

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

STANDARD

SOW IN TEARS...

...reap in JOY



PRAYING CLEAR THROUGH



DAVID WISE

The situation seemed to be hopeless and the taunts received seemed to be endless. Such was the place that Hannah of ancient Israel found herself in when we first read of her story. The “other wife” of a man named Elkanah, Hannah had no children. Her rival, Peninnah, seemed to have no trouble in producing offspring. Hannah bore the brunt of Peninnah’s scorn and even though her husband loved her, the disgrace of not bearing children in that culture, especially male children, was more than Hannah could handle. In her desperation and bitterness of soul, she lost her desire for food and wept openly before the God of Israel. As she poured out her soul before the Lord, she vowed to even give the “man child” back to the Lord if He would be gracious enough to answer her prayers. Her desperation and sincerity before the throne of grace won the day as she soon would be the mother of a little baby she would name Samuel; a name that some Bible scholars believe means “asked of God”. Great evangelists and preachers of many centuries later would have a name for that kind of soul travail that brings results. Our forefathers in the Holiness movement would say that Hannah “prayed clear through.”

In the midst of her barrenness and humiliation, Hannah could have eased into a position of apathetic bitterness where she “accepted her lot in life”. She would have outwardly kept up the forms of religion but all the while, holding onto a deep seated resentment towards God and His Providence. It would have been so easy to do this, yet in Hannah’s heart, she believed that God had something better for her. In her pain, she began to seek the Lord in a way that does not usually occur in a “trial free” existence. In this pursuit for a cherished son, she seemed to have no encouragement. Her husband seemed to be sympathetic and kind, but he had other children and basically admonished her to accept his love as a substitute for the cries of new born babes. Peninnah seemed to spend more time mocking Hannah than raising her own children. Eli the priest must have had a good experience with the Lord at one point but seemed to be “leaking out” spiritually as his discernment *continued on page 7*



Adapted from
Price and Power of Revival by

DUNCAN
CAMPBELL

Revival Power

Now I am sure it will interest you to know that this is just how it began in Lewis also. The revival did not begin by my going there. God was moving and moving mightily before ever I thought of going to Lewis. This is where and how it began: A number of men and two elderly women there were made conscious of the desperate need of their parish; all human effort had failed and had left them baffled. They realized that their one resource was to fall back upon God. Oh, how true it is that despair often is the womb from which real faith is born. When man comes to the end of himself, to the end of all human resources, he has reached the beginning of God. That was where I had arrived, and that was where the men of Lewis had arrived. So they entered into a solemn covenant that they would not rest nor cease from prayer until He made "Jerusalem" a praise on the Island. According to the report given me by the minister of the parish, men were waiting through the night in confidence that God was about to manifest His power. You find two elderly sisters on their faces before the peat fire three nights a week pleading one promise, I say one promise: "I will pour water upon him that is thirsty, and floods upon the dry ground." A promise made, as they declared, by a covenant-keeping God who must ever be true to His covenant engagements. So they waited and the months passed and nothing happened; until one morning a young man in the company read the portion of Psalm 24 that we have read, "Who shall ascend into the hill of the Lord, or who shall stand in His holy place? He that hath clean hands and a pure heart." Looking down at his praying companions, and speaking in Gaelic, he said: "Brethren, it seems to me just so much sentimental humbug to be praying as we are praying, to be waiting as we are waiting here, if we ourselves are not rightly related to God." And then he prayed, "Are my hands clean, is my heart pure?"

He got no further. At that moment there came a realization of God, an awareness of His presence that lifted them from the sphere of the ordinary into the sphere of the extraordinary. Three of them fell prostrate on the floor: they realized that they were now moving, not in the field of the natural, but on the plane of the supernatural. Revival had come and the power that was let loose in that barn shook the whole community of Lewis.

I could take you to a little cottage in the Hebrides and introduce you to a young woman. She is not educated; one could not say that she was polished in the sense that we use the word, but I have known that continued on **page 6**



“

*This is the
lot of all
successful
Kingdom
workers.*



**JEREMY
FULLER**

TRY TEARS!

