



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.

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INDEPENDENCE BELL — JULY 4, 1776



There was a tumult in the city
In the quaint old Quaker town,
And the streets were rife with people
Pacing, restless, up and down —
People gathering at corners
Where they whispered each to each,
And the sweat stood on their temples
With the earnestness of speech.

As the bleak Atlantic currents
Lashed the wild Newfoundland shore,
So they beat against the State House;
So they surged against the door;
And the mingling of their voices
Made the harmony profound,
Till the quiet street of Chestnut
Was all turbulent with sound.

"Will they do it?" "Dare they do it?"
"Who is speaking?" "What's the news?"
"What of Adams?" "What of Sherman?"
"Oh, God grant they won't refuse."
"Make some way there!" "Let me nearer!"
"I am stilling!" "Stifle, then!"
When a nation's life's at hazard
We've no time to think of men!"

So they surged against the State House,
While all solemnly inside
Sat the Continental Congress —
Truth and reason for their guide,
O'er a simple scroll debating
Which, though simple it might be,
Yet should shake the cliffs of England
With the thunders of the free.

Far aloft in that high steeple
Sat the bellman, old and gray —
He was weary of the tyrant
And his iron-sceptered sway;
So he sat, with one hand ready
On the clapper of the bell,
When his eye could catch the signal,
The long-expected news to tell.

See! See! The dense crowd quivers
Through all its lengthy line,
As the boy beneath the portal
Hastens forth to give the sign!
With his little hands uplifted —
Breezes dallying with his hair,
Hark! with deep, clear intonation
Breaks his young voice on the air.

Hushed, the people's swelling murmur
Whilst the boy cries joyously,
"Ring!" he shouts, "Ring, Grandpapa,
Ring! oh, ring for Liberty!"
Quickly, at the given signal
The old bellman lifts his hand —
Forth he sends the good news, making
Iron music through the land.

How they shouted! What rejoicing!
How the old bell shook the air,
Till the clang of Freedom muffled
The calmly-gliding Delaware!
How the bonfires and the torches
Lighted up the night's repose,
And from the flames, like fabled Phoenix,
Our glorious Liberty arose!

That old State House bell is silent —
Hushed is now its clamorous tongue;
But the spirit it awakened
Still is living — ever young.
And when we greet the smiling sunlight
On the Fourth of each July
We shall ne'er forget the bellman
Who, betwixt the earth and sky,
Rang out, loudly, "INDEPENDENCE";
Which, please God, shall never die!

—Author Unknown.



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(All camp business and reservations should be sent to the camp secretary.)

GOD'S MISSIONARY STANDARD

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no later than the fifteenth of each month, so as to be eligi-
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EDITORIAL

FREE INDEED!

*John 8:32, 36 "And ye shall know
the truth, and the truth shall make
you free. If the Son therefore shall
make you free, ye shall be free
indeed."*

Once again we are celebrating the
birthday of our nation and reflecting
on the privileges of being an
American. While there is much that is
wrong with America I still am proud
to be called an American. Certainly
the United States is one of the last
bastions of freedom in this poor sin-
wrecked world and the decisions we
make as a nation in the last two
decades of this century will affect the
entire world.

I recently listened to Georgi Vins, a
Russian prisoner for 8 years, tell of
those who are arrested on a pretext,
and incarcerated on trumped-up
charges simply because of their
testimony for Jesus Christ. One can-
not help but thank God for our
religious and political freedom.

However, we cannot stand idly by
doing nothing to insure the blessings
of liberty to our children, for there are
forces at work in the land to subvert
them. Many are laboring tirelessly to
bring about the destruction of our
American way of life.

Praise God for the freedom which
we may enjoy even though bonds and
chains surround us. Try as man might
he cannot capture the soul that has
been liberated by Jesus Christ.

The Word of God speaks of a cap-
tivity that is more enslaving than that
of physical bondage and confinement.
That is the captivity of sin. In John 8
Jesus was speaking to unbelieving
Jews about the bondage of sin. They
did not even realize that they were be-
ing held by sin. Jesus explained that
people commit sin because they are
"servants" (slaves) to sin. Sin is the
master and they are the slave. Being
in such a state one may not enjoy the
privilege of sonship, which involves
freedom.

Jesus told them that truth is
liberating, the truth about himself and
His power over sin in the heart and
life. Just as the source of slavery is
Satan so the source of liberation is our
conquering Christ. Jesus looked at
them and told them in no uncertain
terms, "Ye are of your father the devil
and the lusts of your father ye will

do." John 8:44 In stark contrast to
that is the good news that "If the Son
therefore shall make you free, ye shall
be free indeed."

Let us rejoice for the political
freedom that is ours and work in
behalf of its maintenance, but let us
shout for joy in the freedom we enjoy
from sin's slavery. The Apostle Paul
admonishes in Galatians 5:1 "Stand
fast therefore in the liberty
wherewith Christ hath made us free,
and be not entangled again with the
yoke of bondage."

Years ago in Missouri during the
Civil War there was a great deal of
bushwhacking in one part of the coun-
try. The people who had rebelled
against the government got beyond
lawful warfare. They would hide
behind fences and hedges and walls,
and shoot peaceable Union people on
the highway as they went along. This
went on until the government put a
stop to it and arrested a lot of
bushwhackers, tried them by court-
martial and condemned them to
death. A row of them were standing
up surrounded by soldiers ready to
shoot them at a signal, when a young
man stepped up to the commanding
officer and said, "Say, let me take the
place of that man yonder. He has a
family and will be missed. I have no
family. I will take his place." The com-
manding officer said, "You may do it,"
not dreaming there was a man in the
world that would do such a thing. But,
that youth stepped up to the line and
took hold of the man, and pushed him
out and took his place. A moment
later the command was given, and
that youth was shot dead, and the
other man was saved. There is a
monument in Missouri, that was
erected in memory of that young man,
with this inscription, "Sacred to the
memory of Willie Lear. He took my
place."

