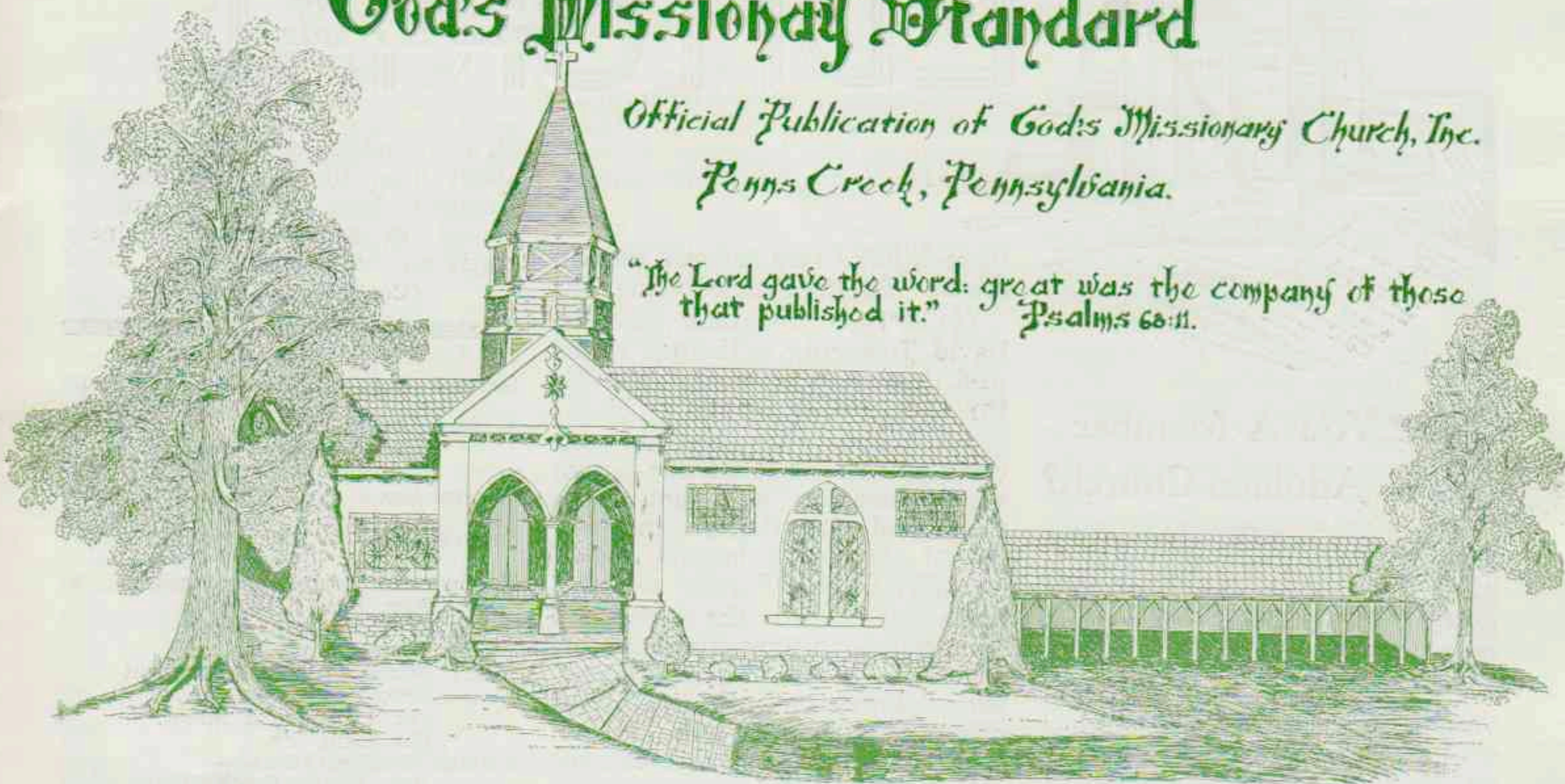


God's Missionary Standard

Official Publication of God's Missionary Church, Inc.
Penny Creek, Pennsylvania.

"The Lord gave the word: great was the company of those
that published it." Psalms 68:11.



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No. 11

Camp Meeting Destiny

By J. C. McPheeters, Editor

The destinies of vast multitudes have been changed on the camp meeting grounds of America for well over a century and a half. The camp meeting, a distinctive feature of American Christianity, originated during the early part of the nineteenth century, and remains a vital force in contemporary Christianity. The camp meeting is likewise being used effectively in other lands, particularly in India and certain sections of Africa.