Tears. It's such a small word for so great a phenomenon. Our Maker has designed us with a capacity for a trinity of tears. Each kind of tear functioning uniquely to protect our eyes and heal our souls. First, there are basal tears. These tears are constantly and solely produced to keep the cornea healthy. Second, there are reflex tears. These tears are involuntarily and sporadically manufactured upon demand. This happens when an irritant is present in the eye, such as when one peels an onion. Thirdly, there are psychic tears. These tears are governed by a set of brain structures called the limbic system located on both sides of the thalamus directly beneath the cerebrum. Our emotions are largely housed within this complex and delicate system.

In Psalm 126:5 we read, "They that sow in *tears* shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (emphasis added). The tears intimated in this text are psychic tears. Albert Smith defines tears as, "the safety valve of the heart when too much pressure is laid on it." This is a tried and true Bible promise. It is designed to bolster our faith in hardship and encourage us to persevere in times of testing. Weepers are reapers!

The word "tears" is found in the Bible 36 times. One of the most interesting and telling of all the Scriptures on this theme is Psalm 56:8. King David is the undisputed author of this prayer psalm where he writes, "Thou tellest my wanderings: put thou my tears into thy bottle: [are they] not in thy book?" Adam Clarke in his commentary on this sacred portion testifies to David's clear allusion to the ancient custom of collecting shed tears, especially for a deceased loved one, in a small glass or hard baked clay bottle. The act signifying the great sorrow associated with the painful farewell. The Psalmist goes on to certify that God not only has a heavenly tear bottle as an empathetic High Priest, but a divine tear book as a faithful and sovereign judge. Wonder of wonders that tears so greatly dreaded on earth below should be so highly valued in heaven above.

Throughout human history tears have been a powerful force for good. The destiny of nations has often hinged around a drama of tear drops. God used tears on the infant face



of baby Moses as he lay in his little ark of bulrushes daubed with slime and pitch to capture the heart of Egypt's Princess. There she stood on the bank of the Nile River, an answer to prayer—the Pharaoh's daughter unknowingly participating in the divine plan for the Hebrew nation as she rescued the boy she would call Moses. It was in the heart of the Almighty for Moses to be “a proper child” – “exceeding fair” (Heb. 11:31 & Acts 7:20). And the tears on his cherub face must have made him simply angelic.

When Queen Esther sought to rescue the Jewish Nation from the murderous Haman she besought her husband king with tears (Es. 8:3). When King Hezekiah received the news that he was to “set his house in order” and die, he besought the Lord with tears (Is. 38:3). When Simon Peter denied the Lord the third time and the rooster crowed twice he went out and wept bitterly (Mt. 26:57). Ponder it. What have tears wrought? Esther prevailed against the wicked Haman with nothing more than these ‘salt chemicals’ running down her face. King Hezekiah added another 5,840 days to his life because God heard his prayer and ‘saw his tears’. Simon Peter was restored to fellowship and fruitfulness because he was genuine in his repentance as evidenced by his tears.

The recipe for revival in Joel 2:15-17 reads, “Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride

out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?” This is a portrait of a Scriptural revival. America's first evangelist, George Whitefield, would often throw his head back and weep in public as he preached to thousands of our colonial forebears. There was, as the Scriptures pledge, a harvest of genuine repentance and authentic conversions.

The Apostle Paul testifies to, “Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews” (Acts 20:19). This is the lot of all successful Kingdom workers. We must sow in tears to reap in joy!

Even the Lord Jesus was not exempt. The author of Hebrews attests that He “in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared” (Hebrews 5:7). The olives of Gethsemane could not have been more bitter than the tears our Savior shed as He prayed under the dark shadows of Golgotha. But He endured the cross and despised the shame of Calvary. And why did He do it? For the joy that was set before Him (Hebrews 12:2).

So, if you are in a difficult season of ministry – try tears! ❏



continued from **page 3** young woman to pray heaven into a community, to pray power into a meeting. I have known that young woman to be so caught in the power of the Holy Spirit that men and women around her were made to tremble. The Apostles were not men of influence, “not many mighty, not many noble.” Oh, no, the Master Himself did not choose to be a man of influence. “He made Himself of no reputation,” all of which is equal to saying that God chose power rather than influence. I sometimes think of Paul and Silas yonder in Philippi. Why? They had not enough influence to keep them out of prison, but possessed of the power of God in such a manner that their prayers in prison shook the whole prison to its very foundations. Not influence, but power.

