



# 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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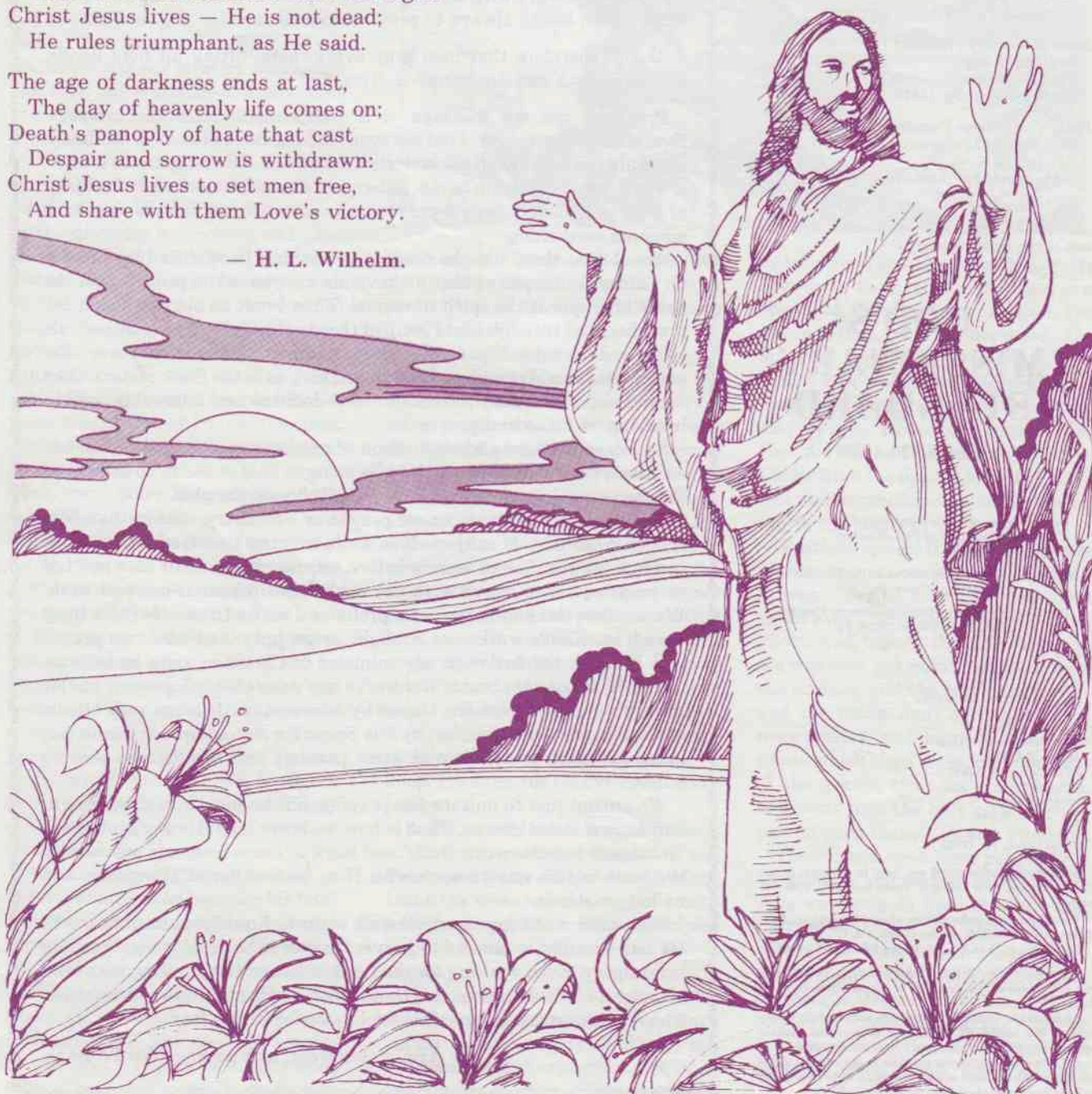
## O Resurrection Morn!

O blessed resurrection morn!

When agony of death's grim plight—  
The weight of sin by mortals borne—  
Fades with the darkness from our sight:  
Christ Jesus lives — He is not dead;  
He rules triumphant, as He said.

The age of darkness ends at last,  
The day of heavenly life comes on;  
Death's panoply of hate that cast  
Despair and sorrow is withdrawn:  
Christ Jesus lives to set men free,  
And share with them Love's victory.

— H. L. Wilhelm.





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## GOD'S MISSIONARY STANDARD

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# PRAYER

*Prayer is God's Method*



"Praying always with all prayer and supplication in the Spirit" (Eph. 6:18). "Men ought always to pray" (Luke 18:1).

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (I. Tim. 2:8).

Prayer is not our message; it is God's method for the message. Everything is by prayer. I did not even read the Book of Acts in seminary. I had always considered it a historical document. When I got into it later, it was a brand new book to me. I discovered that the method of the Spirit of God in that book was a prayer-method, and I started praying for a spiritual awakening.

About that time, I began reading everything I could find by Charles G. Finney. I discovered that his revivals were based on prayer; that the spirit of prayer is the spirit of revival. Then I met an old Methodist lay preacher, and through him I learned that in the early American revivals they used to major in prayer—nights of prayer, all kinds of prayer. The evangelists would preach on the subject; and, as in the Book of Acts, they "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and prayer."

So I came to have a kind of vision of prayer; not a picture vision, but an inner vision. I sensed that if God is going to do it, it has to be by prayer. Prayer is not just a good idea — it is God's divine plan.