We stood condemned for our sin-
fulness. We deserved the just penalty
for the sin, which was death. But
Praise God, there was One who was
willing to take our place, and then a
new law appeared and worked in our
lives, "For the law of the Spirit of life
in Christ Jesus hath made me free
from the law of sin and death."
Romans 8:12. **FREE INDEED!!**

DLF

The Relation of the NEW BIRTH to Holiness and Heaven

by Dr. C.W. Butler

—From his book, **A Holiness Manifesto.**

The law of entering the Kingdom of God was settled forever by the great Master when, in conference with Nicodemus, He declared, "Ye must be born again." He enlarges the circle of His statement in the context, to include all men: "Except a man [that is, any man] be born again, he cannot see the kingdom of God." The "must" of this text is not based upon an arbitrary ruling by a sovereign God. Instead of this, it is the absolutely essential outgrowth of conditions and facts as they exist in the life of man in his natural state.

Not one of us can occupy two places in space at one and the same time. I am standing in one position, and it is obviously true that if I desire to occupy another position, I must change from the place I occupy to the other point in space which I desire to occupy. I cannot fill space at two points at one time.

The condition of man in his natural, once-born state is such that he simply cannot see the Kingdom of God. There is an essential and fundamental change which must be experienced in order to be both conditioned and placed where we can see the spiritual realm of things involved in the Kingdom of God. It is like our occupying a room in a house with the doors to other rooms closed. We cannot see that which is in the adjoining room without opening the door and entering the room. Certain facts obtain in our natural state, and there are certain facts in a spiritual state which, in the nature of the case, must be entered by the door to those facts, or they cannot be known. Therefore we accept on the basis of logic, as well as on the basis of authority, the absolute necessity of the supernatural change in the heart of every man and all men, in order for any man to see and know the realities involved in spiritual life in the Kingdom of God.

Here is a "must" which leads to something larger and better by obedience to it. The New Birth never results in narrowing or ensmalling the true life of the individual, but the exact opposite of this. Life is both enlarged and enriched by the facts

brought into our possession by the experience of the New Birth. These facts involve a very vital change in our relationship to God. The spirit department of our nature is made alive, and God becomes, within the range of our moral consciousness, a reality. New life is imparted to our spirit nature.

This life is received directly into human consciousness by our personal embrace of and receiving Jesus Christ in His Saviorhood. There is also a vital change in our relation to the world-order in which we live. Our bondage to the opinions of men and standards of a godless world about us is broken, and a new loyalty is established in our lives. **Instead of conforming to the standards of the world, we seek to know and be conformed to the will of God.** We change masters in the experience of the New Birth. We come to realize the fact that "one is [our] master, even Christ; and all [we] are brethren." This experience introduces us into the fellowship of God and of His people, a reality in our inner life, of which we may be as certain as that we love or hate in our spirit, or as that we are hot or cold in our physical selfhood. The change effected by the New Birth is such that none can experience it without knowing it. The **absence** of our knowing that we are born again is a clear witness against it being a fact in our life. It is by the New Birth that we become children of God. "And if children, then heirs: heirs of God, and joint heirs with Christ."

The relation of the experience of the New Birth to definite Christian holiness is a very vital relation. The conditions upon which we are born again involve an abhorrence of sin, and the embrace of and love of righteousness. Sinning, as the willful habit of our lives, ceases when we are born again. The practice of righteousness in all our relationships and activities of life has a vital and real beginning as a result of this change. The New Birth begets in us the hope which becomes the motivating urge for our seeking the blessing of holiness. "Every man that hath this hope in him purifieth himself, even as he is pure." The hope of seeing Christ and being as He is, furnishes the believer the strongest

motive for availing himself of the complete cleansing through the merit of Calvary's sacrifice, and the full renewing of his inner nature in righteousness and true holiness after the image of Him that created him. When we are born of God, we are made heirs of that "holiness, without which no man shall see the Lord." The second work of grace is the birthright of every believer. It is not only ours by virtue of the New Birth, but it is expressly and repeatedly declared to be in the will of God, as our Father, for us. * * *

Instead of real children of God (if rightly instructed) objecting to or shrinking from definite holiness of heart and life, there ought to be a glad embrace of this high privilege and holy calling of God. No doubt there always will be such an embrace unless ignorance or prejudice interferes with the normal outreach of the new life begotten in us as the children of God. Enlightened ignorance will usually kill prejudice; and the unlightened subject will then either walk in the light; or, if for any reason his choice is otherwise, he will draw back unto darkness and death.

The New Birth makes us heirs of glory; but on our way to the goal of glory, our inheritance includes a definite work of grace begetting in us Christian holiness, which is the qualifying of our selfhood for the possession of our final inheritance. The New Birth makes us heirs of His eternal glory. The experience of Christian holiness prepares us for the possession of our inheritance.

There is an experience in "holiness, without which no man shall see the Lord." This is the final test of our full preparation to meet God and enter His glory. It involves and clearly implies the fact of the New Birth. We may have the first of these two works, and we need the second; but if we possess the second, it is an assured fact that we have all the reality and benefits of the first. Therefore, the final test required for entrance into His glory does not rest with the statement, "Ye must be born again," but upon the further fact to which this fact is so vitally related — "Without holiness no man shall see the Lord."

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Mahaffey Church Marks 25th Anniversary!

Another milestone was reached by the Otterbein God's Missionary Church of Mahaffey, Pa. on April 17, 1983 when a special service was held at 2:30 P.M. marking the 25th Anniversary of the congregation being a member of God's Missionary Church.