Oh, that the Church today, in our congregations and in our pulpits, would rediscover this truth and get back to the place of God-realization, to the place of power. I want to say further that we should seek power even at the expense of influence. What do I mean by that? I mean this: never compromise to accommodate the devil. I hear people say today that these are different days from the days of the 1859 Revival or the Welsh Revival; we must be tolerant and we must try to accommodate. In order to do that it is necessary at times to lower our standard and seek the co-operation of those who do not accept the position that we hold relative to evangelical truth. The secret of power is separation from all that is unclean, for me there is nothing so unclean as the

*The secret of power is separation
from everything that is unclean.*

liberal views held by some today. We dare not touch them. I am stating what to me is a deep-seated conviction: “Come out from among them and be ye separate . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you.”

Yes, we must seek power even at the expense of influence. Think again of the great Apostle Paul. What an opportunity he had of gaining influence with Felix, had he but flattered him a little in his sin. He could have made a great impression and I believe he could have gotten a handsome donation for his missionary effort by being tolerant and accommodating the situation. Paul chose power before influence and he reasoned of sin, of righteousness, and of judgment. Let Felix say what he will, let Drusilla think as she chooses to think, I must be true to my conscience and to my inner convictions and declare the whole counsel of God and take my stand on the solid ground of separation unto God.

Now the person who will take his stand on that ground will not be popular, he will not be popular with some preachers of today who declare that we must soft-pedal in order to capture and captivate. Here I would quote from the saintly Finney: “Away with your milk and water preaching of the love of Christ that has no holiness or moral discrimination in it; away with preaching a Christ not crucified for sin.” Such a collapse of moral conscience in this land could never have happened if the Puritan element in our preaching had not, in a great measure, fallen out. ❏



PRAYING CLEAR THROUGH (CONT.)

continued from **page 2** failed him at a crucial time. No, if Hannah was going to see her prayers answered, she needed to “dig deep” and prevail in prayer alone before the Lord.

The Bible tells us that if we sow in tears, we will reap in joy. A soul that reaches that place in prayer where the Spirit of God breaks our heart and enables us to lay hold of the promises in the Word is standing on holy ground indeed. We cannot work ourselves into an emotional frenzy but as we do business with God, our gracious God works into our hearts a strong yearning to see souls saved, bodies healed, churches revived and desperate situations remedied. These strong feelings manifest themselves in different ways depending upon the emotional makeup of the human vessel. For Hannah, her prayers were not loud but her tears flowed freely. She was an open book before the Lord and her all was on the altar. It took much pain and effort to reach this point, but in the end, it was all worth the sacrifice. She had a little boy named Samuel who would call her “Mother.”

The Bible tells us that God Himself closed the womb of Hannah. It is interesting to note that wombs closed by God but opened by desperate prayer produced notable leaders among God’s people. Jehovah does not delight in the suffering of His people but He is willing to let them go through severe testing in order to strengthen their faith, refine their character, and give them that for which they pray earnestly. In our day, it seems that God has “closed

the womb of the Church.” We preach, teach, testify, sing, and pray but souls born into the kingdom are rare indeed. The experience of Hannah can remind us of the Divine cure for individual and corporate spiritual barrenness. As individuals, we must be willing to break open the fallow ground of hearts, let the Spirit produce a true concern for the lost and wayward around us, and seek the Lord till the answer comes. For the church as a whole, the answer is found in the book of Joel.

The godless culture of our day mocks the Evangelical churches of this nation in the same way and with the same spirit as Peninnah mocked Hannah long ago. The enemy has come in like a flood. We are under spiritual attack from all sides. Yet, we have the answer before us. It is in the word of God and the books written by spiritual giants of years ago. In Joel’s day, the men of God were not to passively accept the defeat of God’s people as a sign of the times. They were commanded to gather in groups to seek the face of God and weep before His altar until Heaven moved in their favor. Corporate prayer followed by corporate brokenness brings the intervention of God like nothing else. Our forefathers knew this, practiced this, and delighted in the manifestations of God’s glory that followed their earnest seeking. Isn’t it time to follow their example and seek the Lord with all our hearts and hold on until He answers prayer and spiritual children are born into the kingdom of God? ■

WEEPING FOR THE LOST

D.L. Moody told the story of his conversion this way: “When I was in Boston I used to attend a Sunday school class, and one day I recollect my teacher came around behind the counter of the shop I was at work in, and put his hand upon my shoulder, and talked to me about Christ and my soul. I had not felt that I had a soul till then. I said to myself, ‘This is a very strange thing. Here is a man who never saw me till lately, and he is weeping over my sins, and I never shed a tear about them.’ But I understand it now, and know what it is to have a passion for men’s souls and weep over their sins. I don’t remember what he said, but I can still feel the power of that man’s hand on my shoulder tonight.”

