

# GOD'S MISSIONARY STANDARD

August 2011





# Be the Change

ROBERT BOOTH



One of my heroes is William Wilberforce. Slave trade was a profitable business during his time and it troubled him to the core. Standing up against the slave trade was political suicide. But Wilberforce decided that with the help of God, he was going to be the change. He introduced a motion to the British House of Commons to abolish the trading of slaves. The motion failed. But Wilberforce realized something important, being the change required hard work and commitment, so he kept at it for twenty years. On February 23, 1807, after once again introducing the motion to abolish the slave trade, it finally passed, 283-16. All across the rows of the House, members stood and cheered, people jumped for joy in the balcony, while Wilberforce sat and wept. William Wilberforce not only led the fight that eventually abolished the slave trade, he led a lifelong campaign that changed the culture of an entire country—and ultimately the world. With the help

of God, Wilberforce became the change and made a profound difference in his world.

Our world is strikingly similar to that of William Wilberforce. Crime is on the rise in our communities; the drug and alcohol epidemics continue to multiply dramatically; our teens are leaving the church and never returning; morality is on the decline. The list of problems is endless. We desperately need Wilberforces to rise up and do something about it. With the power of God, we need to be the change. Yes, the world is dark. Yes, sin is rampant in all of our communities. Yes, the temptation is to be overwhelmed. But may we remember who we serve! We serve the King of kings and Lord of lords, He is the greatest example. He looked upon the sin-cursed world and did something about it. He became the change.

It's getting late, time is short, there are people right outside our homes and apartments who are in desperate need of Jesus. Let's be the change. Let's do something about it.



AUGUST 2011  
Volume 62—Number 3

© 2011 God's Missionary Standard  
(ISSN 1065-4879)  
P.O. Box 69, Penns Creek, PA 17862

God's Missionary Standard is published six times per year by God's Missionary Church and mailed from Shoals, Indiana. Subscriptions are FREE. Contributions to this non-profit ministry are always welcome and encouraged.

Editor **Robert Booth**  
Associate Editor **Solomon Shaffer**  
Advisors **Timothy Cooley, Sr., Marvin Mosley, David Wise**  
Business Manager **Alan Walter**  
Layout and Design **Jon Plank**  
Proof Reader **Paul Bell**  
Printing **Country Pines Printing**

**News & Articles**  
Robert Booth  
518 Weidman Street  
Lebanon, PA 17046  
rwbooth@gmail.com

**Subscriptions & Address Change**  
Alan Walter  
PO Box 69  
Penns Creek, PA 17862

**God's Missionary Church, Inc.**  
Conference President  
**Harry Plank**  
125 N. Main St.  
Middleburg, PA 17842  
hfplank@juno.com

Vice President  
**Barry Arnold**  
barrylois@gmail.com

Secretary  
**John Zechman**  
president@pvbi.edu

Treasurer  
**Alan Walter**  
parson1988@aol.com

Home Missions Director  
**Jacob Martin**  
jacobwmartin@juno.com

World Missions Director  
**Dwight Rine**  
gmcworldmissions@gmail.com

## Duperts Honored by Bermudian Church



**S**unday night, June 12, Rev. Clarence Dupert, known to many as Bro. Joe, preached his last sermon at Bermudian God's Missionary Church. He and his wife, Darlene, are resigning after 36 years of faithful service! Emphasis is on the word "Service" as many testified—the Duperts have been servants to their people in that corner of God's vineyard.

A special guest in the service was State Representative Will Tallman who faithfully attends Good

Friday services each year. He presented a special plaque to Bro. Dupert.

Rev. and Mrs. Harry Plank also attended the service as well as the incoming pastor, Wilmer Paulus and his wife, Linda. There were many friends and family as well as fellow pastor, Nathan Shaffer and his family.

Afterward, there was a light refreshment for the guests that had come to share in this special, but sad time. Thank you, Bro. and Sis. Dupert, for your faithfulness!

### Births

Congratulations to Rev. & Mrs. Philip Geise on the birth of Antonie Jonathan. Antonie was born on January 24.

Congratulations to Chad and Holly Martin on the birth of Lily May. Lily was born on March 18.

Congratulations to Rev. & Mrs. Eric Kuhns on the birth of Daniel Laith. Daniel was born on April 17.