The Otterbein Church has a long history as the present church building

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HARVEST TIME CAMP

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Song Evangelists -

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7:30 A.M. Prayer
8:00 A.M. Breakfast
*10:30 A.M. Worship
12:00 Noon Dinner
2:30 P.M. Children's Service
2:30 P.M. Bible Study
5:00 P.M. Supper
6:00 P.M. Prayer
6:45 P.M. Youth Service
**7:30 P.M. Evangelistic Service
10:00 P.M. Lights Out

*On Sunday Worship at 10:30 A.M. &
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**First Service of First Friday

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The Home

PART III

By Paul Miller,
Assistant General Superintendent

We stated in an earlier installment that a home will have purpose, and indeed, if it is to have purpose then it must have order. Order, Divine order, is seen in the basic structure of the home. We mentioned that all God's intentions center around Himself and man or mankind. The head of all persons then, is God Himself. He will always be the supreme head and man will be in subjection to Him voluntarily or by force, that is if man will choose not to be in subjection to Him he will eventually pay the penalty. Please note here that when we speak of God, we speak of the triune godhead; Father, Son and Holy Ghost.

Second in command is man, God's most noble of all creation. Read Genesis 1:26. man was created or made in the image of God. What all was involved here is not all certain. I personally believe that it included a spiritual image, that is, Adam was holy as He is holy. It further involved his moral image for he was morally pure and upright. Intellectually he was in the image of God, that is he had perfect knowledge; however, this does not mean he was omniscient. It more simple means that he was entirely capable of forming perfect judgments. An example of this is seen in the naming of the animals by their dispositions and nature; look at the pig and I believe that you will agree. We are not at all sure about the physical image. The Bible does speak about the eyes, ears, feet and hands of God, yet, Paul stated that He took on the form of man casting a shadow over the possibility of a Physical image.

Notice also in these verses (Gen. 2), God outlines the various duties ascribed to man. He was to rule as a king by having dominion over all animated creation. He was also to subdue the earth, that is till, trim or anything that had to

do with keeping the earth, the Garden of Eden becoming his special domain.

One more duty was given to man (Gen. 2:24); he was to leave father and mother and cleave to his wife. This brings us once again to the subject at hand. It is interesting to study this verse and to learn what all is included or meant by the word "Cleave". The Hebrew (DABAQ) means to be firmly joined together; to be bonded together as to cement. It further means to be inseparable. Jesus referred to this scripture in Matthew 19:5 when talking to the Pharisees. Here the Greek equivalent is used (KOLLAO) and carries with it the same meaning.

God was very emphatic when He made this statement for if there is a breakdown in this, the whole family is destroyed and God's order breaks down, doing a great injustice to the sacredness of the home. Satan desires to destroy the home more than any other institution, for He strikes that which is closest to the heart of God.

A careful study of this word will help us to understand what all God designed for man in relationship with his wife and children. To cleave means, **firstly**; That he should be the spiritual head of the wife, and consequently the home. Joshua points back to this when he made the statement, "As for me and my house, we will serve the Lord." (Joshua 24:15)

Job seemed to indicate that the husband was a kind of family priest (Job 1:5) Here he is making sacrifice for his children in the event they have sinned. The Patriarchs, Abraham, Isaac, Jacob and Joseph, were the spiritual heads of their families even to the second and third generation. Often they lived in given locations and stayed together as families after their sons and daughters married and had sons. To get a much more clear picture of this please read Genesis 42-49.

In the New Testament Paul puts great emphasis upon this truth (Eph. 5:22), "For the husband is the head of the wife even as Christ is the head of the church." I would like to point out here that Christ made a change in the New Testament, here grace superceded law. In the Old Testament one could well say that their house would serve the Lord, for this service was a matter of keeping the law. In the New Testament the spiritual head must do all that he can to train, instruct in inrighteousness and to lead all members to a personal experience in Christ. However, salvation became a personal matter and each member must repent and believe for himself. It is possible to instruct and live in such a way to cause our families to desire to serve and love God, but even so, some will go astray.

Paul further speaks on this subject in I Tim. 3:4, "One that ruleth well his own house, having his children in subjection with all gravity." I would not wish that you stumble over this verse so let us examine it more closely. Subjection is to be in control of, thus, we are to have control of our families. I say families because Paul mentioned that wives be in subjection to their own husbands. It is possible to rule well and have children under subjection and yet they not be saved. A child is as much a free moral agent as is an adult, so therefore there comes a time when that child will come to a place of decision and a choice must be made. Some have suffered unnecessarily because they believe to be in subjection is to be saved.

I believe that a father, by living a consistent life, by good instruction (not constant nagging) not by purposefully discouraging or provoking (Eph. 6:4), by proper correction and just punishment can bring a child to the place where he wants to be saved but Christ must be the Savior. Please notice here that just punishment is not child abuse and

(Continued on Page 9)



Missionary Message

Come Walk With Me

Come walk with me down the dusty trails of Haiti. We are now being led by a young Haitian girl across the dry gardens of last year's cotton crops into a certain little mud hut. This is the home of a woman who is very sick, having given birth to a baby some twenty days before. Upon visiting her we can see it is as she had expressed to us in clinic a day or so before, that she wants to give her heart to Jesus. She is renouncing all the magical things her family had purchased from the witch doctor in order to give Jesus her heart and find healing for herself and her five pound newborn baby, along with several other members of her family. How near His presence is as we pray and explain the way of salvation, to one of the lost sheep of Haiti.

Once more our feet turn in another direction and we find our way to another hut, this is, the home of an unsaved family who God has wonderfully spared their seven day old son some months past from an accidental poisoning. We had prayer with them encouraging them to seek God (which the wife did several weeks after this occasion).