The concern and tears of a godly teacher resulted in the conversion of a man who saw a million souls saved in his evangelistic campaigns. ❖

PRAYER MAKES HISTORY

The Story of John Smith

Written by David Smithers and adapted from "Calloused Knees" by George Kulp

John Smith has often been called, "The Man with Calloused Knees". Though his name was quite common, there was nothing common about him. He was distinguished from countless others of the same name by the title of, "John Smith - the Revivalist". He labored among the Wesleyan Methodists in England, beginning in 1816. Like many of God's mighty men of prayer, Mr. Smith's life seemed to be cut short. After only 15 years of faithful service, he died at age 37 in the year 1831.

Constant communion with God was at the foundation of Mr. Smith's great usefulness. In this he was surpassed by none of any age. Whole nights were often given up to prayer. His day often literally revolved around times of travailing prayer. He arose at four o'clock in the morning and throwing himself before the mercy-seat, for three hours he wrestled with God in mighty prayer. . . immediately after breakfast and family worship he would again retire with his Bible into his study, and spend until near noon in the same hallowed employment. Here unquestionably was the great secret of his power in public prayer and in preaching. The Lord who sees in secret, rewarded him openly. Every sermon was sanctified by prayer.

Often as he prayed he would wrestle with God till a considerable part of the floor of his study was wet with tears. Some may question if such sacrificial praying was really necessary. The worth of these extended seasons of prayer was obvious once Mr. Smith stepped into the pulpit. The following narrative gives us a brief glimpse of John Smith's anointed preaching. "The Spirit of God descended upon the congregation; the deep, attentive silence at the commencement of the discourse was soon interrupted by sobs and moans and followed by loud, piercing cries for mercy as one after another of the hearers were pricked to the heart, and the strongholds of Satan were beaten down." At other times as he preached, the congregation would suddenly be struck with the reality of Christ's full salvation, and then spontaneously break out in loud shouts of joyful praise and celebration.

Once towards the close of a meeting when penitents were crying aloud and believers, with scarcely less agony, were seeking a deeper baptism of the Holy Spirit, Mr. Smith's powerful voice might still be heard above the blended weeping and rejoicing, calling upon God for a larger blessing, 'a Pentecostal shower.' Even after the meeting was closed, the majority of the people stayed and prayed throughout the night.

Why did Mr. Smith pray and preach so passionately? The answer is, he had entered into His Master's tender love for the lost and the hopeless souls around him. Mr. Calders stated of John Smith's deep love for the lost, "I have seen him come downstairs in the morning, after spending several hours in prayer" continued on **page 10**

continued from page 9 with his eyes swollen with weeping - he would soon introduce the subject of his anxiety by saying, 'I am a brokenhearted man; yes, indeed I am an unhappy man; not for myself, but on account of others. God has given me such a sight of the value of precious souls that I cannot live if souls be not saved. Oh, give me souls or else I die!'"

In these days of sin and perversion who can deny that the Church needs men of prayer like John Smith. The only thing worse than the present condition of our country, is that in the midst of it all, is a complacent Church that is

seeking the path of least resistance. Where are the men who pray and weep for revival? Where are the men who have strong convictions about something other than sports and business? Where are the men who long for perfect holiness and a burning love for Jesus? A man without godly convictions is not a man at all! He is merely a dead weight that drains his family and church of the precious strength they so desperately need. It's time to -"Be on the alert, stand firm in the faith, act like men, and be strong." 1 Cor. 16:13. ❏

