty of God, and declared that because God is sovereign, He had the right to create. I do not wonder that he later swung to the awful error in a later book, "Creativity vs. Discreativity."

No, dear reader, God did not create sin, but he create man. He not only created man, but He loved us as human beings, and made the great provision of grace, not to save us from being human, but to save us, as humans,

from being sinful. John 3:16 assures us of this great fact.

The second reason I have in mind is the error of making every infirmity and limitation of our humanity sin. This error issues in a legal or absolute perfection, whereas holiness provided for believers by the baptism with the Holy Ghost brings us to an evangelical or Christian perfection where "love is the fulfilling of the law" (Romans 13:10).

There is no moral quality in our infirmities, nor in our limitations. Sin is WILLFUL wrongdoing. It is the spirit of rebellion against the known will of God. From all of this, true holiness delivers us, and centers our will in God's will, and purifies our affectional

nature so that love dominates and controls our lives. We can live where we say, with Jesus, "I do always the things that please him." This is according to I John 4:17, 18: "Herein is our love made perfect, that we may have boldness in the day of judgment" because "as he is, so are we in this world."

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

This most desirable experience is provided by the Blood and obtained by faith. Praise the Lord!

—From his book,  
A HOLINESS MANIFESTO.

# Sinless Perfection

By C.W. Ruth



## Comforted

Sinless Perfection is a term used only by those who deny the possibility of any perfection. We are frequently asked, "Do you believe in sinless perfection?" Our answer is, "We never use that term; first, because it is an unscriptural term; second, because it is an ambiguous term. It all depends on what is meant by sinless perfection."

In asking the question, "Do you believe in sinless perfection?" they usually mean to say, "Do you believe in becoming so good and holy you could not sin if you wanted to?" We answer, if this is meant, "No, we do not believe in sinless perfection."

But if by sinless perfection is meant a salvation that saves men perfectly from all sin, we would answer in the affirmative, and insist that the Bible teaches that sort of sinless perfection. We insist that if Jesus Christ can save a man from ANY sin, He can save him from ALL sin. This is the promise: "If we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin." — I John 1:7.

While we do not teach or believe that any man can become so good and holy he could not sin if he wanted to, we do believe and teach that men may be so thoroughly saved they will not want to and, by the grace of God, do not commit sin. We do not say we have not power to sin; yet all may know of an

experience where they have power not to commit sin. "He that committeth sin is of the devil. . . Whosoever is born of God doth not commit sin." — I John 3:8, 9.

Perfection, as applied to religious experience, has to do with quality rather than quantity. We must ever distinguish between purity and maturity. A child may be just as perfect as a child as an adult is perfect as an adult. If Satan can make a man a perfect sinner, then Jesus Christ can make a man a perfect Christian. Perfection is not a human attainment. It is not something we do, so much as something God does for us.

The only perfection we may hope to reach is the perfection of love. That is the perfection enjoined in Matt. 5:48. All Christians have PERFECT love. "Perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." — I John 4:18.

Who then is a perfect Christian? He whose heart is cleansed from all sin and filled with pure, unmixed love, so that he loves God with all his heart, and his neighbor as himself. Three tests of perfect love may be found as follows: Obedience to the Word — I John 2:5; love one to another — I John 4:12; freedom from tormenting fear — I John 4:17, 18.

— Exchange.

In the dusk of our sorrowful hours,  
The time of our trouble and tears,  
The frost at the heart of the flowers,  
And blight on the bloom of the years,  
Like the mother-voice tenderly hushing  
The sound of the sob and the moan,  
We hear when the anguish is crushing —  
"He trod the wine-press alone."

From Him, in the night of His trial,  
Both heaven and earth fled away;  
His boldest had only denial,  
His dearest had only dismay:  
With a cloud o'er the face of the Father  
He enter'd the anguish unknown;  
But we, in the murk of our midnight,  
Shall never endure them alone.

We bend in the human frail fashion,  
And sway 'neath the weight of the rod,  
But swift in its blessed compassion  
Still hastens the help of our God:  
And the sigh of the spirit faint-hearted  
Goes up in a song to the Throne,  
Such strength in its need is imparted —  
"He trod the wine-press alone."

And, therefore, He knows to the utmost  
The pangs that the mortal can bear;  
No servant hath pain that the Master  
Refuses to heal or to share:  
And the cries that ascend to the Loving,  
Who bow'd Him for us to atone,  
Are hush'd at the gentle reproving —  
"He trod the wine-press alone."