Camp Meeting Distinctives

Jesus frequently withdrew with His disciples from the crowd and went aside for times of spiritual replenishment. The camp meeting has in it this element of withdrawing from the ordinary crowds to a place set aside and dedicated for spiritual replenishment. Hundreds, and in some cases thousands of people, living together on a camp ground, present a unique opportunity for Christian fellowship.

The camp meeting preacher seeks to bring to the lives of men the experience of "the strangely warmed heart" in Christ. Such preaching must be in the power and demonstration of the Holy Spirit to be effective.

Camp meeting singing follows the pattern of camp meeting preaching, with the purpose to quicken and warm the hearts of the people. While such preaching and singing may be had in our churches, a wholesome element of freedom and unction is found in the camp meeting—which is distinctive.

A Spiritual Clinic

Periodic visits to the medical clinic for a physical check-up are profitable. Maladies which we never realized we had are often thus discovered, and many lives have been saved.

The camp meeting is a good place for spiritual inventory. Christians often become defeated

in trying to carry burdens which they should cast upon the Lord. Here they are exhorted to "Cast thy burden upon the Lord, and he shall sustain thee." It is a device of Satan to cause an unforgiving spirit to spring up among God's people. The camp meeting helps to restore the joy of forgiveness among God's people, making them clear channels for His use.

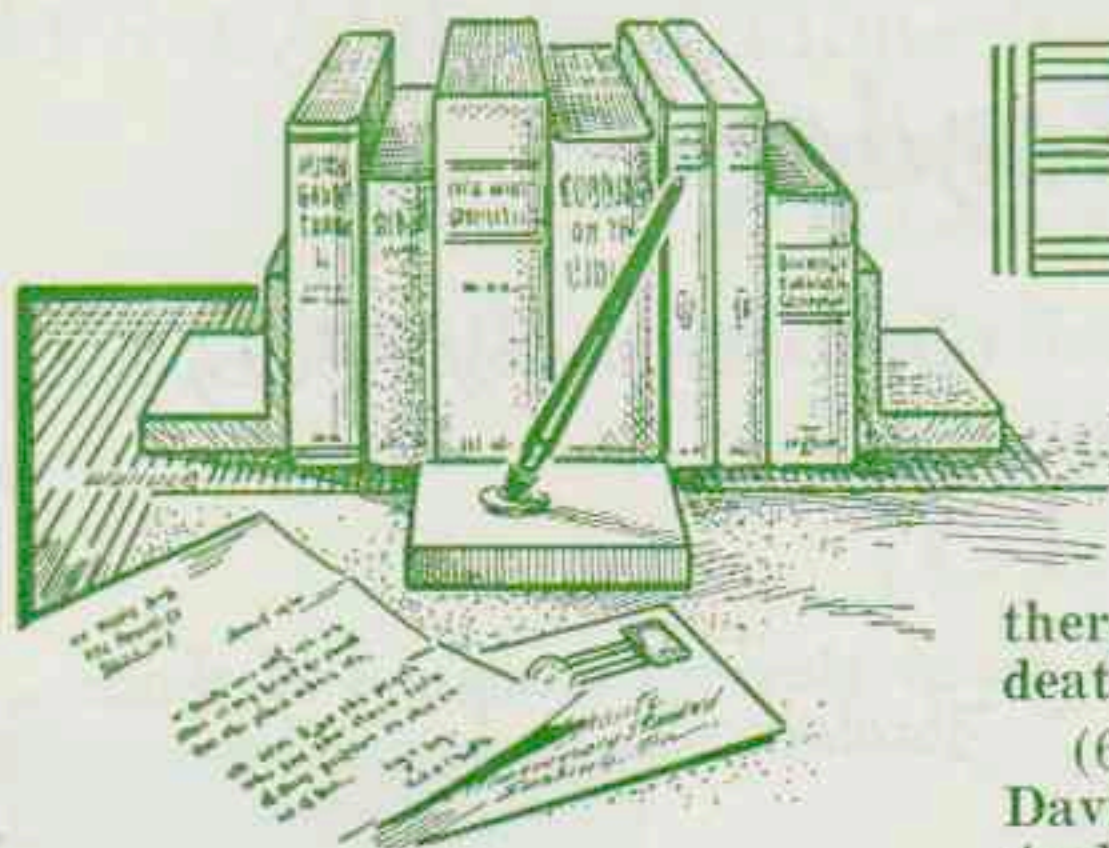
The Hour of Decision

"The Hour of Decision" is a significant title which Billy Graham has used successfully for his radio and television broadcasts. The camp meeting focuses every effort on the "hour of decision."