Once again with the evening falling fast we make our way over the dusty, rocky road and enter a yard where there is a man lying by the side of his hut with T.B. The disease has taken its toll on his body, but we pray with him and encourage him to be true to Jesus. With a smile he assures us that he is trusting Jesus.

Leaving that yard we cross a steep ravine and then on to the next little hut and there lying on a dirt floor, with flies crawling over her, lies a sick dying woman. She is young and, with the father's permission, we have prayer. After prayer we quickly return to the mission and come back to the house with the use of our flashlights. We administer the medicine, but with little hope for this woman's body is just skin and bones! How we weep inside: as she squeezes our hand, saying "Thank you" for the last time.

The following day passes with a busy day in the malnutrition clinic and

a trip to the village.

Saturday morning we awaken to go to a 5:30 prayer meeting and it is there that we learn that Jesus has taken the sick woman's baby home and that morning the sorrowing but not discouraged parents lay it to rest.

We are now on our way back to visit the sick young woman, when they stop us on the road and tell us, that she too had died. How thankful we are that we had prayer with her even though deafness had made it very difficult to deal with her. Down the road from the mission compound today there is a double wedding. So upon returning to the mission we quickly cut some pretty flowers and take them to their hut to brighten things up a bit.

Before very long, as we return to the house once more, the unsaved Father of the dead girl comes to borrow money for the funeral. Before we get done telling him why we could not lend him money one of the national pastors comes with a problem with his polaroid camera which would not work for him to take pictures of the wedding, which was still in progress. Quickly we read the English directions and solve that problem. Then turning to the dead girl's father, we give him a blouse and a piece of new material for dressing the corpse.

Soon after that some visitors arrive from Canada who are interested in having electricity brought into the area. They are working with a neighboring mission. After listening to them our dog sets up a howl because a man is walking into the yard with blood dripping from his cut arm. Before we have finished taking care of him they come to tell us that it is time for us to come take pictures of the newlyweds, so away we go to do that.

Saturday afternoon was filled with activity too, the repair of a bicycle tire, medicine to a sick child and a boy who fell off a truck, supervising cleaning and repair work on the truck during which the funeral procession of the dead woman passed by on their way to the cemetery.

With the end of a very busy day

drawing near, suddenly our lights went off and then our generator stopped! Another breakdown, so with lamps lit we finished the day.

Sunday a.m. we arise early to start on a two hour trip into the mountains with our national pastor. We arrive at the mountain church about 11:00 a.m. When we get there the baptismal service and Sunday school are already over. Now it is time for many many special songs and testimonies. There is communion also. In the church sit the bride and groom ready for their marriage ceremony which started about two o'clock. Just when we think all is completed and the congregation is dismissed, the voice of the preacher is heard calling out, "We forgot the dedication service," so two children are brought back and that is taken care of. Finally all is over and we go back to the mission where we will soon ring the bell for another service, our evening service where we will have another opportunity to tell the wonderful story of the Lord Jesus.

Thank you for walking with me in the land of Haiti!

**Yours for souls
Beverly Wing**

MAHAFFEY

(Continued from Page 4)
was built in 1889 as a United Brethren Church. Due to church mergers the church sat empty for a period of time. Periodically different ones would hold revivals and try to get it going again. Thus the church was run by lay leaders whose desire was to serve the Lord and have a church in their community. God blessed these efforts in the early 1950's by sending an outstanding revival when many in the community were saved. Following this Rev. & Mrs. Chalmer Walk were secured to pastor this "young flock". Through the ministry of Rev. Walk, as well as Rev. & Mrs. Alfred Hale (known as Mom & Dad Hale, parents of Sis. Bertha Hoch) the congregation was brought into the light of Holiness. God bless the memory of these holiness preachers! Their works do

(Continued on Page 10)

For The Boys and Girls

GOOD for EVIL

Alice M. Brawand

"We'll have a great ball game today, fellows!" shouted Larry as the boys ran into an open lot to play ball.

"Yes, it's a perfect day for a lot of fun," agreed Bill.

Joe came running toward the boys with a special announcement: "Hit the ball in any direction except toward that house over there. Mr. Pringle lives there and it would be tough for us if someone would break one of his windows."

"Oh, don't be so fussy, Joe. I doubt if any of us could hit that far anyway," shouted one boy.

What fun the boys had hitting and running after the ball for nearly an hour.

Suddenly Bill hit a hard, fast ball

which headed straight toward Mr. Pringle's house. The boys stood motionless holding their breath. Would the ball hit a window?

CRASH! A basement window was smashed to pieces!

Instantly the game stopped. Boys ran home in every direction. No one would confess to Mr. Pringle about the broken window.

The following afternoon one of the ball players walked by Joe's home.

"Say, where did you get that sharp airplane, Joe?" asked Bill.

"Mr. Pringle gave it to me," Joe replied, proudly holding his airplane.

"Mr. Pringle!" Bill asked astonished.

"Yep. I stayed behind yesterday

when you fellows ran home after the window was broken. God told me it would be cowardly to run from trouble. I went and confessed to Mr. Pringle that we broke his window. I offered to work for him to help pay for the new one. He's really not a mean man, Bill. He said that the window was already cracked and that he had a new window.

"He invited me into his home and told me he was proud of me for confessing about the broken window. He said he didn't want any money from us fellows. Then he gave me this model airplane and told me to come to see him. I just finished putting it together, and now I want to fly it."

Bill said slowly, "I was the one who hit that ball. I should have admitted to Mr. Pringle about the window. Guess it pays to confess your sins."

"Mr. Pringle returned good for evil," added Joe.