### Obituaries



**Rev. Judith Ann Williams**, 70, of Crooksville, OH, went to be with her Lord on May 12, 2011, from Greenville, SC. She was born in Roseville, OH, and started her ministry at the age of sixteen, preaching many of her first sermons in the surrounding Methodist and Free Methodist churches. She traveled much of the United States preaching holiness for fifty-four years.

She is survived by her loving sister, Peggy (David) Frisbee of Crooksville, two nieces, six nephews, and seventeen great and eighteen great-great nieces and nephews.

*continued on* **page 10** →

### What the 2011 Ministerial Convention Meant to me

*First of all I want to express my thanks and appreciation to my daughter, Dorcas Ramsay Smith. It was because of her generosity for my 72<sup>nd</sup> birthday gift that I was able to go.*

*Now for the physical and spiritual benefits I received by being at Camp Hebron.*

*It was a most-needed time of physical and mental rest from perplexing situations and circumstances.*

*It sure was a delightful time to be among people of like faith and enjoy their fellowship.*

*It did me good to enjoy the spiritual insights of all the topics that were presented by the guest speaker, Rev. Joe Smith. It was food for my soul.*

*It was a great benefit to have the privilege to get to know some new friends.*

*When it came time to leave to go home, i feel I can honestly say that the Holy Spirit witnessed to me, "This is what you needed."*

—Rev. Thomas Ramsay



**A CULTURAL PERSPECTIVE ON  
"NEW LIGHT"**

BY PAUL E. GAGNON

The Christian Church is a cultural body of like-minded believers, who are admonished in a variety of scriptures to maintain the “unity of the spirit in the bond of peace” (Eph. 4:3). On the surface, that reads like a worthwhile state to achieve. However, if a cursory glance at the history of Methodism and the Holiness Movement is any clue, it becomes apparent that unity and peace were not easily attained among the members of the various Holiness Churches. Much like the society at large, many Holiness Churches became polarized with members and clergy taking sides on issues and standing so firm that churches were fractured and split-up into smaller groups, or joined with the larger group of modern churches which had already drifted away from the early moorings of John Wesley’s form of Methodism. Conversely, the trends today seem to be ignoring differences and trying “to just get along” and not create a stir. Rough places are smoothed-over and embarrassing disagreements are likely covered-up or brushed aside. All of which may be reactions of a more sophisticated holiness people and leadership that appear to be directing the future of the Holiness Movement and attempting to maintain a united body. Under the surface though, there remains an undercurrent of a politely polarized group of people.

For the sake of clarity, let’s label the two main forces at work in the Holiness Movement today, which may also have been at work in the early churches in varying degrees. There is a group that might be characteristically called the “new light” movement, because they claim to have a new liberty or light that they believe was an improvement over what their forefathers had. Then, the other group could be respectfully named the “more traditional” movement, due to their insistence on traditional standards of spirituality that were handed-down from their forefathers. These two main groups co-exist together in most of the larger Holiness Churches and especially those that have active outreach into the surrounding communities. How to get along is important.

“Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another” (Rom.

14:16-19). So, how should the various perspectives follow after unity and peace and try to edify one another? The above and following verses admonish Christians of different persuasions how to treat each other and what is primarily important in their approach to obvious differences in God’s Church.

Romans 14:3 urges the person with more liberty not to despise the person who adheres to more rules or careful living. It also urges the person with “more traditional” beliefs not to judge the person of “new light” in areas that may be personal preferences. Eventually, time will be the great revealer of the nature of things. “Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God”, (1 Cor. 4:5). The motives will be revealed. Jesus’ parable of the wheat and tares growing together may apply here.

On the one hand, the “new light” person may assess the “more traditional” as too old-fashion and out-of-touch with the contemporary modern times. Some of them may appear too rigid with a lack of genuine love for persons in the process of growing in their faith. While, on the other hand, to the “more traditional” person, the “new light” may appear to be moving in a worldly direction and compromising the doctrines of the church. The influence of the sophisticated society around them, or the attraction of the post-modern church may have overwhelmed their sense of spiritual balance. However, the scriptures are plain on these differences too. “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another anymore: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way”, (Rom. 14:11-13). That still leaves room for teaching, reproving, *continued on* **page 10**→

IN LIGHT OF THE SCRIPTURES

Someone made a self-righteous, smug jibe at sinners and their friend. It is found in the gospel of Luke where the Pharisees and Scribes muttered their disdain for the conduct of Christ. They murmured, “This man receiveth sinners, and eateth with them” (15:2).

