

G O D ' S M I S S I O N A R Y

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Be Strong in the Lord



David Wise

Atmosphere is Crucial

Years ago, Sis. Anita Brechbill told me that the Nazarene church in West Chester, PA, had a long time pastor who was a real man of God. He was an anointed, prayerful, careful-living man who pastored that church into the 1970's and helped to keep a spiritual atmosphere alive when many churches had veered off course. As a young Christian in 1994-95, I visited that church and numerous other Nazarene and Wesleyan churches in the area in which I grew up. I had been established in the Christian life through the influence of my grandmother's Deeper Life books; some zealous Christian friends; tapes from Ravenhill, Tozer, Duncan Campbell, and David Wilkerson; and old Holiness books. I had been blessed to hear anointed preaching and wanted no other kind. Sadly, as a young man in his early twenties who desperately needed to sit under a man of God, I could find no praying church with a man of God at the helm. I visited the West Chester Assembly of God with a buddy of mine, and it was the same type of preaching as that of the Wesleyan churches. It was all very shallow; repentance from sin was not mentioned, victory in Christ was not proclaimed, and there was not the oil of anointing that every preacher must have. I found out years later that this pastor became the district leader for the Assemblies. In fact, I visited a variety of churches in that area and would even travel quite a distance to find a man who could preach like those I had been blessed to hear on tape. For a period of two years after the Lord sanctified my heart, I looked for a place to worship the Lord where the preacher had some "zip" in his preaching, where the people knew what it was to be genuinely born again, and where prayer was a priority. During this time, I had become very discouraged and had almost given up on finding a church when, providentially, the Lord introduced me to some old-fashioned Holiness folks, and I was

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continued on **page 5**

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Web www.godsmissionarystandard.com
Facebook facebook.com/gmstandard
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Editor **David Wise**

Assistant Editor **Brian Black**

Advisors **Timothy Cooley, Sr.,
Jeff Stratton, Greg Hobleman**

Business Manager **Alan Walter**

Design **Heidi Hoffman**

Printing **Country Pines Printing**

News & Articles **David Wise**
dwise@freedomgospel.com

Subscriptions & Address Change **Alan Walter**
2127 Hill Street
Lebanon, PA 17046



God's Missionary Church

Conference President **Jacob Martin**
216 Schoch Street
Middleburg, PA 17842
jacobwmartin@juno.com

Vice President **Jeremy Fuller**
jfuller@embarqmail.com

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

Treasurer **Alan Walter**
alankwalter@gmail.com

Home Missions Director **Jeremy Fuller**
jfuller@embarqmail.com

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MEN ARE CALLED TO PRAY

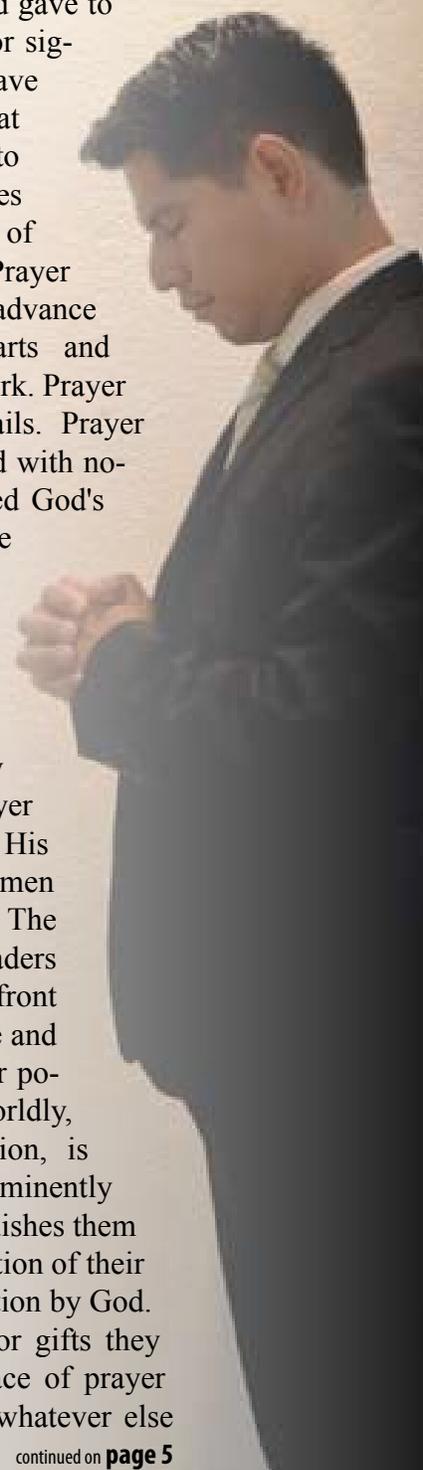
E. M. Bounds adapted from "Purpose in Prayer"