Our generation has yet to see prayer as a ministry, and to take God at His Word on this subject. It is while we pray that God works, if we can but see Him — not merely before, or after prayer. Our idea is, "Let us pray, and then get on with the work." But prayer is our real work. We so often think of prayer as a prefix or a suffix to an otherwise busy round; but God's works are wrought as we pray, and while we pray.

It brings a revolution to any minister or Christian, once he believes God's Word on this point. His works are done through prayer, for He always works out from His throne by intercession. It is not only His intercession, but ours, too: for, by His Spirit He not only prays for us, but in us. He gives us of His own great praying, and that is true praying indeed.

We are not just to imitate His praying, but to enter into it, receive it, and have it enter into us. That is how we enter into His works, become "labourers together with God," and learn to cease from our own works. We learn in this way to work with Him, instead for of Him; sons, and no longer slaves.

Then after we have prayed, we walk with the Lord Jesus into the works He has wrought in answer to prayer. Prayer is our real work. Working is drudgery. Even working for the Lord is dreary; but working with Him is delight. In His kingdom, it is those to whom He ministers who minister. The conquered conquer, and the followers of Christ lead others.

— Armin Gesswein, in *Kneeling, We Triumph*.



*"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. "Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They had taken away the Lord out of the sepulchre, and we know not where they have laid him.*

*"Peter therefore went forth, and that other disciple, and came to the sepulchre.*

*"So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre.*

*"And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.*

*"Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,*

*"And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.*

*"Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed" (John 20:1-8).*

## The Resurrection

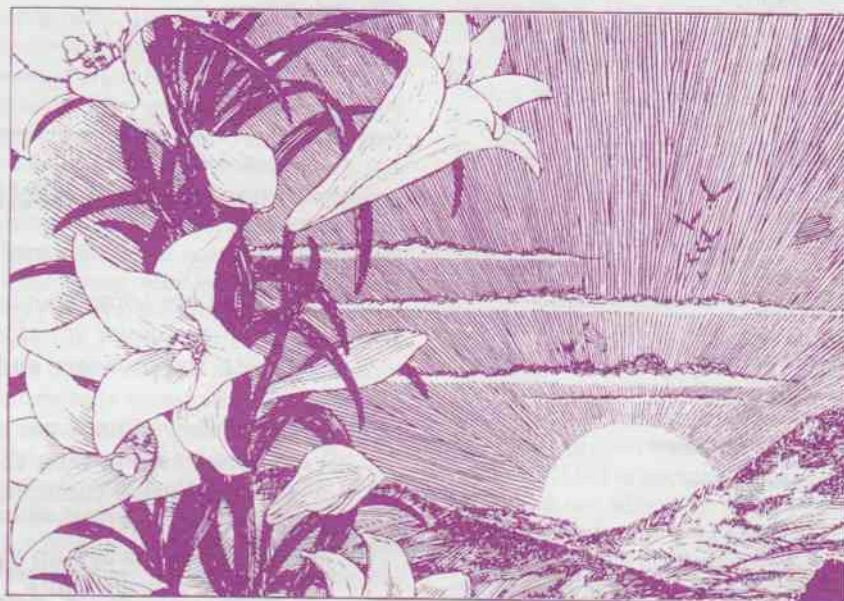
By P. W. Thomas

The story of life always ends in death. This is the last chapter, and neither wealth nor prestige can change this fact; but in the life of Jesus there is a chapter, a glorious chapter, that is written after life's last chapter.

When the Lord died and His body was laid in Joseph's tomb, no one expected to see Him alive again. As far as the disciples were concerned, that Sabbath was the darkest in human history. But Jesus Christ, even then, was not dead. He was in the world of spirits proclaiming His glorious victory and receiving the redeemed thief from the cross.

Matthew gives us a simple but majestic description of His resurrection. "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:1-6).

A Moslem, in an attempt to draw an unfavorable parallel between his faith and the Christian religion, said to a Christian missionary, "You Christians do not even know for sure where Jesus Christ was buried, but we have the grave of Mohammed and his body with us today." The missionary's reply was that "Herein is a marvelous thing. You have the dead body and the



tomb of your leader and teacher. We do not have the body and the empty tomb of Jesus Christ, for He is risen from the dead."

Had the disciples stolen the body of Jesus and lied about their act, as the Pharisees charged, they could hardly have shown the holy zeal that was demonstrated following the resurrection. Could anyone have produced the body of Jesus, the Jews would have silenced forever the preaching of the resurrection. But Christianity then, as now, rises or falls on the truth of the resurrection; and the proofs of it are here today—in the inspired record God has given us in the Bible, in the history of the church of Jesus Christ, and particularly in the lives of His saints, both past and present. Multiplied thousands of living Christians can testify, as a song writer has put in, "I know He lives, for He lives within my heart."

In the record that John had given us of the resurrection, we find Mary and Peter and John at the tomb. Mary found the stone rolled away and ran to tell Peter and John. These disciples hurried to the tomb only to find it empty.

We may note with interest the difference in these three disciples. Mary simply saw the empty tomb and ran with her natural explanation of what had happened. Peter visited the emp-

ty tomb, and saw the graveclothes. He saw these facts, that's all. John saw the open tomb, went in, saw the graveclothes, and understood the spiritual significance of what was before him. Jesus had slipped out of those graveclothes. He was alive! Well may we ask, "Do we comprehend what God did in the resurrection of Jesus Christ from the dead? Do we have any real understanding of what God is doing for us today?"