— The Dawn, England.



# Penn View Bible Institute

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Hello to our "Standard family." Someone said recently that time flies faster than ever; and it will be only a few short years until the youth of today are "Senior Citizens". When this statement was made, I thought, "How true."

One has to wonder where the time has gone. The Word reminds us that life "is even a vapor that appeareth for a little time and then vanisheth away." (James 4:14). Recently, I have been greatly impressed upon by the Lord that His return is imminent and that we need to redeem the time for the days are evil. My prayer is that I will remain true and not be caught up in the drift of our day. Oh, may we ever be true to the Word of God. This is our only salvation!

I am thankful for God's Word, that it never changes and will remain though heaven and earth pass away. To me this is the reason for Penn View. The administration, faculty, staff and board desire that God's Word be the basis for all studies here. Our graduates must be rooted and grounded in the Word if they are ever going to help carry the "LIGHT" into the world, which is so very dark.

Yes, we have other textbooks here at PVBI, but may it never be said that the Bible is not the main source of all of our studies. I was reading recently in Daniel 12:4: "...to the time of the end: many shall run to and fro, and knowledge shall be increased." Pick up your local paper and note all the classes that are available for almost every subject. Go to the airport and you will see people and more people, going to and fro. The preaching of the Word is lacking in many holiness churches today. We have heard it said, "Praise the Lord, we had a good service with no preaching." Yes, I like those times, but we cannot get away from the "foolishness of preaching."

We are grateful to you, our "Standard family", for your support of Penn View Bible Institute. You have done well; and we surely do appreciate your desire to help in the training of youth for the Christian ministry. Many of

you have responded to the year-end giving project. With the price of oil going sky high, your gifts were very much needed and appreciated. May the Lord richly bless you for your gifts of finances and also for your many prayers for this ministry. We cannot thrive without prayer.

I know this report will be late, but I do want to give a brief summary of the Southern tour made by the Praise Singers. January 12 was the departing day amidst snow; and before we got to the first service that night, we drove in blizzard conditions in the Maryland mountains. God was the pilot and gave us safety. States covered in this tour included: West Virginia, Tennessee, Alabama, Georgia, Florida, South Carolina, Virginia and Maryland. Approximately 3,500 miles were traveled with services most every night. The response was tremendous. There are still many folk who desire the old-fashioned way and are willing to support such a ministry.

The Praise Singers include James Plank, Mark Fultz, Shawn Melton, Steve Stahl, Sherri West - pianist, and Tonya Shockley - companion to Sherri and helping in duets and mixed trio numbers. The group did well; and we surely appreciated traveling with them. There was one serious problem; and that was that I did not have my wife with us. I missed her sorely, as this was the longest we were separated in our 40 years of married life. The Lord gave grace!

When you read this article, our winter Indoor Camp will be history. We were privileged to have the Victory Trio and J.M. Sullivan with us. This part of the article is written by faith that the meeting was held.

Students are fasting and praying for true revival. We thank God for the special series of meetings; but our deep heart cry is: "Lord, give us a mighty outpouring of your Holy Spirit as on the day of Pentecost." I want the Spirit of the Lord to search my heart, as I do not want anything to hinder me from making it into the City of God.

Perhaps there are youth reading this

article who are praying about the Will of God for your lives. Have you thought about the possibility of going to a Bible School for one year? This will give you time to wait on the Lord for the direction of your life. My suggestion would be: Look no farther and attend Penn View, where other youth are studying for the work of God. These are tremendous days and we need His will for our lives. What more could you do than to give your life into full-time Christian service? Mission leaders are telling us of the great need in many lands; and I am praying that the Lord of harvest will send forth laborers into the harvest. This would be a lot better than staying home, making "big bucks", owning a nice car, etc. Youth, get quiet before God and let Him lead you into a wonderful life of ministry for HIM.

I am glad that when I was a teenager I settled the question and moved out with the Lord. It has been a wonderful life. I was reminiscing recently, of the time we went with other youth into New York City, ministering and passing out tracts. Oh, HIS Word will not return void; and I do believe that through those tracts, someone made it into the Kingdom.

Our annual auction will be held May 4 and 5. Plan to be with us for this special time. Perhaps you would want to make a quilt or some other hand made article to be put on sale. At this auction, items are sold, which for the most part are donated, and the proceeds go for the many needs of Penn View.