Sinners are rebels and outcasts. They are strangers to God’s mercy and estranged from His grace. We are around them every day. They could be the person we live with, who eats at our table or even sleeps in our bed. We dine beside them at restaurants and work with them on the job. We know them well. They are among our families, our communities, our schools and our churches.

We often hear their views through media. We read their literature in books, newspapers and magazines. We hear their arguments and do business with them.

Some of them are aggressive and bold. They are “in your face” with their evil views. They have worldly values and they are proud of it. They resent the idea of moral absolutes.

Others are passive and bashful. They are rather reclusive and secret about their sin. Some are conscious of their iniquity; others are oblivious to their condition. Some of these people are downright pagan and others cloak their evil with religion.

Sinners vary in their evidence. Some lie and cheat. Some steal and curse. Some fight and fuss. They might commit adultery, practice fornication, and abandon their children. Some wear immodest clothing and indulge in hedonistic pleasures. Others produce, traffic, and consume alcohol. Many use illicit drugs. Some peruse and promote pornography. Others smoke cigarettes, use profanity and tell immoral jokes. Some of them molest children and rape women. Some of them murder babies and others oppress the poor. They may disobey authority, dishonor their parents and defy the law. Many of them are hateful, proud and deceitful. They might covet and connive. They often take delight in unrighteousness. Some mock God, ignore the Bible, skip church and scorn believers. The gospel-hardened sinners often spurn God’s mercy, reject His warnings, and mock His demands. They may snub God’s grace, detest His commands, and transgress His laws. Many of them justify their sin and bitterly point out the hypocrisy in Christians.

These people are often revolting and avoided. Their deeds are repulsive. Their attitudes are unacceptable. Their minds are foul. Their characters are stained. They are distorted in their thinking and degenerate in their hearts. They are lost and enslaved. They are often apathetic to conscience and blind to spiritual things. They are bound by unhealthy habits. They live under condemnation and they are haunted by regrets. They are void of peace, bankrupt of joy and tormented by guilt. They are, in most cases, unaware of their plight. They revel in their iniquity. They boast of their depravity.

Sinners are damned and need mercy. They are in bondage and need deliverance. They are hurting and need comfort. They are wild and wretched and need contentment. They are living meaningless lives. They are wasting their talents. They are grieving God and plunging into eternal judgment. They are what the Bible declares, “dead in trespasses and sins” and they are destined for destruction.

Sinners are the people Jesus befriended. They are the reason He came to this world and died on the cross. He gave His life for sinners.

Where will they find love? Where will they experience true grace? Where will they find a real friend? Where can they observe hope extended? Where will they be given fair and kind treatment? Where will they turn to find someone who will pray for them, be merciful to them and exercise patience with them?

Sometimes they turn to the church and are rejected, ostracized and criticized. Many of them distrust preachers and are suspicious of believers. They expect to find authentic Christians and discover self-righteous Pharisees. They want someone to listen and few will. They want someone to care and are often disappointed. They come to the church to find healing and they are wounded by condescending attitudes, indifferent hearts, unkind comments and unwise actions. They are like cripples at our gate begging for bread and needing a miracle. Religion disillusioned them and professing Christians often avoid them. They crave love and often receive hate. They long for hope and hear condemnation. They seek friendship and meet hostility. Dejected and hurting they return

# THE Friend of Sinners

BY JONAH



# he end of sinners

SIGHT



to scenes of casinos, discos and rodeos. They hobble through life grabbing at pleasures, pursuing vain goals, and wallowing in the mud holes of iniquity. They are sinners.

We were once among their ranks. The Bible declares: "All have sinned..." (Romans 3:23). That means everyone is born wrong. We eventually evidenced our carnal nature through sinful deeds. We told lies and cheated. We stole and cursed. We transgressed God's law and loved unrighteousness. We were once worldly and wicked. We were depraved. We carried a load of guilt. We were once stained with iniquity and walked before God condemned.

How did we change? Did we reform ourselves? Did we earn God's favor and mercy? Did we convince God to overlook our sin? No one has ever achieved mercy from God by good works and meritorious deeds. How did we find help? We flung ourselves on God's promises and begged for His mercy. We repented with shame and bitter remorse. We put our faith totally and finally upon the Lord, Jesus Christ. We turned to the "Friend of sinners." We were redeemed by His Blood. We were forgiven and transformed by the grace of God because Jesus was our Advocate and Mediator. Have we forgotten? Do we remember where we came from and what God did for us? Do we still wonder at God's grace and express our gratitude for His mercy?