Matthew speaks to us of the miracle of the saints coming out of their graves. "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27:50-53).

These must have been people from the vicinity and people recently dead. This we conclude from the fact that they were known by the living in Jerusalem. Their resurrection falls in the same category as the resurrection of Lazarus, Jairus' daughter, and the son of the widow of Nain. They did not possess resurrection bodies, nor will we until Jesus comes, when we shall

(Continued on Page 10)



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## Church News

### The Church Hoppers

There are some people  
Who are never satisfied  
With the preacher and the church you see.

And they cannot get along  
If they cannot sing their song  
In the parish community.

They are always up tight  
And it's really quite a sight  
When their dandruff is up, "Let them be!"

And it's not really funny  
'Cause they'll withhold their money  
And does goes the income fee.

But there really is a cure  
For the church hoppers sore  
It's fire from the hand of the Lord.

For if they're set aflame  
And they realize they're to blame  
A revival is sure to be.

— Nathan Shaffer

### "That's Why I Love Him!"

An old Indian chief constantly spoke of the Lord Jesus and what He meant to him.

"Why do you talk so much about Jesus?" asked a friend.

The old chief did not reply, but slowly deliberately gathered some sticks and bits of grass. He made a circle of them. In the circle he placed a caterpillar. Still silent, he struck a match and lit the sticks and bits of grass, then watched the caterpillar. As the fire burned around the circle, the trapped caterpillar began to crawl around rapidly, seeking a way of escape.

As the fire advanced, the helpless

caterpillar raised its head as high as it could. If the capture could have spoken, it would have said, "My help can come only from above."

Then the old chief stooped down. He extended his finger to the caterpillar, which crawled up his finger to safety.

"That," said the old chief glowingly, "was what the Lord Jesus did for me! I was trapped. Then the Lord Jesus stooped down, and in love and mercy He drew me out of the 'horrible pit' of sin and shame. How can I help but love Him and talk of His wondrous love and care?"

— Selected





## Winds of Adversity

Trials, tribulations, hard times come to all of us from time to time. To what purpose? Spiritually speaking there are only two possibilities for us when we encounter hard times. One is to allow the experience to move us closer to God or let it push away from Him. It's interesting to note that an east wind can push a boat east or west depending on the will of the captain.

Here at LaCroix we have lately been seeing winds of adversity, forceful purposeful gales unleashed by the forces of Satan it would seem. The speed at which it has moved some away from God lets us estimate its actual direction and velocity, those who have resisted have made various degrees of progress into the face of the gale.

We have essentially had a house cleaning. Several younger fellows who have grown up in the church doing fine on a becalmed sea suddenly have gone miles away, driven by a gale of great force. Some of us are still shaking our heads and asking can it be possible that so and so has actually gone that far. It saddens one tremendously to

realize how easily it seems Satan has come in and struck his blow. On the other hand, the same problems have caused others to seek God's face. One young person has been seeking God to sanctify her, seeking with tears and spending hours praying, not just minutes. No complete victory yet, but I believe God is able to give this young person a real solid experience. True there were some scary moments, until the young sailor learned how to tack and yaw. No, the progress toward God wasn't in a direct line, her velocity less than those who ran before the storm, but definite measurable progress has been made. She is definitely closer to God than ever before. Too, the experience will be of great benefit to her in the future.

Others who have made progress spiritually are our pastor and wife. He has had to maintain victory over some very difficult things. Those who have succumbed to the attack have been slandering his name, have heaped falsehood after falsehood upon him. I brought a message some time back which he stated helped him con-

siderably in his battle. I spoke on "Character vs reputation". Only the reputation can be soiled. The character keeps its integrity. Reputation, what others think they know of me, Character, what God and I know I am.

His wife was having a harder time putting up with all the slander. They had been close friends with one of the young people who has been driven afar by the devil. This young person when married had chosen the pastor to be in the wedding party, now tells, "I'd have rather chosen a pig than he" — why the change, the person has broken God's law, but wants to put the blame elsewhere. The good pastor and missionaries are good ones to blame, the pastor's wife just had a hard time standing by and letting all this go on. She acted quite vigorously a few times to protect her husband and demonstrated quite clearly that her own heart has problems. Thank the Lord she now recognizes this and is asking for prayer, that God will purify her heart. God is working. He can and often does use adversity, to provide us with the means of getting closer to Him. Let us all pray for God's continued help, that we and our dear Haitian brothers and sisters will learn how to tack and yaw and thus profit from the devil's attempts to drive us away from that most desired Harbor.

*In Christ,*  
Rex and Karen Evans

## The Missionary Appeal



Oh, dark is the land where the Evil One reigns  
And strong is his citadel there;  
Oh, deep are the dungeons and heavy the chains,  
That his long enthralled prisoners wear:  
What can brace up the arm and confirm the weak knee  
The strong One to meet and o'ercome,  
Like the message of cheer wafted over the sea:  
"There's somebody praying at home."

There are times when the enemy seems to prevail,  
And faintness creeps over the heart,  
When courage and confidence quiver and quail  
At the glance of his fiery dart.  
There are times when exhausted, we can but stand still,  
When the sword arm hangs nerveless and numb,  
Oh, then to the soul comes a whisper so chill:  
"Are they weary of praying at home?"

Oh, brother, ye toil in the twilight, perchance;  
Remember, we wrestle in night!  
Cry unto the Lord, would ye have us advance,  
And claim for us heavenly might.  
Then, back to the arm will its vigour be given,  
And lips that in anguish were dumb  
Shall shout, as the foe from his stronghold is driven:  
"Tis because they are praying at home."