SPIRIT OF PRAYER

Adapted from "Lectures on Revival" by CHARLES FINNEY

It must be sought by fervent, believing prayer. Christ says, "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!" Does anyone say, I have prayed for Him, and He does not come? It is because you do not pray aright. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." You do not pray from right motives. A professor of religion, and a principal member in a church, once asked a minister what he thought of his case; he had been praying week after week for the Spirit, and had not received Him. The minister asked him what his motive was in praying. He said he wanted to be happy. He knew those who had the Spirit were happy, and he wanted to be as they were. The minister responded,

"Why, the devil himself might pray so. That is mere selfishness." The man turned away in anger. He saw that he had never known what it was to pray. He was convinced he was a hypocrite, and that his prayers were all selfish, dictated only by a desire for his own happiness. David prayed that God would uphold him by his free Spirit, that he might teach transgressors and turn sinners to God. A Christian should pray for the Spirit that he may be the more useful and glorify God more; not that he himself may be more happy. This man saw clearly where he had been in error. Perhaps many here have been just so. You ought to examine and see if all your prayers are not selfish.

Use the means adapted to stir up your minds on the subject, and to keep your attention fixed there. If a man prays for the Spirit, and then

diverts his mind to other objects; uses no other means, but goes right away to worldly objects; he tempts God, he swings loose from his object, and it would be a miracle if he should get what he prays for. How is a sinner to get conviction? Why, by thinking of his sins. That is the way for a Christian to obtain deep feeling, by thinking on the object. God is not going to pour these things on you without any effort of your own. You must cherish the slightest impressions. Take the Bible, and go over the passages that show the condition and prospects of the world. Look at the world, look at your children, and your neighbors, and see their condition while they remain in sin, and persevere in prayer and effort till you obtain the blessing of the Spirit of God to dwell in you. ❏

SEEKING FOR RECORDING OF FRED WATSON

The Fred Watson family is interested in any recording of him telling his life story or other sermons he preached. If you are able to help them in this request, please contact his granddaughter, Jennifer Stahl by phone 570-765-1085, by mail at 2534 Richard Road, Middleburg, PA 17842, or by email at stahlmiddleburg@aol.com.

president



Follow President Martin on Twitter
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March 12: GMYC Board Meeting. God is using Camp President Matt Maloyed and the board to prepare a good youth camp.

May 14: General Board meeting and other meetings, along with some fine tuning our Presidential transition events.

May 15-18: Administrative work (travel notes, transition event calls, sermon preparation for UBC Camp meeting.)

May 19: Traveled to UBC. Before arriving, we stopped and had a great visit with two of our GMC families: Rev. Steve & Cindy Davis and Rev. George & Sharon Maloyed.

May 20- 25: UBC Camp meeting was blessed with God's presence. We will remember the Tuesday night service when the prelude music was playing, and God settled in. The altar and seats were lined with young people seeking God.

May 26: President John Zechman's farewell celebration: We were blessed to listen to all the tributes given to Bro. Zechman. No president in Penn View's history has impacted more young people into Christian ministry. Thank you, Bro. Zechman, for keeping the flame alive and the torch lit. Theme "Honoring the past...anticipating the future."

May 27: President-elect Daniel Durkee installation service: Today we are anticipating the future under the direction of President Durkee. We believe God's Word, "Jesus Christ, the same yesterday, and today, and forever". I know Rev. Daniel Durkee will endeavor to keep the flame lit and keep passing on the torch to future generations as long as Christ tarries. The charge and symbolic transfer of power from President Zechman to President Durkee was special.

May 28: PVBI Commencement - Congratulations to the students and staff for a job well done. We wish you God's best today and always.

May 30: Preparation for Western District trip. May 31- June 04: Western District Conference & services. Our theme was "God is using us." We heard reports from three of our ministers. New people were in church since the last conference. There was a new name written in the Lamb's Book of Life. Praise the Lord!

June 05: PVBI Board meeting with President Daniel Durkee. We thank God for the good report of the new staff and faculty being hired. We also received a clear picture of some big financial needs going forward. We need to finish the M&M building, payrolls for the summer, etc. Let us all continue to support the school with our gifts and prayers.

June 06-07: Sermon preparation for GMYC.

June 08: GMYC clean up day.

June 09: Sunbury GMC Father's Day breakfast at Denny's with my son Ryan. Rev. Aaron McCarty did a good job speaking to the fathers.

June 11-15: GMYC-God moved in a powerful way in several services. Young people testified to being saved, sanctified wholly and called into God's work. To God be the glory for the

great things He has done!