That the men had quit praying in Paul's time we cannot certainly affirm. They have, in the main, quit praying now. They are too busy to pray. Time and strength and every faculty are laid under tribute to money, to business, to the affairs of the world. Few men lay themselves out in great praying. The great business of praying is a hurried, petty, starved, beggarly business with most men. St. Paul calls a halt, and lays a levy on men for prayer. Put the men to praying is Paul's unailing remedy for great evils in church, in state, in politics, in business, in home. Put the men to praying, then politics will be cleansed, business will be thriftier, the church will be holier, the home will be sweeter. "I exhort, therefore, that first of all, supplications,

Put the men to praying, then politics will be cleansed, business will be thriftier, the church will be holier

prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour. . . . I desire, therefore, that the men pray in every place, lifting up holy hands, without wrath and disputing." (1 Tim. 2:1-3, 8) Praying women and children are invaluable to God, but if their praying is not supplemented by praying men, there will be a great loss in the power of prayer -- a great breach and depreciation in the value of prayer, great paralysis in the energy of the gospel. Jesus Christ spoke a parable unto the people, telling them that men ought always to pray and not faint. Men who are strong in everything else ought to be strong in prayer and never yield to discouragement, weakness, or depression. Men who are brave, persistent, and illustrious in other pursuits ought to be full of courage, unfainting, and strong-hearted in prayer. Men are to pray; all men are to pray. Men, as distinguished from women; men, in their strength; men, in their wisdom. There is an absolute, specific command that the men pray. There is an absolute imperative necessity that men pray. The first of beings, man, should also be first in prayer. The men are to pray for men. The direction is specific and classified. Just underneath

we have a specific direction with regard to women. About prayer, its importance, wideness, and practice, the Bible here deals with the men in contrast to, and distinct from, the women. The men are definitely commanded, seriously charged, and warmly exhorted to pray. Perhaps it was that men were averse to prayer or indifferent to it. It may be that they deemed it a small thing, and gave to it neither time nor value nor significance. But God would have all men pray, and so the great apostle lifts the subject into prominence and emphasizes its importance. For prayer is of transcendent importance. Prayer is the mightiest agent to advance God's work. Praying hearts and hands only can do God's work. Prayer succeeds when all else fails. Prayer has won great victories, and with notable triumph, it has rescued God's saints when every other hope was gone. Men who know how to pray are the greatest boon God can give to earth -- they are the richest gift earth can offer heaven. Men who know how to use this weapon of prayer are God's best soldiers and His mightiest leaders. Praying men are God's chosen leaders. The distinction between the leaders whom God brings to the front to lead and bless His people and those leaders who owe their position of leadership to a worldly, selfish, unsanctified selection, is this -- God's leaders are preeminently men of prayer. This distinguishes them as the simple, divine attestation of their call, the seal of their separation by God. Whatever of other graces or gifts they may have, the gift and grace of prayer towers above them all. In whatever else they may share or differ, continued on **page 5**





Is It a Hard Saying?

By: Charles Finney

From Power from on High, by Charles G. Finney, Copyright © 2001 by Schmuel Publishing Company, Nicholasville, KY. Used by permission.

I have often been surprised at the judgment men form in regard to the prospective usefulness of young men preparing for the ministry. Even professors are very apt, I see, to deceive themselves on this subject. If a young man is a good scholar, a fine writer, makes good progress in exegesis and stands high in intellectual culture, they have strong hopes for him, even though they must know in many such cases that these young men cannot pray - that they have no unction, no power in prayer, no spirit of wrestling, of agonizing and prevailing with God. Yet they are expecting them, because of their culture, to make their mark in the ministry, to be highly useful. For my part, I expect no such thing of this class of men. I have infinitely more hope for the usefulness of a man who, at any cost, will keep up daily fellowship with God; who is yearning for and struggling after the highest possible spiritual attainment; who will not live without daily waiting on God in prayer and being

I have hope for the usefulness of a man who, at any cost, will keep up daily fellowship with God

clothed with power from on high. Churches, presbyteries, associations, and whoever license young men for the ministry are often very faulty in this respect. They will spend hours in informing themselves of the intellectual culture of the candidates, but scarcely as many minutes in ascertaining their heart culture - what they know of the power of Christ to save from sin, what they know of the power of prayer, and whether and to what extent they are gifted with power from on high to win souls to Christ. The whole proceeding on such occasions cannot but leave the impression that human learning is preferred to spiritual unction. If only it were different, and that we were all agreed, practically, now and forever, to hold fast to the promise of Christ, and never think ourselves or anybody else to be fit for the great work of the Church until we have received a rich gifting of power from on high. ▣

Atmosphere is Crucial continued from **page 2** directed to a God's Missionary Church an hour and fifteen minutes from my home. The pastor was about a year older than I was, and the church was small and struggling, but there were some "mothers in Israel" there who loved to pray. The pastor was a very good preacher, and I loved the atmosphere, but I wasn't 100% sold on the holiness standards. A new, older pastor came, and the Lord started to really help that church. Though I had already changed in many ways, "little things" changed as I walked in the light and enjoyed the atmosphere of those services. It was the atmosphere that drew me and enabled the Lord to work on me.