Then away to the mountain top! Lift up your hands!  
Let the strong breath of prayer never cease!  
Only thus, as ye follow the Captain's commands,  
His kingdom shall grow and increase.  
If ye, while we fight, "strive together by prayer,"  
The hour of victory will come.  
Then we in the vanguard our gladness will share  
With those who are praying at home.

— Author Unknown



# Kadesh Barnea — Great Opportunity

By Ralph Bell

*It is our business to know what the will of the Lord is — and then to obey without question*

For most of us opportunity is a golden moment whose time has come.

It is an open door to new adventures, a chance of a lifetime.

It may be diluted with a certain amount of our own fantasy.

When Moses viewed the Promised Land from Pisgah's mount, however, he saw no fantasy, but a real land. From where he stood, it stretched southward to Sinai, westward to the Mediterranean and northward until it faded out on the horizon in its great reach toward the Euphrates.

It had been described to Israel in glowing terms as not being like the land of Egypt, where "thou sowedst thy seed, and wateredst it with thy foot [irrigation]" (Deuteronomy 11:10), but as being "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, . . . a land whose stones are iron, and out of whose hills thou mayest dig brass" (8:7-9).

When the twelve spies returned from searching out the land, they brought some of the luscious fruit, including a cluster of grapes so heavy it had to be carried on a pole between two men. They reported that the land was just as wonderful as it had been described and did indeed "[flow] with milk and honey" (Numbers 13:27).

Ten of the twelve, however, elaborated on their report with the big-little word "but." Taking the land would be difficult because "the people



be strong that dwell in the land, and the cities are walled, and very great" (13:28).

The other two spies, Joshua and Caleb, countered this discouraging report with bright optimism: "Let us go up at once, and possess it; for we are well able to overcome it" (13:30).

The opposition "made a mountain out of a molehill" by saying that the land was so wild it "eateth up the inhabitants thereof" and that the giants in the land were so great "we were in our own sight as grasshoppers, and so we were in their sight" (13:32-33).

All this took place at Kadesh-barnea, the southern doorway to the Promised Land—the land of opportunity, for Israel the golden moment whose time had come.

Its time had come because the land had long been promised to Abraham and his seed. But it was not to be theirs until 400 years had elapsed while his posterity were strangers in Egypt.

The reason for this was that the iniquity of the Amorites [was] not yet full" (Genesis 15:16). Not until the Amorites had forfeited the land by their wickedness would the Lord give it to Israel. The gracious Lord gave the

Amorites long centuries to repent. They did not, but became even more wicked and abominable.

All this had now taken place and the armies of Israel were camped at the southern entrance to the Promised Land waiting for orders to march forward. This was *their great opportunity*. The land was theirs—just for the taking!

Nothing was said to the fathers about *how* the land was to be taken, but at Kadesh they discovered it was to be taken by military conquest. This was no problem, for the Lord had demonstrated in Egypt, at the Red Sea and at numerous other times in the wilderness His great power in Israel's behalf.

But the people listened to the majority report of the ten spies who were deeply opposed to entering the land. Instead of heeding Joshua and Caleb's good report and keeping their eyes on the Lord, they saw only the problems falsely portrayed by the opposition.

How up-to-date! Every board and committee has those who say, "It cannot be done!" And they are often in the majority.

What happened then was typical. The congregation lapsed into a state of utter despair. They wept all night. By morning they had made a fateful decision: they would select another leader, return to "the leeks, and the onions, and the garlick" of Egypt (Numbers 11:5) and to the whips of their former slave masters! It was downright insurrection not only against Moses but against the Lord.

Moreover, they quickly voiced the



# Kadesh Barnea — Great Opportunity

refrain started at the Red Sea and often repeated on the journey to Kadesh: "Would God that we had died in the land of Egypt!... would God we had died in this wilderness!... wherefore, hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?" (Numbers 14:2-3). They even accused the loving, compassionate God of hating them (Deuteronomy 1:27)!

No wonder Moses and Aaron fell on their faces before God. They had a full-blown rebellion on their hands and were greatly outnumbered. When Joshua and Caleb tried to reason with the rebels they almost got stoned!

All this was brought to an abrupt halt when the glory of the Lord appeared in the Tabernacle before the people. This created a sense of awe and ominous foreboding.

The big question: What would the Lord do about this violent rebellion against Him and His appointed leaders? Would He force the rebels against their will to enter the Promised Land?

No! He would not! God's promises concerning their possession of the land included their consent to take it on God's terms, not on theirs. They could not make a deal with God, nor can we.

This was the tenth rebellion since they had left Egypt a little more than two years before. The Lord said, "Surely they [the adults twenty years old and upward] shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it" (Numbers 24:22-23, 29). With everything in their favor, that "evil generation" (Deuteronomy 1:35) muffed their great opportunity! How tragic—and what a lesson for us!

It was further decreed that those twenty years old and older were to wander in the wilderness forty years until that generation of rebels had died.

The new generation, however, disciplined in the wilderness wanderings, entered the Promised Land under the leadership of Joshua and enjoyed

its blessings.

We may well ask: What does Kadesh say to us? If opportunity knocks at our door and we do not respond, will it knock again? Do democratic Christian majorities always make right decisions?

Opinion was stacked against Joshua and Caleb five to one! The people, who had departed in their hearts from the Lord, made the common error of listening to the wrong people. They paid heavily for their sin.