What about sinners? How do we feel towards them? How do we treat them? When was the last time we befriended a sinner? Why don't we spend time with sinners? Have we ever talked to a sinner about Christ? Do we try? Is that our desire?

One soul is worth more than the entire world. The Bible tells us that heaven celebrates with joy when a sinner repents. Do we? Does it excite us to hear of someone being delivered from sin? What if it were our daughter, our son, our parent, or our spouse? Every sinner needs Jesus!

They are everywhere. We see them everyday. Where will they spend eternity? Who will be their friend? Who will love them? Who will win them? The songwriter Fanny Crosby urged us to get involved:

*Rescue the perishing, care for the dying  
Snatch them in pity from sin and the grave  
Weep o're the erring ones; lift up the fallen  
Tell them of Jesus, the Mighty to save.*

It is certain that God and Christ love and value sinners. The Bible proclaims: "God commendeth His love toward us in that while we were yet sinners, Christ died for us" (Romans 5:8). Jesus ate with them. He talked with them and He celebrated with them. Jesus had time to listen to their problems, sympathize with their troubles, heal their sickness and pray with them. Ultimately Jesus died for sinners. He was called the "Friend of sinners."

Luke nineteen portrays the plight of the sinner and the passion of God. Like the lost sheep, sinners are unprotected away from the Shepherd's care and in great peril. Like the lost coin, sinners are unprofitable and wasting their lives, yet they are valued by God. Like the prodigal son, sinners are in estranged and away from the heavenly Father. They are bankrupt emotionally, spiritually and morally. They pursue the glamour of a good life and reap the disgrace of a vain life. They need to know that there is a heavenly Father looking and longing for them. They need to know that in God's family they can be more than a servant. They need to know that our heavenly Father is ready to forgive and restore.

Are we like the prodigal, a sinner away from God? Are we like the Father, merciful and forgiving? Are we like the elder son, cold and critical, jealous and haughty, unmerciful and unwise?

Sinners possess eternal souls. They were created in the image of God. They can be changed. They can be forgiven. They can be reconciled to God. There is hope. There is mercy. There is freedom. There is life offered to them. There is a remedy for their dilemma. There is healing for their broken lives. There is a family for them to enjoy. There is peace for their troubled conscience. There is cleansing for their defiled hearts. There is a heaven for them to gain and a hell for them to shun. There is a Friend who is reaching out to them. His name is Jesus. He "receiveth sinners and eateth with them." ■



# THE CRYSTAL CLEAR MESSAGE OF

# H O P E

BY SOLOMON SHAFFER

Which is more important: the product, or the store? When I posed this question to a Sunday night crowd at our church, one person said that the store was more important, while the rest of the congregation ranked the product as their top priority when making a purchase. I agreed with the majority. I will go to a store I dislike if I can purchase a reputable product at a lower price. While a nice, clean, well-staffed store is important, ultimately one leaves the store and takes the product home. To me, the product is more important than the store.

Let's draw a parallel to the church-world: Modern church messaging and marketing is consumed with the store. "Come to our store (church) and see how great we are! We can brew your coffee, fry your breakfast, entertain your kids, let you

play in our league, and impress you with our concerts.” The marketing that they do is all about the store.

But the store is not really what is important. Sure, our churches should be clean, attractive, relevant, and competently staffed, but when it comes right down to it, the product is far more important than the store itself.

And what a product we have! Think about the treasure which is ours! We know that Jesus Christ can forgive all our committed sins, that our hearts can be fully cleansed of nasty inbred sin, and that the Holy Spirit can fill us with all the fulness of God! We know that as a result of those first and second works of grace that our lives are dramatically different: we don’t do the things we used to do, we don’t look the way we used to look, we don’t even think the way we used to think. We have become totally new creatures in Christ!

This crystal clear message of hope is our product! And we have been privileged with the responsibility to boldly and blessedly proclaim that hope-filled message to a world that is in really bad shape. Take a moment to reflect on events and trends in recent months and years and you will understand the dire world conditions which are a reality: The Muslim religion is rising like a great and powerful serpent. Atheism, agnosticism, and secularized ‘Christianity’ have seemingly swelled in size and scope. There have been earthquakes, tornados, floods, and other natural devastation around the globe. World economies are falling like dominos. In our own great land, we’ve seen commodities and inflation skyrocket while jobs and house-hold cash levels plummet. Americans are increasingly becoming depressed about the outlook for our nation. The world is in bad shape!