When an entire area loses old-fashioned, anointed preachers, churches die and the atmosphere changes for the worse. There are whole portions of our country where it is hard to find real Gospel preaching and churches with an atmosphere saturated by prayer. It starts with the pastor, but a pastor and wife cannot do it alone. They must have Spirit-filled folks who love God, love to pray, and love souls. Nothing can take the place of a service where the preacher and people come to church "prayed up" and expect God to move. That kind of church is becoming as rare as the Dodo bird, but God longs to change this situation. "Woke", "Feel Good" preachers and uncommitted people won't do it. We need the power of God on preacher and people. It is imperative that Holiness camps and Holiness schools return to an emphasis upon prayer and the power of God. If we are not strong in the Lord, our

Spiritually dark communities need to be confronted by the presence of living witnesses

young people and those who visit our churches will quickly turn in another direction. But if we make a renewed commitment to making holiness and power the main thing again, our strong churches can become stronger and our struggling outposts can see Lazarus raised from the dead at their altars. Spiritually dark communities need to be confronted by the presence of living witnesses who have had their hearts made clean by the blood of Jesus and whose lives radiate with the reality of transformation. We owe it to our communities, states, and nation to stop trying to be like trendy evangelicals who preach no repentance from sin and who abhor the idea of victory over sin. We simply need to be second blessing Holiness people who are strong in the Lord. ■

Men are Called to Pray continued from **page 3** in the gift of prayer they are one. What would God's leaders be without prayer? Strip Moses of his power in prayer, a gift that made him eminent in pagan estimation, and the crown is taken from his head; the food and fire of his faith are gone. Elijah, without his praying, would have neither record nor place in the divine legation; his life insipid and cowardly, its energy, defiance, and fire gone. Without Elijah's praying the Jordan would never have yielded to the stroke of his mantle, nor would the stern angel of death have honored him with the chariot and horses of fire. The argument that God used to quiet Ananias's fears and convince him of Paul's condition and sincerity is the epitome of his history, the solution of his life and work -- "Behold, he prayeth." Paul, Luther, Wesley -- what would these

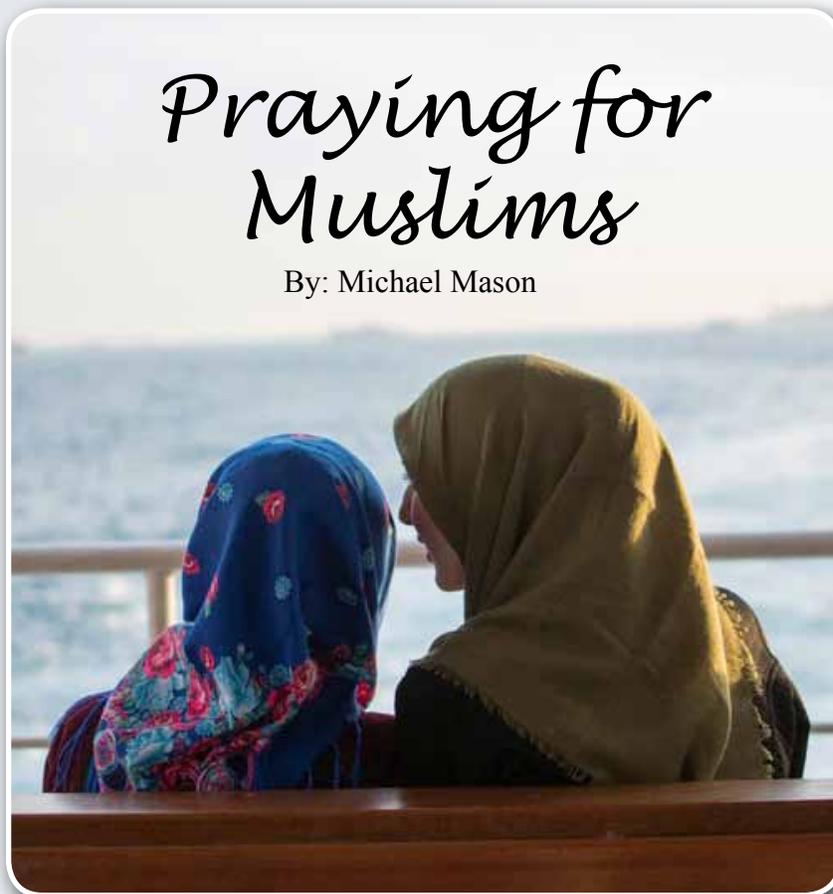
Without Elijah's praying the Jordan would never have yielded to the stroke of his mantle