The camp meeting preacher warns men of an impending judgment and pleads with them to flee from the wrath to come. He presses the invitation for an immediate decision and warns of the danger in delay.

The Camp meeting preacher urges Christians to a personal crucifixion of the inner self life, and to be sanctified wholly. He weeps over the backslider and seeks to call him from the far

(Continued on page 9)



EDITORIAL

Thomas E. Frantz...

Are You A Member of The Adullam Church?

And every one that was in distress, and every one that was in debt, and everyone that was discontented, gathered themselves unto him." 1 Samuel 22:2 Read Verse 1-4.

By The Editor

The career of young David advances very rapidly from sheepfold to royal palace, via the victory over Goliath, and the subsequent elevation to a position of honor and responsibility in the court of King Saul, where he not only won the undying affection of Jonathan, the Prince royal, but obtained the confidence, love, and respect of all Israel. As the "take-off" of an Atlas Missile, so was the skyrocket-type upsurge of the shepherd-boy's fortune.

In the chapters that precede Chapter 22 of 1 Samuel, we see an unusual number of outstanding texts which tell the story of the future-king's advance:

(1) "The soul of Jonathan was knit with the soul of David." Chapter 18, Verse 1. Fellowship!

(2) "And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." (18:7). What a Fighter!

(3) "And Saul eyed David from that day and forward... And Saul was afraid of David, because the Lord was with him, and was departed from Saul." (Ch. 18:9, 12) Fear!

(4) "And David sware moreover, and said, But truly as the Lord liveth, and as thy soul liveth,

there is but a step between me and death." (20:) A Frank Evaluation!

(6) "Then Jonathan said to David, Tomorrow is the new moon, And thou shalt be missed, because thy seat will be empty." (20:18)

(7) "And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?" (20:37). Future Events!

Having drawn the wrath of King Saul, our Hero is chased into the area of the Cave Adullam, where a gathering of the individuals mentioned in the text in some ways describes, we feel, the saints of this age.

ADULLAM SAINTS WERE SAID TO BE "IN DISTRESS"

For years the S. O. S. sent crackling across the waters would call all shipping to the assistance of a ship in trouble or danger, for this has been the International Distress Call. With the advent of the radio and even newer electronic devices, the call has become, "MAYDAY"! One can see the four hundred assembling at the Cave, "in distress", this is a perfect picture of the soul as he comes to the spiritual David, fleeing from the wrath of the king of this world.

"In distress"—because of his own soul's need. That crying need, that ever-present lack, "...Feeding on the husks around me, 'Till my strength was almost gone; longed my soul for something better, only still to hunger on," to put it in the song writer's words. A recent convert told this writer recently: "Our family was just never satisfied. We would jump into the car every Sunday, head in a different direction, trying to find something to fill our needs. We never found it until we came to Christ at the altar." Oh the homes that are "in distress," with deep soul needs ever-present!

"In distress"—because he sees

the foundations crumbling all about him. Picture the scene in America: long lines of the unemployed in some areas, business statistics notwithstanding; racial

(Continued on page 9)

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Names of the Twelve Patriarchs

G. D. Watson

(Continued from last issue)

Judah signifies "praise." How true this is to experience. After the heart has been washed from every sinful affection, and joined in sweet wedlock to Jesus, then there breaks forth a life of praise. And Leah said, "Now will I praise the Lord;" therefore she called his name Judah.

We cannot praise the Lord from the depths of our soul, and all through our being, until the whole will has been joined by the Holy Ghost to the will of God; and then when we see things in the clear light of purity and love we can praise God, and even when the voice is silent, the very thoughts that ripple out from under the red throne of the heart go softly singing in the ear of God. When David said, "All that is within me, bless his holy name," he certainly could not have had any depravity in him. Thus it is by praise out of a holy heart that we enter the Judah gate of the city of gold.

Dan signifies "judging." The word as used here is not of condemning, or criticizing, but of honorable fair dealing, of the proper balancing in the matter of equity. Dan was the first son of Rachel's maid, and Rachel said God had judged her cause; hence his name. Now see how true it is that we are not fit to judge in a real, true Scripture sense, until we are filled with purity and praise. Thus out of the happy, praiseful Judah state can come forth the capability of rightly judging between man and man, and between cause and effect, and between places and things. Judah was the kingly tribe, and as soon as the king was enthroned he sat in judgment over the people, as in the case of young Solomon judging between the mothers who came to him.