In closing, let us remind you that we must have your prayer support. You say, "Don't you need my money?" Oh, yes, this is very important; but most of all we need the saints of God to pray and intercede with us for the true revival. This would be the answer to so many of our problems.

Blessings to you!

*Paul Martin, President*

# Prepare Them To Die

By Claude A. Ries

It is the minister's great task to prepare his people for the ordeal of suffering and death.

A six-year-old boy was sitting beside his mother. His father had just died a few hours before. The pastor called and among other things asked how the little boy was "taking it." The mother replied, "I don't think he realized what has happen. To him it is just a bad dream." And the mother, herself a Christian, seemed content to leave him with that conception of death, "Just a bad dream." Is that the Bible conception of death?

Jesus, while on earth, faced death on three occasions. He faced it in the death of the daughter of Jairus. His words to the household were: "Fear not . . . weep not, she is not dead, but sleepeth." The Thessalonian Christians were greatly concerned about their Christian loved ones who died before the Lord came back. The Apostle Paul in I Thessalonians 4:13-18 gives them God's word on that. The key word in this section is comfort. A high point in the Apostle's discussion is seen in the words: "Concerning them which are asleep." Here we have a present, passive participle, hence the literal translation would be, "Concerning the ones being put to sleep," that is, by the Lord. The Christians when he dies is put to sleep by the Lord and is with the Lord, for "to be absent from the body is to be present with the Lord," and he shall return with the Lord at His second coming. So the command is, "Sorrow not even as others which have no hope."

The second occasion when Jesus faced death was in the home of Mary and Martha after Lazarus had died. He had been dead four days. And what is the assuring note? "Thy brother shall rise again." Jesus said to Martha, "I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die." You see this tells us that "when death overtakes us, it is not so much like be-

ing encountered at midnight by a bandit on a dark highway as it is like meeting at midday a brother with whom we have lived for days and months and years." — *J.W. Meister*

Then finally Jesus' last facing of death was His own on Calvary. "He cannot be holden of death." He arose! "As I live so ye shall live also, and where I am ye shall be also." Where is He Now? He is at home. Where will we be after death? "At home with the Lord."

A mother and her little daughter were riding together over washboardlike, gravel, dusty roads in the western Canadian prairies. Nightfall was coming on and they still had sixty miles to go. The little girlie became sleepy. So she said, "I'm going to go to sleep in the back seat and when I wake up, I'll be home." The mother drove on and finally arrived home. She called to the little daughter, she awoke, *at home*. What a boon to mankind — put to sleep by Jesus and awakened to find oneself forever at home with the Lord. Believing child or God, death is not a bad dream. It is being at home!

Aristides, back in A.D. 125, wrote concerning the Christian funeral of that era, "If any righteous man among the Christians passes from this world they rejoice and offer thanks to God and they escort his body with songs and thanksgiving as if he were setting out from one place to another nearby."

Is it not strange that preachers use death as a warning to the unsaved but seldom say anything about death and the Christian before the funeral scene? Have we become so earth-minded that we are not really conscious of eternal realities? Should not the ministry declare the whole counsel of God in facing frankly what the Bible says about the Christian's death and future at times in his general preaching? Would it not be a fortifying factor in the zero hour? Would it not be a witness to the power of the gospel in such an hour for

hopeless and Christless people now as it was in the days of the early church?

Too many Christians today face death from man's viewpoint alone. It must be faced from God's viewpoint. To man's limited knowledge, death is hopelessness and futility. To man death does not make sense. To God it does make sense.

The Apostle Paul in I Corinthians 15 reveals what death means to God. He makes the analogy to a grain of wheat which seems utterly lifeless, hopeless. But planted in the dark soil, these apparently lifeless seeds expand their naked kernel, push up through the soil to the light above and unfold in a beautiful stalk yielding multiplied grains of wheat. They never come into their own in full maturity until buried, alone in the earth, surrendered and dead to their own independence in the world. So with man. A glorious transformation takes place following death, from a physical to a spiritual body—like unto our Lord's, from that which fulfills a divine plan and purpose in a limited sphere to that which fulfills God's design and purpose in that which is in an unlimited sphere.

As Victor Hugo came to the end of his long, useful life he wrote, "I feel within myself the future life. I am rising, I know, toward the sky. The sunshine is over my head. Heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the result of bodily powers. Why then is my soul more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and yet it is history."

*Jehovah hath spoken, who can but prophesy?*

*Jehovah hath spoken, who can but comfort?*