chosen ones of God be without the distinguishing and controlling element of prayer? They were leaders for God because they were mighty in prayer. They were not leaders because of brilliancy in thought, unlimited resources, magnificent culture, or native endowment, but because by the power of prayer they could command the power of God. Praying men means much more than men who say prayers, much more than men who pray by habit. It means men with whom prayer is a mighty force, an energy that moves heaven and pours untold treasures of good on earth. Praying men are the safety of the church from the materialism affecting all its plans and the polity hardening its lifeblood. The insinuation circulates as a secret, deadly poison that the church is not so dependent on purely spiritual forces as it used to be -- that changed times and changed conditions have brought it out of its spiritual straits and dependencies and put it where other forces can bear it to its climax. A fatal snare of this kind has allured the church into worldly embraces, dazzled her leaders, weakened her foundations, and shorn her of much of her beauty and strength. Praying men are the saviors of the church from this material tendency. They pour into it the original spiritual forces, lift it off the sandbars of materialism, and press it out into the ocean depths of spiritual power. Praying men keep God in the church in full force, keep His hand on the helm, and train the church in its lessons of strength and trust. ■

How do I pray for Muslims? This question has been asked often. In response, consider another question: “How many people do you think have prayed for you throughout the years? Also, how many hours of prayers do you suppose have been prayed for you?” It is humbling to think of the answers to these questions. When we put these questions in the context of praying for Muslims, it is very possible that you are the only one praying for that person. It is also possible that the time you have spent is the only time that has ever been spent praying for that individual. When I am praying for my friend Nasser from Niger, or Ibrahim Muhammad from Iraq, or my Palestinian friend Karam, it is very possible that they had never been prayed for until we became friends. This brings an incredible amount of responsibility to us as Christians in the place of prayer. So, with this in mind, the first way to pray for Muslims is to pray for them specifically by name.

The second way to pray is to pray biblically. According to scripture, we see that the god of this world has blinded their eyes, their hearts, and their minds (2 Corinthians 4:4; Ephesians 4:18; Romans 1:21). Therefore, we need to pray that the Holy Spirit will open their blinded eyes, their blinded hearts, and their blinded minds to see the truth of the Gospel of Jesus Christ. It is good to pray this specifically for each individual name on your prayer list! In Isaiah 40:5 we read the promise that, “The glory of the Lord shall be revealed, and all flesh shall see it together.” We know that this is a prophecy of the Messiah, but we also know this is a promise that continues to this day. We find throughout the whole

of Scripture that it is God’s desire that His glory be revealed to ALL NATIONS! In continuing to pray scripturally, we should pray that God would reveal His glory to each Muslim for whom we are praying. However, this is also a prayer that can be prayed not only individually, but also for all Muslims around the world.



Praying for Muslims

By: Michael Mason

The third way to pray is to pray salvationally. The ultimate goal of praying for Muslims is for their salvation. Therefore, if we know that the Gospel has been given to them, we need to pray that they will be reminded of the true love of God that has been shared. Islam claims that one of the 99 names of Allah is love or al-Wadud. However, they know nothing of the true love of God and how He has demonstrat-

ed this love to the world. According to J. Dudley Woodberry and a study by Fuller Theological Seminary’s School of World Missions about believers with Muslim backgrounds, the love of God is the number one compelling reason why Muslims are turning to Christ. For this reason, after this love has been communicated, it is wonderful to pray, “Holy Spirit, please remind Cherinor from Sri Lanka and Ibrahim from Morocco of your love that was shared with them.” In praying salvationally, it is also good to pray that they would be reminded often of the assurance of forgiveness that has been shared. In accordance with the same study mentioned above, this is another top reason why Muslims are coming to Christ. Muslims have no assurance or knowledge that their sins are forgiven. They do not believe that it is possible to know that your sins

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are forgiven and to know that you are going to heaven. When this assurance of forgiveness is shared, it has a great impact. Therefore, we need to pray that they be reminded of the assurance of forgiveness that they can have through Jesus Christ.