All this is wrought out, not only in Jesus, but also in His elect saints, for the Holy Ghost affirms that the elect saints shall judge the angels, and those who compose the Bridehood of Jesus are to reign with Him for a thousand years on the earth; and, again, Jesus says that they shall judge the twelve tribes of Israel. But a moody, melancholy, bias-minded

person is not fit to judge. Hence we must be Judahs in praise before we are fit to be Dans in judgment. It is by impartial, loving discrimination that we enter the Dan gate.

Naphtali means "wrestlings of God." This was the second son by Rachel's maid, and she wrestled with God in much prayer for him. But there is another side or meaning to it, and that is, in her spirit she was wrestling in competition with her sister. When we get into advanced experiences of grace we have seasons of conflict with the spirits of other people, just as conscious and distinct as if we wrestled with them physically. Sometimes they may be hundreds and thousands of miles from us; but the Holy Ghost annihilates space in spiritual experiences, and through the operations of the Spirit we can feel the moral condition of souls far away from us, and in burdens of prayer for them we can feel their antagonism, or their pride, or bitterness, or their yielding, as the case may be. Madam Guyon speaks of this with great clearness.

This also implies wrestling in prayer against evil spirits and powers of darkness. God's true, elect ones, after having passed wonderful states in grace, are sometimes permitted to undergo awful temptations, and dangerous trials, and heart-rending conflicts with demons that are absolutely appalling. The greatest things in any Christian life are never put in biography. The best biography ever written, except such as God writes, gives only the outward shell of one's life. Shallow-minded people think that if one goes through appalling conflicts with temptation and evil spirits, such a one is always to blame for it; but God allows some of His best loved children to navigate lonely high seas of stormy sorrow, and to wrestle with cyclones of difficulty, for reasons which He does not explain in the present. It is always the outcome of one's life in the end that demonstrates the root of his character. It is these deep lonely wrestlings of soul in the upper ranges of grace that is

represented by Naphtali. It takes a soul that will wrestle its way through regiments of satanic bayonets to enter the Naphtali gate.

Gad signifies a "troop or company."

It implies a vision of an army of soldiers, or a great company in a festival procession. Gad was the first son of Leah's maid, and she saw in his birth the prospect of raising another large family of sons; hence his name. Just as Dan or "judging" is a delicate and dangerous office to fill, and that state is succeeded by the awful conflicts and wrestlings of the Naphtali state, so after the stormy trials of the Naphtali period the soul is led forth in a calm, sweet place of extraordinary illumination. There it discerns the fellowship of saints and companionship of angels and glorified ones in such a supernatural way that very few Christians have any conception of, and of which even sanctified souls in their earliest stages will hardly accredit. The apostle Paul speaks positively of being brought by the Holy Ghost, where the soul has real communion with the heavenly Jerusalem; that it, with the members of the Bridehood of Jesus, with an innumerable company of angels, with those of the church of the first-born, with the Judge of all, and with the spirits of just men made perfect. This corresponds exactly with the Gad state in Christian experience. And St. Paul was not a modern spiritualist. Many teachers of holiness are hardly willing to accept the extraordinary statements made in Scripture concerning the revelations of the Holy Ghost to a perfectly crucified soul, for fear it may resemble fanaticism. But God does give to us, when we are perfectly dead to self, spiritual apprehensions of heavenly companionships, and visions of the coming glory and reign of Christ on this earth, in which we apprehend myriads and myriads of jubilant, ecstatic beings, such as Isaiah saw in his vision (Isa. 6), such as Jacob saw on his way to Canaan (Gen. 32), and such as John saw in Revelation. When we enter the Gad gate, we begin to apprehend our fellowship in the Bridehood of the Lamb as never in any previous state of grace.

(To be continued)



Missionary Message



Our Disappointments — His Appointments

Dear Prayer Warriors:

"He healeth the broken in heart and bindeth up their wounds." Psa. 47:3 "I will go in the strength of the Lord God..." Psa. 71:16. We are broken hearted. Our mission is closed, our children are scattered, our dispensary no longer rings out with the cries of babies receiving injections and voices interpreting the afflictions of our people. Our mission porch last Sunday was not filled with hearts hearing the precious Word of God. Our school bell is silent and no voices recite their lessons now. How desperately we need His healing.

Last Friday Barbara and I left Liberia by Jet airplane for New York City under doctor's orders? I was too sick to get well there and God had clearly shown us that we had to come home. Arrangements were made quickly by cable and soon passages were ready for us both. Through everything God worked and made a way. Being that I was unable to walk Barbara was left with the burden of leaving me in the city and returning to the mission to close up. Our precious Mother Mae went with her to help; she seems to be always there when we need her. Many others helped us also who we feel were ministering angels sent by God, who knew our sorrowing hearts and my afflicted body.