God wants us to confess our sins to Him, boys and girls. I John 1:9 says: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

What Charlie Lost



"Charlie James lost something valuable last night," said a professor to a class of boys one Monday afternoon.

"What was it?" asked one.

"Something valuable," said the professor gravely.

"Where did he lose it?" asked another.

"Up by the church," said the professor.

Charlie moved a little uneasily.

"What time was it?" asked a boy.

"About half-past eight," replied the professor.

Charlie dropped his head.

"Was it a dollar?" asked one boy.

"No," the professor shook his head. "It was worth more than a dollar, yes, than ten, twenty dollars."

"Can't we go hunt it?" suggested one of the class who was always ready to hunt lost things.

"No," replied the professor. "Nobody can find it but Charlie, and it will take him a long time."

The class sat puzzled for a moment. "Do you want to know what it was?"

All the boys were looking up, eager to know—all except Charlie—his head was down.

"It was the good opinion of five good men." The professor spoke seriously. "During church service last night Charlie was on the outside, running around. He thought it would be fun to pry up the window a few inches and let it drop with a bang. He did it—and, of course, was seen.

Somebody always finds out those things. When service was over, I heard five or six men—good men, important men—speaking about this boy's conduct. They were much surprised; they had thought well of Charlie and had believed he was going to grow up to be a manly, useful fellow. But now—well, they shook their heads; that kind of conduct was a mighty bad start."

The professor spoke regretfully, and looked disappointed, too.

"Strange, how some boys do not understand what is fun and what is not. Strange how they forget how valuable a good name is; how much it is worth to have the good opinion of a good man, and how foolish it is to lose that good opinion by some silly little trick that is not any real fun at all."

"Every right thinking person wants boys to have fun. They like to see you have a good time. But whenever a boy, or a man, tries to have fun by wronging or disturbing others, it makes out a bad case for him, and he loses a part of the good opinion people have of him."

— Young Christian Soldier.

The Promised Rest

by Dr. T.M. Anderson



"...We which have believed do enter into rest..." (Hebrews 4:3).

This promised "rest" must be considered as a spiritual legacy left to the heirs of salvation. The inspired writer enables us to understand that this promised rest is an inheritance received by faith in the Son, whom the Father has appointed Heir of all things. The promised rest is an epochal experience entered into second and subsequent to the New Birth. The faith of the Lord's children carries them into His rest. The entering into the rest of faith is a fact which characterizes us as being true believers in Christ.

The faithful author uttered a sobering admonition when he said, "Let us therefore fear, lest a promise being left us of entering into his rest..." (4:1). The words of this searching exhortation warns us regarding the consequences of unbelief. We are reminded that Israel forfeited all rights to the promised rest of Canaan through blind unbelief, and perished in a desert land under the frowning displeasure of God. Seeing the significance of this terrifying event in Israel's early history, let us therefore fear, lest we come short of the promised rest of soul through willful unbelief. It is dreadful to think of missing the way to holiness of heart and rest of soul through disbelief. When we miss the way to holiness, we miss the way to heaven. No matter how near we are to the blessing of spiritual rest, it avails us nothing if we come short of it. Let us not fail to take the last step of implicit faith to

obtain the promise left us of entering into His rest.

Every true believer should expect to find the fulfillment of the gracious promise in Christ, and believe that the rest of soul is obtainable in these last days. We have valid reasons to believe that many devout Christians have failed to enter into the rest of faith because they have not seen the promise. There are some who do not believe that the children of God can enter into a settled state of spiritual rest in this present world. These hapless souls have failed to see the truth revealed in the Gospel of Christ. They have come short of the promise of "soul rest" through unbelief.

We are aware that it is possible for the people of God to derive no spiritual benefits from the glad tidings preached unto them in the Gospel message. The word preached did not profit the Israelites, not being mixed with faith in them that heard it. The failure to mix faith with the truth of the Word has resulted in some distressing problems in the holiness movement in this age. A multitude of misguided souls have sincerely assented to the Word preached, but they have not combined faith with what they have heard. This deplorable situation accounts for the doubts, defeats, and discontent existing in the Church today. We find "holiness people" without holiness, and dedication for service without deliverance from sin.

It is difficult for people to perceive that they cannot enter into Christ's rest by their own efforts. They try to effect an entrance into the rest of

faith by their own feeble strivings, and by so doing miss the way of simple faith. Such meaningless and misguided efforts can bring a measure of mental relief, but all such useless strivings can never bring moral and spiritual rest to their troubled souls. Faith is an act of will, which places all we are in ourselves in the hands of God. We must follow the example of Jesus, saying, "Into thine hand I commit my spirit." Such a decisive act of the will includes the surrender of self to the will of God, the submission of self to the will of God, and the sacrifice of self to God's will. We must give **all of self** in order to receive all of the Savior.

For the purpose of clarity, let us emphasize the words, "My rest." These words denote a state of spiritual rest like God's state of rest. Our gracious Lord wills to give us an untroubled heart in this troubled world. He wills to share the inherent qualities of His own rest with us in this disturbed and disquieted age. Jesus enables us to understand that we can enter into His own peaceful rest and enjoy a full measure of spiritual contentment of heart and mind in his restless world. Our confidence and courage depends on the inherent qualities of God's rest received by faith in Christ. We cannot cope with the doubts incident to life unless we have the anchor of rest to hold us secure in life's stress and strain. Let the true believer give all diligence to enter into the rest provided for him, in the sacrifice of Christ.

— Advocate



Rev. John F. White

Isa. 54:2 ENLARGE THE PLACE OF THY TENT. LENGTHEN THY CORDS.

For several months now you have read the scripture of Isa. 54:2 at the top of the Home Missionary page. In this issue let us consider this verse in its entirety. Turn with us to Isaiah 54:2 and let us study this great Home Missionary verse together. There are five important parts to this scripture verse. Let us consider them separately.