The last way to pray for Muslims is to pray convincingly! Often in conversations with Muslims an attempt is made to persuade them that some belief of theirs is wrong or that some belief as a Christian is right. It does not take long, however, to realize that our efforts will never convince them of the truth of the Gospel. It will only be the convincing and convicting power of the Holy Spirit that will bring them to the truth. This is illustrated so beautifully in Peter's confession in Matthew 16. Peter responded to Jesus' question, "Whom

say ye that I am," with an affirmative, "Thou art the Christ the Son of the living God." In response to Peter's confession,

The love of God is the number one compelling reason why Muslims are turning to Christ

Jesus said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." We see here a wonderful lesson. Our Muslim friends will never be convinced through our intellectual and philosophical reasoning. This will only happen as the Father reveals to them that Jesus is the Christ, the Son of the living God! Therefore, this should be our prayer, "Heavenly Father, reveal to AJ, Muhammad, Ahmed, and Ali that Jesus is the Christ, the Son of the living God." As we begin to pray, specifically, biblically, salvationally, and convincingly, we will see the Holy Spirit at work in the hearts of Muslims around the world. We can pray in faith, with confidence, knowing that God is working (1 John 5:14-15). After all, we know that it is not His will "that any should perish, but that all should come to repentance (2 Peter 2:9)." ❏

The Battle

By: Thomas Champness

How the crowd would watch every movement of the prophet, and when he invited the people to come nearer to him, they would hasten to behold the wonders which awaited them. The Baalites, exhausted and worn, would cast themselves on the ground and fear to face the people. By and by, the man of God brings stone to stone, till twelve of them represent each tribe, and on this rude pile the slain bullock is placed. Now the cry is for water, which he possibly had prepared. If there was no undried spring, the sea was not too far away. As if the seer would prove his freedom from trickery, the water was lavishly poured out, till it filled the trench! What a moment it was in the life of the nation! Is Jehovah greater than Baal? It is evident Elijah thought so. And now he kneels to pray, and, amid silence which can be felt, the representative of the God of the patriarchs pleaded for a sign that all this was in harmony with the will of His Lord! What a prayer it was! Like his petitions, short, pointed, asking for just what he wanted, and no more.



The answer came in a blaze which would light up the whole country. "The fire of the Lord fell!" Nothing could stand before it! Not only the sacrifice but the very stones were licked up, and nothing left but the black and singed earth. No wonder that not only the doubts and fears of the few faithful were gone, but also the belief in idols had disappeared, and nothing was heard but the cry that Jehovah was God, and He alone!

Why cannot we have the same results? Do we desire them? Quite as remarkable answers to prayer are in the archives of the churches. In our own day, the history of Spurgeon, Hudson Taylor, and Mueller record that Jehovah may still be touched by prayer and faith. But there must be the courage that is bred of faith, the readiness to be a fool for God. Men and women who are willing to die, if needs be, still find that Jehovah attends to the cry of His people. ❏



"The Intercessor" Artist: Rebecca Brogan www.jtbarts.com

The Door Swings Open Through Wrestling Prayer

Taken from "Let My People Go" by A. W. Tozer (© 1957) Published by Moody Publishers. www.MoodyPublishers.com. Used by permission.

Then the weight of the spiritual burdens carried by these men and women might account for the power that attended their labors. An example of this was the tremendous prayers of Jaffray himself. Only the Biblical expression "groanings that cannot be uttered" can fully express the intensity of his praying. And the effects of such prayers were often startling.

One year while Jaffray and Rev. Gustave Woerner were traveling in Borneo visiting the newly opened stations they came to a place called Kalosi which up to that time had been marked by a strange unresponsiveness to the Gospel. It was as if an invisible ring had been drawn around the place and the people living inside the circle had been struck deaf and dumb. However the truth might prevail everywhere else not one convert could be made inside that circle. In addition to a total apathy toward the Gospel, there was among the natives there an active hostility wholly foreign to the rest of the island. Here the two missionaries had occasion to stay overnight.

Jaffray lay down at the usual time to sleep, apparently in normal health. In the middle of the night Mr. Woerner was suddenly awakened by sounds of a commotion in the room where Jaffray slept. He rushed into the room and found Jaffray struggling and groaning in agony. All his motions were those of a man wrestling with someone trying to choke him to death, an invisible antagonist who seemed

about to kill him. This continued for a short time and then suddenly ceased. Immediately Jaffray came to consciousness, weak and badly shaken. Mr. Woerner prayed with him and ministered to him as he was able, and Mr. Jaffray's strength returned slowly. By morning he was feeling well again. The struggle of the night before he never doubted was a personal engagement with the devil himself. He stated boldly that he had met and in prayer had conquered the "prince" who had been responsible for the strange bondage of the natives in and around Kalosi. By a quick accommodation of Scripture to his needs he

saw in this "prince" old Pharaoh who was holding the people in bondage, and he sternly commanded him to "let my people go!" He had no doubt that Pharaoh had been routed and the way opened for the deliverance of a people from the bondage of Egypt.