Frances is at Suehn Mission with Mother Mae, and most of the other children are at relatives or with someone whom we hope and pray shall care for them. Momo, our workman, alone remains at the mission and he will watch over our few things that are left there? Most of our belongings were taken to Suehn along with our jeep to be kept in their care till we return.

I came out of the hospital, here in my hometown, this morning. My condition was not at all good before we left Africa or right after we got in New York. Wheel chairs became a very familiar sight and an ambulance carried me to the hospital last Monday. But God knew. Who heals all our diseases, and many were praying here and in Africa.

Jesus has heard and answered. The doctor discharged me this morning with a clean bill of health. My kidney infection is gone, all other ailments are gone. Modern hospitals, modern medicines, excellent nursing care, a specialist in tropical diseases, all these were at my disposal, yet we feel that He has bound up my wounds and I am going in the strength of the Lord God. Stand up and bless His Name with us!!!

We are going back soon, as soon as He wills. In the meantime He will continue healing our tired bodies and broken hearts. Barbara has been with me all the way and God has wonderfully touched her and kept her so she could minister to me. We are not asking you, we are begging you to pray that God shall undertake and help us to soon again be with those He has called us to. Pray for our children, pray for our people, pray for the sick ones. Ask Him to especially burden your hearts to pray that in our absence our people shall turn to God, Who is always there, willing and full of compassion, ready to meet all their needs.

In His Will,

Bonnie and Barbara

Witch Doctor Won to Christ

I received a letter the other day from a sponsor who said, "I wish you would tell some of the great victories that God has given on the foreign field, so that we who give may be inspired by what the Lord is doing with our money."

In the same mail came an amazing letter with many pictures from Prince Blackson, in Ghana, Africa. I read the letter, and tears choked me. For a moment I could not speak. I thought, "Here is a miracle wrought by the money of our dear sponsors around the world." I want to pass this letter and the victory on to you:

"Last week, while I was preaching in the Memorial Tabernacle to a congregation of about 5000, I heard a commotion on the outside of the crowd, and suddenly an old man jumped to his feet and shouted, 'I am saved and healed!' At once we workers rushed back to the scene and found a very popular old witch doctor or medicine man. He was noted for the

largest following of all the fetish doctors in this area. About 1500 looked to him for spiritual guidance, their medicines, their health and all else. He literally held over them the power of life and death.

Prince goes on to relate how the story came out that the old doctor had been seriously sick for four years, and at times despaired of his own life. During these years, doubts began to arise as to the potency of his fetishes and medicines. About two years ago, Prince Blackson was marvelously converted and began to preach in and around Kumasi. He told about Jesus who had power to save, to bring peace, and to heal the broken body.

Things went on from bad to worse, until one night the witch doctor, with some of his followers, came to the edge of the tabernacle, where the old man sat down, and listened intently to the preacher who spoke in his native Twi. As the preacher spoke, the doctor's heart was touched. He realized he was wrong, his medicine was evil, that he worked by the power of the devil. He listened to the preacher as he outlined the way of salvation.

"I turned my heart inside out and gave it to Jesus. He came in and saved me, and I believed He would heal my broken body," relates the witch doctor. The miracle took place.

This was only the beginning—just the beginning—for there were 1500 followers of the witch doctor to be won. This old medicine man asked Blackson to burn his fetishes, and all paraphernalia connected with his devil worship. Then he and Blackson and the other workers went after the 1500 followers.

"That first day, after the marvelous conversion, 1000 of the followers were converted and thereupon began a great baptismal scene. The next day I baptized at one time 400 of those converted

(Continued on page 8)

CAMP MEETING CALENDAR

MOUNT OF BLESSINGS CAMP

JULY 4 - 14, 1963

Camp is located at Carroll, Pa., on Route 880 between Loganton and Rauchtown, Pa. (Travellers may leave Route 220 at Jersey Shore, Pa., to come via Rauchtown to the Camp Grove.)

THE WORKERS

EVANGELIST - Rev. H. E. Darnell, Vivian, La.
SINGERS - Dave and Dean Brungart.

SPECIAL SERVICES ON JULY 4, with music and singing by the LEBANON VALLEY GOSPEL BAND at 2:30 and 7:30 p.m.

FIRST SERVICE - July 4 at 10:30 a.m.

Meals and Lodging furnished on the "Free Will Offering" Plan!