We might further ask: Do we always read and understand the promises of God aright? Can we be certain of recognizing our great opportunity when it comes? We read that afterward the people changed their minds and decided to enter the land, but the Lord did not change His (Numbers 14:40-45). Evidently He considered that vacillating generation poor material for the victorious conquest of the land.

The episode at Kadesh often reminds me of a man forty years my senior who, with tears rolling down his cheeks, told how he turned down the offer of his denomination to finance his ministerial education. Now it was too late. Like the Israelites at Kadesh he had seen too many difficulties—too many "giants."

On the other hand, one of John G. Paton's Scottish parishioners tried to discourage him from going as a missionary to the New Hebrides by warning, "The cannibals will eat you!" Paton went. He was not eaten by the cannibals. Instead he won many of them to Christ. His story of bouts with malaria, grinding hardships and numerous attempts by the natives to murder him is one of the great missionary classics.

What about Joshua and Caleb? Did their firm stand for the Lord at Kadesh bear fruit? It surely did. The Lord always honors those who honor Him.

After Moses' death the Lord called Joshua to be Israel's new leader. His dedicated obedience to the Lord and his brilliant military tactics in the conquest of the land are told in the book that bears his name.

Because of Caleb's loyalty, the Lord promised him a possession in the land (Numbers 14:24). After the conquest he was given Hebron "because that he wholly followed the Lord God of Israel" (Joshua 14:14). Trusting God for victory, he drove out the fearsome giants of Anak and became a hero of his people and a model of faith and strength for the rest of us.

The defeats and victories at Kadesh are rich in benefits for all of us (see 1 Corinthians 10:1-11 and Hebrews 3-4). We may learn, for instance, that our problems, like those of Israel at Kadesh, loom large or small in relation to our great or little faith in the Lord to deal with them.

The Lord permitted the rebels to make a wrong decision, even as He earlier permitted Cain to make a wrong decision. Both Cain and Israel paid heavily for their errors. It is awesome to know that God honors our autonomy.

Kadesh also proclaims the fact that God's trumpet never sounds retreat. God always calls His people to greater opportunities. He always urges us forward to victory!

God said later to Joshua, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses" (Joshua 1:3; Deuteronomy 11:24). *Where you put your feet is yours, but no more!* We know from Israel's turbulent history that they possessed and enjoyed only the land they actually conquered.

The same can be said of us. The Lord has given us lavish promises conditioned on our obedience, our abiding in Him, our being filled with the Spirit, our praying in faith. Like Israel, only where we put our feet — the land we claim in obedient faith — is actually ours.

It is our business to know what the will of the Lord is—to recognize our great opportunities (see Ephesians 5:17).

Then we are to obey without question, taking advantage of whatever cloud by day and fire by night the good Lord is pleased to grant us.

— The Alliance Witness



# For Our Young People

## GOD'S APPOINTMENTS

Fremont Senior High School was dismissed for the day. Crowds of laughing, chatting young people were going in all directions, talking over the events of the day, making plans for the evening or engaged in general interesting conversation. Slightly apart from the rest were two young girls, quietly though nicely dressed, a "different" expression on their faces than that seen on the majority of faces.

"Just think, Margaret," spoke the one, "no more school for us for two whole weeks! I know this is going to be the happiest Easter Vacation I have ever had. And to think that both of us can go to the Young People's Easter Conference this year! Rev. Burns says there are to be marvelous speakers, some who spoke in previous years, and some who are entirely new to the Conference. And the Conference is expected to be larger than ever before. Oh, I can scarcely wait until time for us to leave!"

"Yes," answered the other girl, dreamily, "five whole days of Bible study, lectures, music and companionship. It just doesn't seem possible that I am to have it. I wouldn't, either, if I hadn't worked all last summer, and had enough extra money laid by to pay my share of the expenses. But I do wish Mother were strong enough to go, too; she would enjoy it so much. Some of the speakers are old friends of hers. The Lord has been so good to me that I will spend no time complaining, but rather in rejoicing that He sends me so many good things. Here I am, at my own gate, Edyth, so it is good-bye for now. I will run over this evening, after the supper work is finished, and we can make plans together."

"All right, Margaret, stop by at the minister's house and see if Betsy Burns wants to come along. She will be riding with us, in our group."

Margaret ran gaily into the house. "Mother, Mother," her cheerful voice rang through the rooms, "I am home, Mother, where are you?"

"Hush, dear!" spoke a pleasant voice, as a neatly-clad woman stepped from the bedroom. "Your mother is very ill. She had a bad attack this afternoon. Fortunately, the grocer's



boy was here, and he sent for me. I called the doctor, who will be here in a few minutes. Now don't look so frightened, dearie, I am sure your mother will be all right after he comes."

The kindly neighbor, Mrs. Gordon, proved to be right. Dr. Henderson, after a thorough examination of Mrs. Bradford, declared the attack to be not too serious, but that the patient needed the right kind of food, medicine, and the services, for a few days at least, of a competent trained nurse.

For a few moments, Margaret looked stunned, then dismayed. Then, "Very well, Dr. Henderson, all your orders shall be carried out. Just so Mother gets well again; nothing else matters to me. Please do everything possible."

The doctor looked kindly at her. "Probably had plans of your own made for vacation, didn't you, Margaret? Well, they say, 'Man proposes, but God disposes.'" Then, briskly, "I will get Nurse Sanford, and she can stop at the drugstore and get the prescription filled. I will give her all the instructions necessary, and I think I can assure you that your mother will be as good as new in very short order."