And in an environment like that people do not need fancy stores, they need a perfect product! With that reality motivating us, the Conservative Holiness Church needs to get busy on a messaging campaign that is all about the product. There is no way that we can compete with the multi-million dollar restaurants/gymnasiums/media

centers that so many folks call “church.” But that’s okay, we have no desire to compete with them because our messaging is not about our stores, it is about our product!

For far too long we have fainted in the face of an unfriendly world. Because we are relatively few in number, we have had the attitude that “Nobody loves me, everybody hates me, ‘guess I’ll go eat worms.”

And we have been feeding on a steady diet of worms while we cower in our corner. While we have been in that corner, I sense that, at least in some cases, we have sort of shelved our two-works of grace doctrine because “it’s so confusing to some people.” I sense that we have shied away from emphasizing the importance of Biblical standards of living because “The world is really evil and they will not understand or obey these things. Standards are too far from where they are.”

While we have been eating worms in the corner, we have cringed and muttered pathetic excuses for answers when curious strangers have dared to pose questions such as “What does your church teach?” or “Why do you dress the way you do?”. Too typically our answers are, “Well, you see, our church is small, and well, uh, our manual says...”. We have fallen prey to the type of thinking which says that our messaging is about the store.

But the day of store-oriented messaging needs to be over, and the day of product-oriented messaging needs to begin. The world is ready for our crystal-clear message of hope! In a time when the theologic and religious buffet is loaded with watered down, politically correct, tofu-type choices, appetites are strong for the meaty truth. Phil Cooke, in an online article\* addressing the May 21st Harold Camping fiasco, said that various major denominations have spent huge dollar amounts on advertising campaigns to promote the message that “Christians are people just like you.”\*\* While some folks may want to hear that, it is not a theme that connects with those who realize the depravity of their conditions! Rather than hearing

“Christians are people just like you,” our world wants and needs to hear that “Christians are people just like Christ.”

So let us deliver the truth! It’s time to boldly advertise and promote our product! Let’s not hide the fact that people need to be sanctified after they are saved! Let’s not tuck Biblical lifestyle standards into a safe somewhere and explain to new folks “Well, you’ll understand in time, when you get to the next level.”

Having secret beliefs and withholding information from new people are actions which characterize Freemasonry and cults, not the church of Jesus Christ! When people ask, “What does your church teach?” We should be able to say, “That we can be completely set free from sin!” When they ask, “Why do you hold the lifestyle standards you hold?” our answer should be, “Because we are completely in love with Jesus Christ who has forgiven our sins and our hearts have been fully cleansed by the Holy Spirit!” Then we should be able to show them the Scriptural basis for the position(s) about which they have inquired.

We must teach people to know the Scriptures and logic behind all of our positions - they should be “ready to answer any man.” But if we want to truly sell the product to our world, we are going to have go a vital step farther and be able to demonstrate the reality of those teachings in our lives! Most of the time when I order a new entree at a restaurant I will ask the waiter or waitress “Have you tried it?” It’s important to me that the person recommending a product has experienced it themselves. The people who we want to reach are no different—they do not want to hear about our doctrines unless we have experienced those teachings in our own hearts and can demonstrate them in our own lives.

So let’s create an identity around the product. Let’s proactively proclaim the Biblical message of total freedom from sin! Let’s focus on the product—this crystal clear message of hope! ■

\* -“What Harold Camping Got Right”, Phil Cooke, <http://philcooke.com/what-harold-camping-got-right/>

continued from **page 5** → rebuking and instructing in God's Holy will. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness..." (2 Ti. 3:16).

It is perfectly natural for the church that is reaching the community and bringing in new attendees to have a mixture of people with differing backgrounds, beliefs, practices, standards and different forms of dress. Until those people are grounded and settled in the truths of the Wesleyan-Armenian doctrine, they will stand-out in obvious fashion from the main body of believers in many of the Holiness Churches across the country. Difficulties appear more punctuated though, when members, who grew up under the influence of the "more traditional" forms of Holiness doctrine decide that they have discovered a new sense of liberty or "new light". The "new light" members tend to make some obvious changes in external attire and grooming, as well as changes in attitude towards some formerly sacred issues and changes in behaviors to demonstrate their independence. They may join into groups with new attendees, who have not been exposed to Holiness doctrines for very long. The "new light" converts may become a strong influence on younger church members that came from the "more traditional" backgrounds. Unfortunately, when the influence of "new light" causes others to violate their consciences, so that they can fit-in with the new group, then there may be problems or even "sin in the camp".