June 17: Sunbury, GMC Father's Day speaker. It was a privilege to go back to the church where I pastored for over 19 years. It's always exciting to see our friends and family at the church.

June 18-20: I took most of these days off to do wood and mow grass on my property.



JACOB MARTIN

June 21: Mt. Nittany Medical Center to visit Sister Bickert. She continues to need our prayers.

June 23-25: Administrative work and sermon preparation. I also preached at Beavertown this Lord's Day (24th). I appreciate my home church. I have received a lot of spiritual blessings from attending the services.

June 26: General Board and Penns Creek Camp Board

meetings today. Pray that God will move in a powerful way this camp meeting season.

June 28-29: Administrative work and sermon preparation.

June 30: Mt. of Blessing Camp Meeting, Bro. Zechman preached a good message about prayer. I spoke in the afternoon service.

July 01: Chambersburg, 10th Anniversary Service. I was privileged to have been the Home Missions Director when the church started, so they asked me to be the main speaker for the morning service. In the afternoon we had the Lebanon Valley Gospel Band outside under the tent. They helped to make this day special. In answer to prayer, God sent a little breeze that helped in a big way. The heat couldn't stop our praises to God for all His blessing on this church. Beginning with a desire in Sis Darlene's heart for a Conservative Holiness church in her city, to meeting in a recreation building, then to the beautiful church building we have today, Pastor Stratton and the church family is to be commended for a job well done.

July 02-22: Camp meeting visits to Mt. of Blessings, Hanover, Beulah, Ono, Kid's Camp, Oakland Mills. We were also involved in the 10th Anniversary service at Danville. God is working; 6 were baptized Sunday night.

July 26-August 05: Conference and Camp. God moved in a powerful way during camp and there were seekers after God in many services. God be praised for His Presence that we sensed throughout the camp. My conference message text was Hebrews 13:8 "Jesus Christ the same yesterday, and today, and forever." We praise God for this great promise for every generation. 📖

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Rev. & Mrs. John Case
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 Evangelists / Singers



Rev. & Mrs. Greg Hobelman
 Westfield, Indiana
 Evangelists / Singers



Mary Braun & Penny Ford
 Lancaster, Ohio
 Children's Workers



Special Services:

Pre-services Each Evening, 6:45 PM—
 Featuring:
 GMC Home Missions
 Fort Myers Rescue Mission
 GMC World Missions
 Sunday, January 27, 2:30 PM—
 Penn View Bible Institute

Information: Jacob Martin, 570-765-1498

Camp Treasurer:

Andrew Heinzelman
 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

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 Comfort Inn 813-633-3318
 Ruskin Inn 813-641-3437
 Sleep Inn 941-721-4933

**DAILY SERVICE TIMES and
 SPEAKING SCHEDULE**

THURSDAY 17

7:30 PM John Case

FRIDAY 18

10:30 AM John Case
 6:45 PM Pre-service
 7:30 PM Greg Hobelman

SATURDAY 19

10:30 AM Greg Hobelman
 2:30 PM Greg Hobelman
 6:45 PM Pre-service
 7:30 PM John Case

SUNDAY 20

9:30 AM Sunday School
 10:30 AM John Case
 2:30 PM Guest Speaker
 6:15 PM Pre-service
 7:00 PM Greg Hobelman

MONDAY 21

10:30 AM Greg Hobelman
 6:45 PM Pre-service
 7:30 PM John Case

TUESDAY 22

10:30 AM John Case
 6:45 PM Pre-service
 7:30 PM Greg Hobelman

WEDNESDAY 23

10:30 AM Greg Hobelman
 6:45 PM Pre-service
 7:30 PM John Case

THURSDAY 24

10:30 AM John Case
 6:45 PM Pre-service
 7:30 PM Greg Hobelman

FRIDAY 25

10:30 AM Greg Hobelman
 6:45 PM Pre-service
 7:30 PM John Case

SATURDAY 26

10:30 AM John Case
 2:30 PM John Case—
 Youth Emphasis
 6:45 PM Pre-service
 7:30 PM Greg Hobelman

SUNDAY 27

10:30 AM Greg Hobelman
 2:30 PM Penn View
 6:15 PM Pre-service—
 Penn View
 7:00 PM John Case