The Biblical expression "groanings that cannot be uttered" express the intensity of his praying

Were we to stop here the whole thing might be smiled off tolerantly as the pardonable weakness of an intensely religious man, and nothing more. But there is a significant sequel. Almost at once the whole situation changed within that previously barren circle. The indifference of the people melted like ice before the summer sun. The work of conversion that was sweeping across Borneo broke out at Kalosi and the men of the district began to turn to Christ in large numbers. The Gospel began to triumph. From that time there was great fruit and the opposition ceased. ■

The Hand of Jonathan

Beverley Carradine "Bible Characters"

Of all the members of the human body, there is scarcely a more wonderful one than the hand. Volumes could be written about its beauty, strength, dexterity, grace and almost countless abilities in the line of every conceivable kind of performance. From the most delicate of workmanship to the heaviest and hardest of labor, it seems to be equally at home. It handles the sword on the field of carnage, and manipulates the pencil and brush in the most exquisite of paintings. It uplifts the sledge hammer and guides the plow, and yet also touches the keys and strings of musical instruments with such tenderness and melting power that tears stream down the cheeks and love and pity swell the hearts of the stoniest and most immovable of men. It is when we see the hand, however, brought into the humane, helpful and Christian life that its highest beauty and most transcendent power is beheld. This feature of the nobly and divinely reclaimed member is seen in the case of Jonathan when he visited the lonely, persecuted and deeply wronged David in the depths of a wood in the wilderness of Ziph. The king of Israel had robbed David of his wife, chased him from home, tried repeatedly to take his life, and had his soldiers hunting him down everywhere. As the pitiless lines of Saul's officers and servants, and even troops, gathered closer each day around the fugitive, David, all exhausted, sought refuge in the town of Keilah. But, being told by the Lord that the people of that community would surrender him to the king, David fled again, and this time to the wilderness. Here, all dispirited and discouraged, he plunged into the depths of the woods, and doubtless there wrote some of those pathetic psalms which move men in reading to this day. It was at this critical hour that Jonathan sought for and found him in the heart of the great, lonely, sighing forest. The hand of a noble, fortune-favored man reached for and clasped that of another noble man who was smitten with sorrow and going down under misfortune and wrong. The strong remembered the weak. The favored and blessed visited the rejected and discouraged. Very beautiful looks the hand of Jonathan as it glistened for a moment in the flickering light and shadow of the woodland, and wound in loving, cordial clasp around the wearied, sunburned fingers of David. The hand of his father, the king, may have been adorned with jewels and may have

held a golden and bejeweled scepter in its grasp, but it never looked as attractive, and never did as royal a thing as was performed by the member of his son when far away in a lonesome, dreary wilderness he cheered and strengthened the sinking heart of a man driven from the palace, ejected from his home, oppressed by the highest power and authority in the land, and hunted by numerous bodies of men like a wild animal in the woods. The Bible says, "And Jonathan, Saul's son, arose and went to David in the wood, and strengthened his hand in God." Many have need to pray for just such a Christ-like hand; and many will envy its possessor, indeed, when the day of judgment comes, and the King of all the earth arises to reward men for the deeds they have done, whether they be good or whether they be evil. It would pay us all to have a kind of hand inventory, and as we look at these members, so qualified to bless, and yet so able to afflict, ask what they are doing for God and man in this life. Are they lifting up or pulling down people? Are they dragging one away from a palace, or drawing one out of the woods? Are they cheering and strengthening the discouraged and smitten ones of earth, or are they hurling javelins and spears at better men and women than themselves? As we study the situation on earth, and get to know the hearts of men better, we are convinced that it is not the hand of a Saul, but of a Jonathan that is needed. It is not the clenched fist of a Jehu that will right the world, but the outstretched palm of Jesus. ■





THE LAWS OF POWER

Taken from "The Way to Pentecost" by Samuel Chadwick

The work of the Spirit depends upon the power of the Spirit. No other power will do. The energy of the flesh cannot do the work of the Spirit. For His power there is no substitute. When Zion covets Babylonish gold, envies Babylonish garments, copies Babylonish ways, adopts Babylonish altars, and fights with Babylonish weapons, her strength fails because the Spirit of Power is lost. Carnal resources are no asset in spiritual enterprise. The weapons of this warfare are not carnal. Prayer brings power, for the Spirit of Power is given to them that pray. Testimony is a chosen weapon of Conquest, and the Spirit is given for witnessing. He does not save by argued abstractions, but by living witnesses who testify with power out of the personal

certainty of a living experience. It is by the power of the Spirit there comes conviction of sin, righteousness, and judgment. The work of the Church is supernatural. It cannot

Prayer
brings
power

be done in the strength of the natural man. "It is not by might, nor by power, but by my spirit, saith the Lord." There is no excuse for failure, no justification for ineffectiveness, for the Spirit of God is the Spirit of Power, and the gift of the Spirit is the inheritance of every believer in Christ Jesus our Lord. "He that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." ■



In Loving Memory of **Helen E. Willson Junod**

Helen E. Willson Junod of Mahaffey passed away on Friday, March 12, 2021, at McKinley Health Care Facility in Brookville, PA.

She was born on May 6, 1946, to Frank and Leona (Snow) Coonrod in Rome, New York, and was later adopted by Herold and Jane Louise Willson along with her sister Linda.