This Camp is sponsored by God's Missionary Churches of the area, and is under the direction of Rev. J. Carroll from Rebersburg, Camp President.

PLAN TO ATTEND THIS CAMP! !

Delaware County Camp

Muncie, Indiana, 6 Miles Southeast on U. S. Highway 35.

AUGUST 1 - 11, 1963

Workers: Revs. D. P. Denton and C. L. Wireman

Singers: Mr. & Mrs. Gene Pope

Arrangements: Dorms, trailer space, meals - for free will offering.

Address: Roy Lewis, R. R. 1, Albany, Indiana

Richland, N. Y. Camp

AUGUST 8 - 18, 1963

EVANGELISTS: Revs. H. Robb French & H. E. Darnell

SINGERS: Rev. & Mrs. Fred Wagner

YOUTH: Rev. Lillian Wilson

WRITE: Miss Esther Shafer, Box 464, Cobleskill, N. Y.

A Letter to Youth Everywhere

Dear Young People:

I greet you with much joy in the Lord. Oh, how sweet to walk with Jesus! I am a student here at Hobe Sound Bible Institute. I am 20 years of age, and each day I realize how I should rejoice that I made it into the fold. God saved me only a couple years ago, and sanctified me, giving me the commission of being an evangelist here at home.

Young people, if you have a call, do not refuse to fill it. Prepare and go out to do your best to win souls. Millions of people are perishing around us. When we stand before God, will we have to answer for any of them? I know the power of the evil one. Unless we are grounded deeply in Him we shall fail when the test is put to us. I have no regrets at being in Bible School, for you can go deeper into spiritual truths, and go forth with more fire than you had before.

Rev. S. D. Herron is the President of the School at Hobe Sound, and if any of you know him you would have to agree

when I say that none could take his place. He is a godly man, and one of great faith.

This has been a year of testing, but we shall go forth "more than conquerors" through Christ. I have gained spiritual ground this year as never before. Praise the Lord.

Hold fast! Exhibit, and dwell, in the love of God. Jesus is soon coming. I would enjoy hearing from any of you.

Yours in Him, Daniel Peterson
Hobe Sound Bible Institute
Hobe Sound, Florida

Editor's Note: We remember Danny seeking the Lord while in revival at his home Church, and our prayers follow this lad, that he may be God's servant, always. Perhaps a number of you young folks will accept the invitation to drop him a line at the above address.



John Wesley on Church Singing

In the year 1742 John Wesley gave these five rules on singing in church:

(1) Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up and you will find it a blessing.

(2) Sing lustily and with good courage. Beware of singing as if you were half asleep; but lift up your voice with strength.

(3) Sing modestly. Do not bawl so as to be heard above or distinct from the rest of the congregation; but strive to unite your voices together so as to make one clear, melodious sound.

(4) Sing in time. Whatever time is sung, be sure to keep with it. Do not run before nor stay behind it.

(5) Above all, sing spiritually. Have an eye to God in every word you sing. In order to do this, attend strictly to the sense of what you sing and see that your heart is not carried away with the sound but offered to God continually.

—Selected

Report of Committee on Social Action

to the
95th Annual Convention
of the
National Holiness Association
Morrison Hotel, Chicago
April 16-18, 1963

The scriptural dictum that "evil seducers shall wax worse and worse, deceiving many and being deceived" must be measured always by the command of our Lord in the parable of the pounds, "Occupy till I come." While your social action committee recognizes that all postures today in relation to social problems must be developed in the perspective of the imminence of our Lord's return, we realize that this in no wise negates our social responsibilities as holiness people. Thus, it is only natural that many problems press in for attention, and it is necessary in the compass of convention considerations to concentrate on certain major issues.

In approaching any such considerations, we further realize the danger of doing so only from a negative standpoint. It is easier usually to declare what we are against, what we deplore, rather than to ask ourselves what positive actions may be taken by us all in relation to our concerns.

In the welter of social problems facing the holiness churches today, the social action committee took special note of six major issues. We present these in essence and, in light of a subsequent recommendation, without major amplifications as follows:

1. The continuing issue of race relations especially as seen from the perspective of the doctrine of "perfect love" is very much with us. We are faced with the necessity of supporting all those efforts towards racial understanding which are performed in the spirit of holiness and perfect love, while deploring any actions which in any way evidence an un-Christlike spirit.

2. We express a deep concern with increasing secularism which is invading all areas of life—for example, the political and governmental world, the field of education, the developing societal pat-

terns resulting from increasing higher standards of living and greater leisure time, the consequent breaking down of Sunday observance, and the all-encompassing and humanistic attitude towards Christian faith and religions.