First. "Enlarge the place of thy tent". This speaks of clearing more land around the place you have set up your dwelling. This is your own surroundings, before you, behind you, on each side of you. This would have to be a Home Missionary effort. You are reaching out on every side. You are going in all directions. You are gaining ground. How long has it been since we can truly say in some of our churches we have gained ground. So many times we are giving up, giving in, going back, falling away. The command is not to wither and dry up but to prosper and grow. Are we keeping the command of God?

Second. Stretch forth the curtains of thine habitations. This speaks of the enlargement of the tent itself. Occupying the ground you cleared away. This speaks of establishing a bigger place of dwelling. The family has grown, there now is made more room for the increase. On how we need to stretch forth the curtains of our churches.

Let us make a larger shadow where we exist. Let us make a bigger impact on the country side around us. This is a picture of prosperity. This shows advancement. This speaks of fertility. God grant us this spiritual growth.

Third: Spare not. There is to be no hesitation, no withholding, no reservation in the progress of gaining ground. We are by faith to put all we have into the cause. There must be an investment of time, strength, finance, to make the goal. Those who drag their feet will be left behind. Too many times have the doubters, the deniers, the suspicious hindered the cause. Trust and obedience bring victory. God rid us of our hesitation. Let us believe God. Place our confidence in him and move ahead.

Fourth: Lengthen thy cords. The new territory has been taken. The tent has been enlarged. The cost has been undertaken, now it is time to make sure the cords reach the stakes. The old stakes are too close to the new tent, the old cords are too short. We can not live in the yesterdays we must realize the needs of today. The tent will fall if not tied down correctly. We need to replace the outdated means of the past and replace them with the strong cords of up-to-date blessings. We can not live on our reputation but must have reality. God is the same today He can do as much and even much more for us than He ever did. Why not let him do so?

Fifth: And Strengthen Thy Stakes. The ground beneath, the tent with its new larger curtains, the cords with their longer length all now must be anchored to stronger stakes. The stakes are not to be removed but to be fortified. We do not seek new ways but need to rebuild the Old ways that have proven so successful. Time weakens things, age brings deterioration. Let us keep our experiences up to date. You can give, pray, work, plan, and if you do not have an anchor to tie to all will be lost. Let us not tie to the things of time, but to Him that is eternal.

Here in this verse is the secret to success in Home Missions. Do not tie to a man, or to a denomination but to the Christ of Calvary. Men will fail, the church will change but He remains the same. Your Home Missionary Department is not interested in being accepted by anyone but God. To have his approval is more than any other backing we can gain. We intend to be spiritually secure, anchored with in the Word of God, tied to the Rock of Ages. We need your prayer and support. Do not fail us. Write us this week and let us know your feelings about the new undertakings in this department. God bless you!

THE HOME.....

(Continued from Page 5)

child abuse is not just punishment. By just punishment I mean that we never make the punishment more severe than the offense. We do not electricute a man for stealing a car neither do we beat with clubs and shoes or any other devices that leaves a child half-dead or only slightly conscious. Sensible punishment is scriptural but uncontrolled and spiteful punishment is carnal and will be dealt with.

Please do not use this argument to ease a conscience that has been disturbed by neglect and inconsistent living. One's whole life must be in harmony with the Word and our testimony. To live below God's standard or our testimony is hypocrisy, a sin scathingly condemned by Jesus. This sin probably accounts for the loss of many of our children to holiness and the church, yet, this is not always the case.

Secondly: He was to provide for the financial security and needs of the family. After the fall and the curse man must earn his food by the sweat of his face (Gen. 3:19). Food was no

(Continued on Page 10)

THE HOME..... (Continued from Page 9)

longer there for the taking but instead there were thorns and thistles. Within this very statement was a command to provide for our families. Paul agrees with this, "For the children ought not to lay up for the parents but the parents for the children." This contradicts many of our ideas that we should not be concerned about the future of our children nor plan to leave them an earthly inheritance, this, of course, should not be our main concern but it should be considered. Read II Cor. 12:14.

Paul, when writing to Timothy (I Tim. 5:8) suggests something that almost staggers my imagination. If we do not provide for our own and especially those of our immediate family we (1) have denied the faith and (2) are worse than an infidel. He does not say that he means only the spiritual needs as some have suggested but I believe he meant all needs. Could it be that the infidel will receive more consideration in the judgment than one who will not provide for his own household? Some men are invalid and cannot provide for their house. I am sure that God understands this and so do other men, but we speak of those who will not make such provisions.

In concluding this installment I believe a word of caution is appropriate. The extreme of this is the inordinate spirit of materialism; a by-product of humanism. This sin has become a stumbling block to many professed Christians. Materialism is not necessarily the possession of much material wealth but a covetous consuming desire for it, a sin that makes thieves and dishonest business men. Jesus warned, "Beware of the sin of covetousness."



MAHAFFEY..... (Continued from Page 6)

follow them. During the time Rev. Walk pastored here the church was known as "Otterbein Holiness Mission". It was through the Walks that a contact was made to God's Missionary Church. They knew Rev. & Mrs. Marlin Moore, who helped make a contact with the conference to secure a God's Missionary pastor. Rev. & Mrs. Earl Deetz Sr. were chosen to become pastor. The Deetz's moved here in

1957 and organized the church the following Spring on April 16, 1958 with seven original members.

The Annual Tent Meetings were started by Rev. Deetz. A number of the congregation have been saved through the efforts of the Tent Meetings. Thus they are continued each year so that others might be reached for Christ.