Helen was a member of Otterbein God's Missionary Church of Mahaffey, PA, where she assisted and taught school in the Otterbein Christian Academy. In her early years she attended Hobe Sound Bible College until her father was taken ill. She returned home and later enrolled at Adirondack Bible College where she was a student during the 1966-67 school year. After her school years, Helen worked at the Rome State School for the disabled.

Helen joined the Evangelical Wesleyan Church under Rev. B.J. Waudby in 1972. She was a member until 1978, when she and her husband relocated to Mahaffey, PA.

On June 7th, 1974, Helen was united in marriage to William E. Junod at the Penns Valley, PA God's Missionary Church by Rev. Paul Miller.

In later years she worked in Home Health, caring for local friends and neighbors, along with being a foster parent for over 30 years. She enjoyed spending time with her family and friends.

Helen is survived by her husband of nearly 47 years, William E. Junod, and her four daughters and four sons: Jane Louise Hunter and husband Rev. Kevin Hunter, Bartonsville, PA; Kimberly Kratz and husband Bradley, Indiana, PA; Darren A. Junod, Smithton, PA; Jordan Junod; Brandi Symons, Punxsutawney, PA; Raymond Junod, Mahaffey; Kelly Gregory, Curwensville, PA; and Eric. D. Junod, as well as numerous grandchildren and one great grandson, sisters Linda W. Snedeker and Pauline Archer, brothers Bruce and Kenneth Coonrod, and numerous nieces and nephews.

She was preceded in death by her parents, three brothers, and four sisters.

The viewing was conducted on Monday, March 15, 2021, from 12:00 PM until the funeral service at 1:00 PM, with her son-in-law, Rev. Kevin Hunter, and Rev. Arlan Kratz officiating at the Otterbein God's Missionary Church on Clover Run Road, Mahaffey.

president



Follow President Martin on Twitter
@jacobmartingmc

April 22: Williamsport Hospital to visit Sis Rachel Plank who had surgery. Everything seemed to go well. We appreciate her and the blessing she has been to our conference for so many years. Rev. Solomon Shaffer and I also looked at over 20 churches and searched the city for locations for Home Missions. Where does God want us to start future churches?

April 23-24: Administrative work, travel notes, and sermon preparation.

April 25: Pillow. I was excited to be greeted by a new greeter at the church. New ones finding a place to serve. The wife is a good cook who can make food or cookies when needed.

April 26: Shamokin Dam. I met with one of our pastors to discuss his future ministry plans.

April 27: Penn's Creek for a Penn's Creek Camp board meeting. We thank God for their vision and involvement in our camp.

April 28: Fogelsville to discuss with a pastor our next steps at his church. I also met with a preacher at my home to discuss joining G.M.C. In the evening, Rhoda and I went to Glen Iron Pilgrim Holiness Church for revival service. Rev. Nathan Walter and family did a great job ministering in the service.

April 29: I went fishing and ended up catching and releasing 10 bass. I also went to my father's to play games.

April 30-May 01: PVBI Campus Days and school picnic. Let's pray that God will call young people to PVBI.

May 02: York. I was privileged to preach to around 40 people in the morning service. We thank God for the good response to His Word.

May 03: PVBI Music Recital (Beginner/Intermediate/Advanced). I have always been amazed at how dedicated teachers and talented, hard-working musicians can develop their skills in a few short years. Our granddaughter played a piece on the piano.

May 04-05: Administrative work, travel notes, and went to the Gospel Center in Lebanon for their revival service. God used Anson Shuey, a high school senior, in a powerful way as he sang and played his saxophone. Rev. Harry Plank preached a wonderful message on Jesus' words to "come." Several sought the Lord around the altar.

May 06: I went to our Headquarters Building to be involved in our prayer walk. This was organized to be on the National Day of Prayer. Thanks to Sis Denise Fisher and her family for getting everything ready.

May 07: PVBI Auction. A special thanks goes to a host of people who make this fundraiser possible. The food and fellowship were great.

May 08: Beavertown. A few general board members met to open some election ballots. I then called each pastor to update them on the results. I spent most of the day in my study doing conference work.

May 10-15: Administrative work and sermon prep. I also mowed

and trimmed the Headquarters Building. I was involved in an ABHE & PVBI School Board meeting by phone.

May 16: Delmar, MD. I preached and directed the services. We appreciated the good testimonies and their deep love for the pastoral family.

May 17-22: Administrative work, sermon prep, PVBI graduation.

May 23: Hanover. Preached and had a committee meeting and church meal in the fellowship hall.

Mahaffey. Blessed by two notes from a couple of the preacher's sons.



JACOB MARTIN

May 24-29: I called several pastors and watched my son-in-law, Daniel, put a fuel pump in my truck. Sermon prep and travel notes.