What does scripture have to say about these sorts of situations? St. Paul addressed these issues in I Cor. 8: 9-12, "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak... And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ". Obviously, Paul was not talking about meat or drink only, but anything, as in Rom. 14:21-22, "It is good neither to eat flesh, nor to drink

wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak". The principle appears to be well-stated in the Scriptures. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved", (I Cor.10: 31-33, emphasis added). Liberties are to be allowed to some degree, as long as they don't lead to sin or cause others to sin by violating their consciences. The key is to be sensitive and compassionate to one's fellow Christians in the body of Christ. "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth", (I Cor.10: 23-24).

In conclusion, those who strongly believe in the principle of not removing "the ancient landmarks" should trust God in dealing with others of differing persuasions within the church and not to resort to carnal means of addressing differences. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another", (Gal. 5:13). Saved and sanctified Christians should practice the agape love that is so eloquently stated in I Cor. 13:4-7, "Charity [Love] suffereth long, and is kind; charity [love] envieth not; charity [love] vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things". That still leaves room for godly instruction and reproof when it is needed. "Let every one of us please his neighbour for his good to edification", (Rom. 15:2). Let's endure patiently with one another and edify one another, maybe influencing others of different persuasions by exercising agape love until Christ returns for His Church. ■

---

continued from **page 3** →

She is also survived by her co-workers in ministry, Penny Ford and Mary Braun. Penny began traveling with her on January 2, 1964, ministering together for nine years. In April, 1973, Mary joined them to form a trio. They were given the name, "The Victory Trio" by a friend in Florida. They have been traveling as The Victory Trio for thirty-eight years serving their Heavenly Father.

**Rev. L. W. Barbee**, 98, son of the late Will and Hattie Barbee of Columbus, GA passed away on Tuesday, May 3, 2011 at Dillon Point.

Rev. Barbee graduated in 1937 with a ThB from Central Wesleyan Methodist College, now known as Southern Wesleyan University, Central, SC. On September 14, 1937, he was married to Eunice Williams of

Ashburn, GA. They were married for fifty-seven years. Following her death in April, 1995, he was married to Ruth Johnston of Belton, SC in January, 1996. Rev. Barbee had a long and diverse ministry. He pastored Wesleyan Churches for twenty years, the last being First Wesleyan of Spartanburg from 1957-1965. He preached on Sunday mornings over WORD radio during this pastorate.

Forty years of Rev. Barbee's life were spent in evangelism, seventeen years in church revivals and camp meetings across America and twenty-three years in missionary evangelism under Evangelistic Faith Mission, based in Bedford, IN. He was privileged to minister in eighteen countries on six continents. He was a member of the EFM Board of Directors for eighteen years and also served as its Vice President for several years. ■



## Travel Notes

HARRY F. PLANK

**March 31–April 3:** It was good to be with Pastor Jonas Hight and the great people at the Blue Knob church this week for a short revival meeting. Thank you to each pastor and parishioner from area churches who attended, including Alexandria, Roaring Springs, Alum Bank, Portage and others.

**April 8–10:** Pastor Trego and the parishioners of the Oakland Mills Evangelical Methodist church made us welcome this weekend.

**April 13:** We enjoyed a wonderful meal in the home of Rev. and Mrs. Jacob Martin, along with with Rev. & Mrs. Brian Spangler who is preaching at a revival meeting in the Sunbury church this week. In the evening, we attended revival meeting at the Penns Creek church and enjoyed the preaching and singing of Rev. & Mrs. Daniel Durkee.

**April 14:** The General board met with each of the conference department boards to vote for their directors. Election results were; Rev. John Zechman, Penn View Bible Institute president. Rev. Dwight Rine, director of World Missions. Rev. Jacob Martin, director of Home Missions. Rev. Solomon Shaffer, director of the Missionary Youth Crusaders Board. The General Board also opened the pastoral ballots.

**April 15:** I preached at the Bermudian church in the morning. In the evening, we attended the Beavertown church where Keith Forney gave a very interesting service on the history and importance of camp meetings, especially representing Mt. of Blessing Camp.