The Deetz's pastored from 1957-1961 and were followed by Rev. and Mrs. Paul F. Miller. Rev. Miller's ministry here lasted from 1961-1968. During this time the small farm consisting of house, barn and 14 acres which adjoined the church property was secured as a parsonage. In 1979 the near century old house was replaced by a new parsonage which was erected behind the old parsonage on the same lot. During the summer of 1980 the old house was torn down. Rev. Miller's ministry was concluded here by receiving a vote of confidence from the Conference body to become General Superintendent.

After several months of being without a pastor, finally Rev. & Mrs. Paul Kline were secured as pastor. During Rev. Kline's stay the project of digging out the church basement was started. Their ministry extended from 1969-1971. The congregation received their introduction to their next pastor, Rev. & Mrs. Don Hughes, during the Tent Meeting when Rev. Hughes served as one of their evangelists. His ministry continued from 1971-1975. During his ministry the church basement project was completed and also the church improved by aluminum siding and sanctuary remodeled. Rev. Hughes' "head for business" enabled him to set some financial policies which have proved a real asset to the church. These included establishing the Otterbein Cemetery Fund with perpetual care, also placing the pastor on a stipulated salary. The present pastor Rev. & Mrs. Arlan L. Kratz received the church's vote of confidence while pastoring the God's Missionary Church of Salisbury, Md. They felt clear to accept the call and moved here in July of 1975.

In 1976 the need for Christian Education was felt very much for the children of the church. Thus Otterbein Christian Academy was founded and was first held in the basement of the church. In 1977 the school building was erected beside the church. Also two teacher residences were bought and located on the church property in 1978 and 1981. Otterbein Christian Academy has had the blessing of God

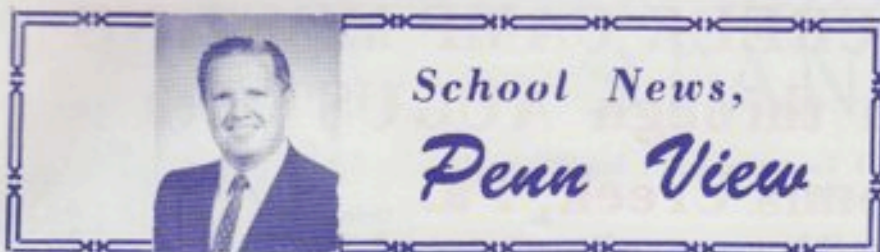
upon it. Currently Rev. & Mrs. Earl Jordan are carrying the responsibility of the school. This year's enrollment stands at 42 students.

Recently the church sanctuary was re-decorated by the following improvements: walls repainted, wall to wall carpet, "new" refinished pews, new flags, offering plates, and floral arrangements. This was completed in time for the Spring revival and the special Anniversary Service.

Gen. Supt. Rev. G.I. Straub and Asst. Supt. Rev. Paul F. Miller were both present for this special occasion. The theme of the service was displayed by a banner across the front of the church - "Hitherto hath the Lord helped us." During the service plaques were given to six of the original seven members, also Church Treasurer Robert Peterson for 15 years of service, and Sunday School Teacher Bertha Hoch for 30 years of service. Greetings were read from Rev. & Mrs. Earl Deetz Sr. and Rev. & Mrs. Paul Miller sang "He Giveth More Grace." After the Memorials were presented, the congregation stood in silence in memory of the departed who have gone on before. Rev. Straub concluded the service by preaching from Acts Chapter 12.

Thus another milestone was reached and God given ALL the glory for all that has been accomplished. Only Eternity will tell who all have been influenced for Heaven and the narrow way because of the church that has stood - not only on the hill for the past 94 years - but has stood the storms and trials and continues to uphold the banner of Holiness. Otterbein God's Missionary Church contends for the faith that was once delivered unto the saints. Bible standards are still held and demonstration in the Spirit is encouraged. TO GOD BE ALL THE GLORY.





From the desk of Rev. Kenneth E. Walter --
President

Rev. Earl Newton, President of Salisbury Christian School, Salisbury, North Carolina was the guest speaker at Penn View Bible Institute for our Baccalaureate and Commencement services. The following are highlights of his Commencement address:

DO'S AND DON'TS

1. Don't act superior
2. Don't shift the blame
3. Don't belittle others
4. Don't dodge the issues
5. Don't excuse your weak points by pointing out your strong points.
6. Don't argue about trifles
7. Don't make excuses
8. Don't live in the past
9. Don't be lazy
10. Don't make a habit of borrowing
11. Don't take lightly the mistakes and blunders of others
12. Don't be boisterous and uncouth

13. Don't talk incessantly
14. Don't be a nuisance
15. Don't be afraid
 1. Be prayerful
 2. Be not conformed to this world
 3. Be a student of the Word
 4. Be helpful
 5. Be wise enough to accept help from others
 6. Be a gentleman or lady at all times
 7. Be quick to congratulate the deserving
 8. Avoid flattery
 9. Keep your promise even though it hurts
 10. Cut your language down to size
 11. Control your temper
 12. Watch your words-they can wound
 13. Be pleasant at all times
 14. Mind your own business
 15. Close your ears to gossip
 16. Be enthusiastic

Report on Penn View Alumni

The most meaningful rewards for our labor here at Penn View Bible Institute, are found in the fruitful service of our alumni. According to information gathered, more than 90% of our graduates are in full time Christian service.

I am pleased to share the following information with you concerning Paul and Rebekah (Cooley) Stence. I trust you may be able to arrange a service in your church to help send them on their way to the whitened harvest fields.

Dear Friends:

There are multitudes all around us that are groping, and dying, trying to find true satisfaction in life. They are reaching out, crying out in desperation, but there is nothing, no one who will rescue them. If only they could hear of Jesus! What are we going to do, friends, when hundreds, even thousands, are sinking, perishing with out hope?