May 30: Delmar, MD. I was privileged to preach to a nice group who were there to support the Stigall family. Rev. Jeb Stigall decided to share during S.S. a powerful lesson he had been learning on "Thy will be done."

May 31: Rhoda and I celebrated our 35th wedding anniversary. Rhoda's parents and all our children and spouses and grandchildren came over for a wonderful cookout etc.

June 01: PVBI board meeting & viewing for Elianna & Joanna Stigall, twin daughters of Rev. and Mrs. Jeb Stigall.

June 02: Delmar, MD. Funeral for Elianna & Joanna Stigall. God was there in a special way ministering through each one who had a part.

June 03-07: Colorado Springs for our annual Western District rally and conference. God surely used the Rev. Frank Heidler family to minister in Word and song. The hospitality of Sis Kearney and her helpers was great.

June 08-12: Pension Board meeting. Participated in the GMYC cleanup day. I also went up to the Mt of Blessing campground then mowed the Headquarters Building. This week I had a lot of administrative work to catch up on from being away.

June 14-18: GMYC. A new record attendance of 274. God moved in a special way. Young people were saved, sanctified, and encouraged to be bold for God.

June 19-27: I went to an auction sale where most of the proceeds will be going to PVBI and attended a Home Mission board meeting. We were also privileged to have the Rev. Shane Hunter family at our home for a meal. I was able to have a great morning and meal with 2 ministerial students, Cameron Going and Hunter Anderson. God is going to use both young men in a special way. I spent the weekend as MC of the Mt of Blessings Camp Meeting.

The Florida District
CAMP MEETING
God's Missionary Church • Sun City Center, Florida

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10 Days this winter
in sunny Florida!

January 20–30, 2022

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The Florida District
CAMP MEETING

God's Missionary Church • Sun City Center, Florida



David Fulton
Evangelist



Stephen Cassidy Family
Evangelist / Song Evangelists



Mary Braun & Penny Ford
Children's Workers

January 20–30, 2022



Special Services:
Pre-services Each Evening, 6:45 PM—
Featuring:
GMC Home Missions
Fort Myers Rescue Mission
GMC World Missions
Sunday, January 30, 2:30 PM—
Penn View Bible Institute

Information: Jacob Martin, 570-765-1498

Camp Treasurer:
Andrew Heinzelman
407-506-5639
PO Box 936
Intercession City, FL 33848

Directions:
From I-75 take Sun City exit.
Follow 674 East three miles to Route 301.
Turn right onto 301 South.
Go five miles to Lightfoot Road.
Turn right onto Lightfoot Rd and go 1/2 mile
to Sundance Trail.
Turn right onto Sundance Trail
The camp is 1/2 mile on right.

Camp Phone: 570-765-1498

Camp Address: 703 Sundance Tr
Wimauma, FL 33598

Campground Lodging:
Plenty of RV Parking available
Dorm rooms—call for more information

RV Rental: (Special camp meeting rates)
Meacham's RV & Tent Rental 941-224-4939
www.meachamsflacamprental.com

RV Contact: Jim West, 989-304-0829

Motels:
Sun City Center Inn 813-634-3331
Comfort Inn 813-633-3318
Ruskin Inn 813-641-3437
Sleep Inn 941-721-4933

DAILY SERVICE TIMES and
SPEAKING SCHEDULE

THURSDAY 20 7:30 PM David Fulton	WEDNESDAY 26 10:30 AM Stephen Cassidy 6:45 PM Pre-service 7:30 PM David Fulton
FRIDAY 21 10:30 AM David Fulton 6:45 PM Pre-service 7:30 PM Stephen Cassidy	THURSDAY 27 10:30 AM David Fulton 6:45 PM Pre-service 7:30 PM Stephen Cassidy
SATURDAY 22 10:30 AM Stephen Cassidy 2:30 PM Stephen Cassidy Youth Emphasis 6:45 PM Pre-service 7:30 PM David Fulton	FRIDAY 28 10:30 AM Stephen Cassidy 6:45 PM Pre-service 7:30 PM David Fulton
SUNDAY 23 9:30 AM Sunday School 10:30 AM David Fulton 2:30 PM Guest Speaker 6:15 PM Pre-service 7:00 PM Stephen Cassidy	SATURDAY 29 10:30 AM David Fulton 2:30 PM David Fulton— Youth Emphasis 6:45 PM Pre-service 7:30 PM Stephen Cassidy
MONDAY 24 10:30 AM Stephen Cassidy 6:45 PM Pre-service 7:30 PM David Fulton	SUNDAY 30 9:30 AM Sunday School 10:30 AM Stephen Cassidy 2:30 PM Penn View 6:15 PM Pre-service— Penn View 7:00 PM David Fulton
TUESDAY 25 10:30 AM David Fulton 6:45 PM Pre-service 7:30 PM Stephen Cassidy	