3. We note the problems resultant from a decrease in both public and private morality as evidenced in such areas as

a. the breakdown of decency in literature;

b. the cheapened and sadistic forms of entertainment in such media as TV;

c. dishonesty in advertising as seen particularly in presentations of the tobacco and liquor industries;

d. the temporizing immorality in politics as seen in the suppression or manipulation of news dissemination on the basis of the philosophy that the end justifies the means; and

e. a loss of moral sensitivity in certain patterns of dress.

4. We present as well the increasing problem of the use of "leisure time" resultant from decreasing work hours with the attendant effect on the social patterns and social disintegration involved.

5. We note further the increasing popularity of trafficking in and consumption of alcoholic beverages and the accompanying massive volume of deceptive advertising. There is real danger that the Christian conscience, once so sensitive on this issue, may edge toward a less militant and more tolerant attitude, resulting in a muffled protest and silent acquiescence.

6. Lastly, we note the increasing urbanization of our total society structure so that the holiness churches here represented are no longer preponderantly rural but are fast becoming largely urban. Here too we see the tremendous change in our societal patterns, and we are constrained to ask, "How can our holiness preaching and the ecclesiastical administration of our holiness churches be made relevant to this new day?"

In deliberating in brief on these major areas of concern, it became evident to your committee that the issues are so large as to preclude adequate consideration or presen-

tation in the usual compass of convention reports. It is the conviction of the committee that there should be a continuing study in depth in these areas throughout the convention year. This could also guarantee more continuity than has pertained heretofore. Otherwise we stand in danger of speaking in platitudes without adequately grappling with the basic issues involved or posing solutions or recommendations of pertinence for N. H. A. consideration.

Therefore, to this 95th N. H. A. Convention we recommend that a continuing Committee on Social Action be appointed by the incoming nominating committee with a view to a more comprehensive study of the issues raised and more definitive recommendations for presentation to the N. H. A. Convention next year.

We further recommend that we go on record as:

a. supporting all those efforts towards racial understanding which are performed in the spirit of holiness and perfect love while deploring such actions which in any way are contrary to such spirit or are unChristlike;

b. expressing our determination corporately and individually to stem the tide of secularism in the church, society, government, and all areas of life both by our attitudes and policies as well as by our stressing continually the need for a Holy Ghost revival in our religious life which would sharpen our conviction and give us the courage to stand for them in spite of the cost;

c. calling our churches and peoples back to an observance of Sunday in keeping with holiness living, thus taking a stand against all secular activities which would vitiate our spiritual life and planning for wholesome activities commensurate with the Lord's Day observance;

d. deploring the present attitude of government, whether federal or state, in the manipulation of news without regard to the issues of truth and right and declaring ourselves as believing that we can never agree morally that the end justifies the means;

e. calling our churches and constituent members to individual studies of the usage of leisure time

(Continued on page 7)

THE JOURNEYS OF THE CHILDREN OF ISRAEL—A BIBLE STUDY

Church In The Valley, Milesburg, Pa. Rev. Thomas E. Frantz

Study No. 14 and 15

(See: Genesis—Ch. 27:28)

We are still concerned with the BEGINNING of the Israelites, so we pick up the story where we left off last time: Jacob, with the help of his mother, has succeeded in deceiving his aged father, Isaac, into thinking he is Esau, so Isaac pronounces the blessing of Verses 28 and 29 upon Jacob. The footsteps of Jacob had scarcely died away until Esau comes back from the hunt with the requested venison, only to discover that he has been tricked and deceived, and robbed of the dying blessing of his father, which rightfully belonged to him, as the oldest son. Observe the agony of soul that Esau undergoes in the record of Verses 34-36. "And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice and wept." Verse 38.

Isaac comforts Esau with the news that he will eventually get the upper hand of Jacob. "...And it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." (Verse 40.) It is sometime later that we learn Jacob will come on his knees, practically, begging for forgiveness and mercy. Isaac is also sure that Esau will be a nomad and live by the sword.

It is to be expected that the disappointment Esau suffered is not going to pass lightly by, for the mighty hunter decided to wait a short time, knowing that his father will soon be dead, and then he will make short work of Jacob, but Rebekah overhears this plan, so it isn't long ere she has persuaded Isaac that Jacob should be sent to her home country, before he has chosen a heathen wife as Esau did a short time before. She appeals to Isaac on the basis that if this is going to happen again in their family, it will kill her.