I'm so glad there is One who suffered for us and ever lives that the

whole world might have the opportunity to live again. But we must quickly go and tell others the good news of salvation before it's too late. Oh, God, may I be a useful instrument in thy hands to win the lost! This is my earnest prayer.

We would like to tell you who we are. My wife, Rebekah, is the daughter of Rev. LaDette Cooley, pastor of God's Missionary Church at Salunga, Pennsylvania. My parents are Rev. and Mrs. Leonard Stence, missionaries in Peru, South America for the past thirty years. I was born in Peru and lived there for fourteen years. We thank God for dedicated Christian parents, who trained us to serve God, and put Him first in our lives.

With a hunger to work in God's vineyard, and a burden to win the lost to Jesus Christ, the Lord has led us to the Evangelical Wesleyan Mission, with the Shreve's and Co-workers, in Key West, Florida. We are now laboring in the bilingual church-school ministries, endeavoring with God's help to teach and train young people to serve God. Our work involves the school, teaching music, and most im-

portant, instilling Christian character in each student.

We both have felt the call to the mission field for some time. Returning to Peru has naturally been a strong pull, as I have seen the need from my youth. But, we both have tried to be careful and have an open heart to God's leading. Visas to Peru have been almost impossible to obtain.

The Lord showed us Isaiah 41:10, "Fear thou not, for I am with thee; be not dismayed for I am thy God. I will strengthen thee, yea, I will help thee; I will uphold thee with the right hand of my righteousness." Could there be any better promise? No!! God's promises are sure and true!

The Lord willing, we plan to leave for the field around December 5, 1983. We devote the first month to getting settled. Starting January 1, 1984, we will be attending language school. This schooling is necessary and an asset to God using us more effectively. Then, the Lord willing, we will be helping the work there until He directs further.

With these changes have come other changes. Our deputational time is now from the first week of June, to the last week in August (of 1983). The first week or two will be spent in the southern states. The rest of the time will be in the north. It would be our privilege to worship with you in your church and present our burden and call to you that you might know how to pray for us. Please contact us by mail or telephone us (717) 898-2606 as soon as you can so we may arrange a specific date suitable for you.

In September we plan to be back in Key West. During that time we will also be making the needed preparations before leaving. Please pray with us as we launch out into this new labor of love, that many souls will be rescued from the clutches of satan. We know the Lord will richly bless you as we together labor to see as many souls rescued as possible before the trumpet sounds. As soldiers of the cross we must press forward, and strive to win the victory over sin, death and the devil. "Faith is the victory that overcomes the world."

Pray also, that we will have no hindrances obtaining our passports and visas. Pray that our support and plane fares will be supplied. Then, most of all, pray that God's plan and purpose will be worked out for His honor and glory, and that we may continue in the center of His will.

In His Service,

Paul and Rebekah Stence, Rhoda,
Philip, Paul Jr., Stephen, Rose.

1983 PENNS CREEK CAMP MEETING

JULY 28th through AUGUST 7th

Penns Creek, Pa.

Rev. Barry Arnold
Evangelist

Rev. H.E. Schmul
Evangelist

Rev. Ricky Rose
Youth Evangelist

LaDette Cooley Family - William & Naomi Tillis
Song Evangelists

Dormitory Rooms (no cooking) \$25.00
Nightly rate \$3.00 when available

Tents and Campers are welcome
Parking and Electrical Fee \$2.00 per day
Meals Served in Dining Hall on a Free Will
Offering Plan

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

Rising Bell	7:00 A.M.
Breakfast	7:30 A.M.
Morning Prayer (campers expected)	8:30 A.M.
Youth Service	9:30 A.M.
Preaching	10:00 A.M.
Dinner	12:00 Noon
Bible School (Tiny Tots-High School)	1:30 P.M.
Preaching	2:30 P.M.
Supper	5:00 P.M.
Youth Service	6:15 P.M.
Preaching	7:30 P.M.
Home Missions Day - Sat., July 30	2:30 P.M.
School Day - Sun., July 31	2:30 P.M.
Foreign Missions Day - Sat., August 6	2:30 P.M.

Bible School Directors
John and Barbara Baker

For correspondence and Room Reservations write:

Penns Creek Camp
c/o Penn View Bible Institute
Penns Creek, Pa. 17862
or phone 837-1855

1983

Welcome to

1983

God's Missionary Beulah Camp Meeting

July 14 - 24, 1983

SCHEDULE OF SERVICES

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

First Service July 14 - 7:30 P.M.

Rev. Dewey Kiffer
Evangelist

The Edwards Family
Singers

SUNDAYS

Sunday School - Friendly Holiness Church, Helfenstein -	10:00 A.M.
Sunday School - God's Missionary Church, Shamokin -	9:45 A.M.
Evangelistic (Camp)	2:30 P.M. - 7:30 P.M.
Home Missions -	Saturday, July 16 - 2:30 P.M.
Foreign Missions -	Saturday, July 23 - 2:30 P.M.
Penn View Bible Institute -	Sunday, July 24 - 6:00 P.M.

A Beautiful Camp In The
Heart Of The Anthracite Region

LOCATION: GORDON, PA.

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

INFORMATION

Rooms and Cottages on first come basis.
Bring your own bedding
Trailer and Motor Home
Accommodations Available.
Meals Served in Dining Hall
- Free Will Offering

Conformity to camp standards is requested.
All persons staying on the camp grounds are
required to attend services.

For Reservations Or Information, Write:

John Kerstetter	Rev. Gerald Moore
R.D. 1 - Box 63 A	R.D. 1 - Box 49 A
Shamokin, Pa. 17872	Shamokin, Pa. 17872
Phone (717) 648-9037	Phone (717) 648-9005