It was a disappointed yet uncomplaining Margaret who later phoned her friend Edyth, and told her of her mother's illness. She explained to the sympathetic Edyth the circumstances that made it impossible for her to go to the Young People's Conference, then settled down to remaking her plans, this time for a quiet vacation to be spent at home.

The evening the groups of gay young people left in cars for the city in which the conference was to be held, Margaret slipped into her mother's room, to be greeted by a loving smile.

"If you would like to go out for a breath of air, Miss Sanford, I will be glad to sit with Mother," she offered.

"Thank you, Margaret, I believe it would do me good. Your mother has behaved very nicely all day, and may have your company this evening for a special treat," smiled the nurse.

As the door closed behind the capable woman, Mrs. Bradford looked at her daughter. "I am sorry to have you so disappointed, dear. I know how you had planned for the conference, and what it means to you to have to give up going. But you can't know, Margaret, how happy it makes me to have you bear your disappointment so cheerfully. I am sure—"

At this point the front door-bell pealed loudly. "Just a moment, Mother, and I will be back. But don't think I shall allow any visitors in to see you this evening."

Standing on the front porch Margaret saw a tall, fine-looking man, beside him a suitcase covered with foreign labels.

"Is this the home of Mrs. Janet Bradford and daughter Margaret?" he asked in a deep, rich voice. "But it must be — you look just like Janet looked some years ago!"

"Why, yes, I am Margaret Bradford," replied the girl, wondering. "Won't you step inside? My mother is sick, but perhaps I may be able to help you."

"Janet sick? Just take me to her, my dear, and I can assure you that she will soon be feeling much better! But don't look so bewildered, child! I am Angus MacDonald, that uncle of yours, fresh from Scotland. And I've come to pay my sister and niece a visit, if they will have me!"

"Uncle Angus!" cried Margaret, in delight, "Oh, do come in, quickly. Oh, Mother will be so glad to see you! She has worried a great deal lately because it has been so long since you have written to us."

It was a joyous meeting, indeed, that of Mrs. Bradford and the brother from Scotland, whom she had not seen for many years. The reason for his visit was soon disclosed. He was the well-

(Continued on Page 10)





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

One of the major telephone companies advertises with this slogan, "Reach out and touch someone". I think that it is a good bit of advertisement. To reach out to someone is a way to express our concern and love for someone.

I am reminded that it was no accident, or coincidence that the Board of Directors of the Home Missionary Department of the God's Missionary Church accepted the heading for their page, "Outreach", or reaching out to touch someone. This, of course, means more than just physically touching someone, but to reach them with the wonderful message that God loves them.

This department has long been considered to be one of the subordinate boards in the conference, but I believe it to be one of the most important boards. It is more than just starting new churches, or church extension, but it is reaching the lost on the home front. It is basically no less missionary work than Africa, China, etc.

It is my duty, as well as privilege, to travel much right here in U.S.A. and I see many places without a holiness church. Some time ago, Rev. Straub and I traveled to Galax, VA. then across the state into southern West Virginia until we came to route 219 North into Onego. We came through many, many towns, but saw no holiness churches, not even the old line holiness churches in those towns. I have traveled between State College, Pa. and Steamburg, N.Y. and have seen only one or two enroute. I recall the trip, the last trip that Bro. Straub

and I made, a little over four years ago, as we travelled Bro. Straub groaned in his spirit, and often said, "Bro. Miller the field is ripe and we have so few laborers." I share those sentiments. Never has the field been any more ready to harvest than right now, any where in the world, yet, we are not able to reach out to the world, unless we strengthen the stakes on the home front. What then can we do?

Firstly: We must begin where we are. Each year many folk leave our churches, either moving away, or going home. The one thing that bothers me is that we are all too often not replacing those who leave us, thus empty pews greet us where once they were full. Some churches have not reached out to some one "new" for a long time. "Outreach" in many cases need go no further than where your church is located. I am well aware of this fact, people are not as interested in the church as they once were, yet, I am convinced there are some who are looking for a better way to live. I do not, by any means, suggest a method for you to reach out; bus ministry, door to door, one on one, or any other way to reach them, but, please, let us do something, for the world is dying and so are many of our churches. Empty churches and barren altars are not basically what God expects.

Secondly: Pray ye therefore the Lord of harvest to send forth laborers into the ripening fields. We have some areas that have asked if we could start a holiness church in this area. Recently while in Florida, a hungry couple talked with me and said, "Bro. Miller, is there no way for God's Missionary

Church to start a church in our town, there are other families that are interested and need to be saved. My answer to you is simply this, "unless we can have some young men with a vision that will go beyond our state lines, or further than our Christian schools there is no way."

Thirdly: Encourage our people to give to home missions. Please do not neglect your pastor, Christian school or the work of Foreign Missions, but we can go no further than funds will allow us to go. This board has been struggling with requests in the light of limited funds.

Fourthly: Pray every day for this department. We are interested in more than church extension, or merely starting new churches. Home missions is this but it is much more; it is lost souls. As best that I can tell, the purpose of the church is two fold; namely: To build up the saints in the most holy faith. If we fail to do this we fail the command of God. Secondly: to reach out to the lost to bring them to Christ. Our greatest mission is, "To be all things to all men that by all means we may win some." (I. Corinthians 9:22) We are not winning men for the sake of our little kingdom, or for our church, but to Jesus Christ. This is home missions. Are we a success? Only eternity will really tell, yet, we must see some visible results in this present life. Can we point to families, who are going with God, and are dependable members in the church and say with God's help we have won them?