**April 19:** In the morning, I spoke to the students in chapel at Penn View. In the afternoon, I made a trip to Wilkes-Barre, where Rev. Warren Major was undergoing surgery. In the evening, it was good to have my Mother and our children and grandchildren in our home for an early Easter dinner.

**April 22–24:** Rachel and I were in Bloomington, Indiana where I preached a weekend meeting for Pastor Troy Shaffer at the Adams Street Chapel. We especially enjoyed hearing the group called Gospel Airs who did most of the special singing. It

was good to have several visiting ministers in during this meeting, including Rev Leonard Sankey, Rev. Dan Smith, Rev. Timothy Miller and others. Thank you to Sis. Kathy Shaffer's parents for the use of their RV; thank you to Sis. Barbara White for the persimmon pudding; and thanks to the parsonage family for the wonderful meals provided.

**April 26–28:** We enjoyed another great Inter-church Holiness Convention at Dayton, Ohio. What a privilege to be part of the great big family of God!

**April 29:** We traveled back to Middleburg. When arriving near home, we found damage from wind and perhaps tornadoes at our son, Jon's home and at Penn View.

**May 1:** We visited the Hanover church with Pastors John Fisher and Donald Kiscadden. I enjoyed riding the Sunday School bus after the morning service and the fellowship in the parsonage. In the afternoon, we traveled on up to my Mother's home to be with her for a biopsy at the hospital the next day, resulting in a diagnosis of early stages of breast cancer.

**May 6:** Rachel and I greeted lots of visitors in the Conference/Hospitality Room at Penn View Campus Days.

**May 8:** We enjoyed Mother's Day dinner at Jim and Marie's home, with several other family members and friends.

**May 9:** I met with members at the Lebanon church in the evening.

**May 13:** We stopped in for a short visit to the Penn View benefit auction in Lewisburg. The auction was well attended. Thank you to each who contributed to help make the auction a success.

**May 15:** In the morning, we attended the Danville church to hear Rev. Rodney Keister give a object lesson entitled "You can not serve two masters" during the Sunday School hour. In the regular morning worship service, he told some about his life and also his conversion at a Youth Rally in the Shamokin church a few years ago. What an encouraging missionary service with Eric and Hannah Kuhns in the evening at the Beavertown church. May God con-

tinue to bless the planting of new churches in Honduras. It was also very encouraging to hear the testimonies of those who came forward at the end of the service, making themselves available for what ever work God has for them to do.

**May 17:** It was an honor to represent God's Missionary Church at the funeral of Sis. Judy Williams, along with many other ministers from various denominations. There was standing room only and a camp meeting atmosphere in the large Methodist Church of Zanesville, Ohio.

**May 18:** We were privileged to be with Tobias, a former Penn View student who came to the US from Papua New Guinea. He is the director of the largest ACE school in the world. Along with Tobias was a group of twenty or so students and teachers en-route to the ACE convention. It was a joy to hear him speak and the students sing.

**May 20–22:** Rachel and I attended year book chapel at Penn View in the morning. Congratulations to Rev Jacob Martin! The 2011 *Pennorama* was dedicated in his honor. In the afternoon, I traveled to the Overcomers Holiness Church near New Ringgold, Pennsylvania to preach a weekend meeting for Pastor Taylor and congregation. Thank you to pastors Marvin Moseley and Rodney Keister and parishioners for visiting the services.

**May 27:** Rachel and I attended the 100 year celebration for Union Bible College in Westfield, Indiana. The Academy will be honored for their 150th year.

**May 29 and May 30** we were back in Pennsylvania for the Baccalaureate and Commencement services at Penn View. Congratulations to the graduates.

High School: Craig Davis, Ashley Gehman, Kayla Hayes, Caleb Heidler, Erica Martin, Miranda Miller, Caleb Mowery, Daniel Sanford, David Shevchenko, Sofia Slavens, Holly Wrightsman.

Institute: Harol Davolt, Aaron Dorman, Leah Kewa, Kalem Mowery, Labreeska Perry, Charity Purdy, Susanna Shaffer, Julia Sickler. ■

# God's Missionary Youth Camp 2011

*in review...*

NON PROFIT ORG.  
POSTAGE PAID  
SHOALS, IN  
PERMIT NO 18



PENN VIEW BIBLE INSTITUTE  
GOD'S MISSIONARY STANDARD  
P.O. BOX 970  
PENNS CREEK, PA 17862