*Rev. Paul Miller*



## THE RESURRECTION

(Continued from Page 3)

have a body like unto His glorious body. But their resurrection was a demonstration of the power of the God, an earnest of the One to come.

So He was alive! It was the same Jesus, but oh so different. He had His immortal body, unhindered, unhampered, tireless, and eternal.

Jesus Christ is the firstfruits. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (I Cor. 15:20-23).

The expression "firstfruits" is an

allusion to the Old Testament offering of the first ripe fruit, the first sheaf of barley (Lev. 23:10-17). He is the firstfruits of the great harvest that is to come.

"Alive forevermore." Jesus was alive when Mary met Him, when He came into the upper room, when the disciples saw Him ascend unto heaven, when Stephen was slain, when Saul met Him on the road to Damascus, and when John on Patmos was in the Spirit on the Lord's day. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

Jesus Christ is alive now, more alive than any of us! He is alive and working by the power of His Spirit in this

devil-tormented world; and to us He has given the glorious commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19).

The Bible tells how Jesus raised the son of the widow of Nain. If we could attend the funeral of your loved one and see him restored to you, how wonderful this would be! This we cannot do; but we can say, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (I Thess. 4:14).

— Pilgrim Holiness Advocate.

## GOD'S APPOINTMENTS

(Continued from Page 8)

known minister and Bible teacher, Dr. Angus MacDonald, and was filling engagements, for the first time, in the United States. He had long planned a visit to his sister, and rejoiced when it seemed that the Lord was definitely leading him into this country. It would be impossible to describe the joy of that first evening together. Long after Mrs. Bradford had been happily tucked off to sleep by Nurse Sanford, Margaret and Dr. MacDonald chatted in the cozy living room. The girl's

pleasure knew no bounds when she discovered that her uncle was to be the speaker at the final and, greatest meeting of the Young People's Conference.

"And you will go with me, my girl," he added. "Not only must I speak to these young people," he smiled whimsically, "but it seems I must favor them with some vocal selections. They must have a little of the old Scotch B-r-r-r! And you must be my accompanist, Margaret. Ah, not a word! Janet has told me of your beautiful

playing, and it would indeed be paying me a very great honor."

Margaret was overwhelmed. Her eyes filled with tears.

"It is surely true that 'our disappointments are God's appointments,' " she said. "How glad I am now that my own plans were upset! It makes me realize anew that we cannot enter heaven by our own works or plans, but that we must come as the chosen guest, or Bride, of Jesus Christ, through His great Redemption!"

— Gospel Herald

## CHOIR TOUR

May 11	Evening session, Campus Days Penn View Bible Institute	May 23	Pilgrim Holiness Church Glen Iron, PA
May 13, A.M.	GMC Center Union, PA	May 26	Spring Concert Penn View Bible Institute
May 13 P.M.	GMC Lebanon, PA	May 27 A.M.	GMC Millmont, PA
May 16	GMC Dover, PA	May 27 P.M.	Baccalaureate Penn View Bible Institute
May 19	Free Pilgrim Church Thomasville, NC	May 27 P.M.	GMC Beavertown, PA
May 20 A.M.	Holiness Independent Church Graham, NC	May 28	Commencement Penn View Bible Institute
May 20 P.M.	Haven of Rest Galax, VA		





# Penn View Bible Institute

P.O. BOX 970

PENNS CREEK, PENNSYLVANIA 17862



*Hello to our Standard family!*

I suppose by now you are enjoying a touch of spring. We all look forward to springtime when new life springs from the ground. It is truly wonderful that we experience springtime in our souls as well. The Lord is so very good to us; and we owe Him our all for His many rich blessings He sends our way.

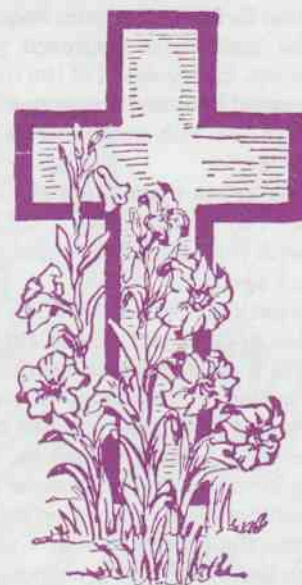
One of such blessings was our Winter Indoor Camp here on the Hilltop. Yes, it was held in February, but this is the first I could report on this meeting. God used our workers, J.M. Sullivan and the Victory Trio, in a gracious manner. In fact, the meeting continued in the day time for an extra week with Judy Williams doing the preaching. We Praise the Lord for the many victories won and the spiritual deepening in our lives. The Spirit of the Lord was so faithful in dealing with us, for which we owe Him much praise.

The quantity of enrollment has deceased this second semester, but the quality of enrollment is just great. We praise God for all of our students, and give a special welcome to those who came with us for the second semester. I believe I can honestly say that all of our students want to mind God and take the Lord in every area of their lives.

I suppose we will meet many of you at the annual IHC in Dayton. Our quartet will be there, and the choir will be singing in the Wednesday night service. In this issue of the Standard you will find the choir schedule, and I trust that you will be able to attend one of the services.

In closing, let me give all Juniors, Seniors and youth who are out of high school an invitation to attend our Campus Days which are announced on this page.

Blessings to you all and let us work together for the youth of our day!



## CAMPUS D \* A \* Y \* S May 10-11, 1990

### YOUR OPPORTUNITY TO:

- \* Attend a Class
- \* Investigate Majors
- \* Tour Campus
- \* Meet Other Youth



If you are planning for college or if you are not sure as to your future, you will want to attend these special "Campus Days." WE WELCOME YOU!



## Penn View Bible Institute

P.O. Box 970 Penns Creek, PA 17862  
President: Paul Martin, 717-837-1855

## Penn View Bible Institute's

### 11th Annual Benefit Auction

\* \* \*

### Selinsgrove Farmers Market

\* \* \*

## MAY 4 and 5



# GRACE in the wilderness of DEATH...

Our passage through the wilderness of death is a lonely, lonely walk; *but by the grace of God, we do not walk it alone.* By the grace of God we may pass through this wilderness with One who knows the way.

In many years as a pilot in the Air Force flying transport runs, we never flew as pilot until we flew the route many times as co-pilot. During the co-pilot trips, we learned the airport layouts, the terrain characteristics, the navigation facilities, the radio frequencies, the instrument approach procedures, etc. Every detail of the route was absorbed in those trips as co-pilot. We always flew with someone who had been "there."

So it is as we move through "the valley of the shadow of death." We travel with One who has been there — *and back again.*

And that One is Jesus Christ, the risen Son of God. On a Good Friday cross, He was crucified to death. On a cross at Calvary He tasted the awful wilderness of death, and if it had ended there, you and I would be left desolate in an awesome wilderness; but death could not hold Him! God raised Him from the dead, and that Easter Resurrection was God's pronouncement to the world that the cycle of life is not from life to death, but from life to death to life — eternal life with God. The return of Christ from the wilderness of death is our certain assurance that even in the wilderness of death, God can create life. Into the dust of our death, God again breathes eternal life. The Risen Christ is our escort through the wilderness: "I will not leave you desolate; I will come to you." At the horizon of death, this same Jesus of the Cross makes His rendezvous with us to take us through to God. "Because I live, ye shall live also." You will live with God.

It's a strange story, isn't it? Why should God deal with my death through the death and the Resurrection of Jesus Christ? Was there no other way for God to deal with the "last enemy" — death?

Death raises many agonizing and haunting questions. Death is the great unknown for every man, and we are fearful and suspicious of the unknown. Death is totally irrational, and we cannot comprehend it. The bell tolls for every man, but like the twisting tor-

nado, death's path is so unpredictable. No one knows his appointment with the last enemy, and that wilderness of death breeds questions, fear, and frustration.

In the midst of these haunting questions, I can turn only to the grace in God to find any light at all to this dark tunnel; for, in His grace I am bold to believe that life, not death, is the great purpose of God among men. Death is the stranger. Death is the unwelcome intruder in God's house. Death is the great embezzler who tries to defraud us of God. Death is the fearful wedge that seeks to separate us from the Heavenly Father; but God would not settle for that. He has forever broken the power, exposed the fraud, calmed the fears, of the "last enemy."

God himself accepted the challenge of death. God seized upon the universality of death to pour forth the universality of His grace. He took what was common to every man — death — and transformed it into the one dominant theme of grace. On a cross at Calvary, God entered the arena of death to come to grips with its destructive power. He descended into hell, that you and I may not, and He raised Christ from death in a victory of grace. God mastered death in the wilderness of death and made of that bleak wilderness a road to glory — a road to the glory of God himself.

So, in the midst of our questions and fear, there is a certain hope. Death is not the last act of the play; there is more beyond. We cannot read fully that script, but we place those acts into the directing hands of God. The questions may continue to haunt us for a lifetime, but as we turn to God in our struggles with the reality of death, we meet squarely the incredible power of His grace. In the wilderness of death, our hearts are not troubled, for we fix the eyes of faith upon that grace, and our restless hearts find certainty and confidence. Indeed, we rest in the certainty that the way through the wilderness has been *prepared and shared.*

"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 onto myself; that where I am, there ye may be also."

In those words of our Lord, I find supreme comfort and strength, for I

am no longer a wanderer in this awesome wilderness of death. I rest in the certainty that Christ himself will meet me as I cross that horizon, and lead me through to the open arms of God. He knows the way, and I *know* He knows the way. By faith we understand.

I trust solely the preparation that Christ has accomplished for me on that Cross. I cannot make adequate preparations myself. Death is the one great event in life that we cannot rehearse. We make one run through that awesome wilderness, one only. We do not travel the route over and over again to become familiar with its hazards. Rather, we cruise the course one time, and we put our trust in the one Pilot who knows the route. He has pioneered the frontier; He has already mapped the wilderness.

But the real miracle of grace is that God shares His Easter victory over death with everyone who believes in God the Son. "Because I live, ye shall live also," Christ promised. In a strange way, His victory over death becomes ours, as we are drawn and held to this Risen Savior in faith. As God wins His Easter victory in the tombs of your soul, you are bound to Him by a bond that neither life, nor death, nor anything in all creation can sever. "Ye believe in God, believe also in me," Christ said. This is God's persistent call to you to join with Him now in a relationship that knows no end. As you come to God with that great response of faith, "God, I believe—Christ, my Lord and my God," your course through the wilderness of death is, *right then,* established. You're heading for the Father's house of many rooms. A life with God, through faith in Jesus Christ, can never die. Your faith in Jesus Christ is the master of your death. The way is prepared, and the victory is shared. Believe it, and you have it!

This wilderness of death lies out ahead for all of us. None can escape it. All that you can take with you as you enter that wilderness is your faith in Jesus Christ. Everything else is left behind.