In Chapter 28, Verses 1-4: The aged Isaac calls Jacob forth to his bed, gave him another blessing, charged him, and sent him away to Padanaram, invoking the "blessing of Abraham" upon him. It is not hard for us to see that Isaac, whose great age was a burden, saw now in this son the hope of fulfillment of God's wonderful covenant, and that he saw far beyond the disappointed Esau, and a tricky Jacob, but got a vision of GOD'S WONDERFUL PLAN FOR THE WHOLE WORLD unfolding in his very sight, spiritually speaking. Esau tries to atone for his previous mistake, and in Verses 6-9, we see his taking Ishmael's daughter to be his wife.

Jacob soon is a weary traveler, and makes a pillow out of the stones, and went to dreamland. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and

descending on it." Verse 12. Not only did Jacob see the ladder, but he heard the voice of the Lord, in Verses 13-15, re-affirm the Covenant of Abraham. What did this vision really picture? What could be set up on earth and reach to heaven, to make a path for angels and saints to go there from this old world of care? What was that stream of inspiration that would allow angels of God to "ascend" and "descend" to a weary world? What allowed the ministry of angels to continue to needy men? Rejoice at the STREAM OF SALVATION THAT FLOWED FROM HEAVEN IN THE PERSON OF OUR LORD JESUS CHRIST, and the wooden ladder bridging the gap from earth to heaven and time to eternity is a picture of the OLD RUGGED CROSS by which all may cross safely who will!

(SEE: Genesis 28, 29)

"Surely the Lord is in this place, and I knew it not," said the Supplanter, Jacob, as he awakened after the glorious vision of the Golden Ladder set up toward heaven. Fear settled upon him, as did in almost all Old Testament stories where angels appeared to men. Hear the voice of Jacob in Verse 17: "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Does the fear of God still exist today in our hearts as it did in the lives of the Old Testament worthies?

Jacob takes the "pillows" he had used the night before, and is soon busy erecting an altar, pouring oil on the stones, and calling it Bethel, or "The House of God." He makes a bargain with God, which shows he is a very good horse-trader, but it is noteworthy that he has promised to serve God, and to tithe his increase. This is more than many professors of this age!

Jacob now continues his journey, and arrives in the vicinity of Haran, where Rebekah's brother, Laban, lived. He meets shepherds in the field, gathered around the well, and is assured that Laban is in good health, and at this juncture Rachel, Laban's daughter, comes into view with her father's sheep. Jacob opens the well to water the flocks, and approaches Rachel, and kisses her, telling her of his relationship to her father, thru Rebekah, his mother. Rachel hurries off to Laban to tell that a kinsman has arrived to visit, and Laban rushes out in greeting and affection, welcoming Jacob into his home where he abides for a month.

After the month was over, Laban made a business proposition to Jacob, and asked what wages would be acceptable. Jacob had loved the younger daughter, Rachel, from the time he had seen her with the flocks at the well, and agreed to work seven years for her hand in marriage." And Jacob served seven

years for Rachel; and they seemed unto him but a few days, for the love he had to her." (Vs. 20). Leah was the older daughter, and had "tender eyes" or poor vision, and as such is a type of the first, imperfect work of Grace that is leaving much to be desired in spiritual visitation and vision. AFTER THE MARRIAGE, Jacob discovers he has received Leah and not Rachel, the one he really desired and loved, but (See Verse 26) Laban explains that in his country the older must be married before the younger, so Jacob agrees to serve still another seven years for Rachel! Thus, in spiritual language, one must receive the Leah-type experience before being qualified for the Rachel-type relationship. In other words, we must be converted before being Sanctified, born before being baptized with the Holy Spirit of God! The question may arise here as to when Jacob received Rachel to wife: It is quite plain that he received her hand in marriage as soon as possible after marrying Leah, but he still had another seven years to serve Laban. According to Verse 30, Jacob and Rachel lived together during the seven years service. So, too, in seeking and maintaining the Sanctifying Grace Experience, we will be taken by faith, when we prove our CONSECRATION, even though there are still details to work out of our relationship with God. The ministry of the Holy Spirit does not cease the moment we surrender all to Him, but rather is just beginning, and when He works in and thru us, the Fruit of His Ministry appear.

Please Note: If you are reading a "guest copy" of this Study and desire a complete set, simply write us, and we'll be glad to oblige.



Report of Committee on Social Action

(Continued from page 6)

so that the churches would organize their lay potential in administrative church activities to the extent of freeing their pastors for more of the reading of the Word and prayer, believing that this would be one of the main ways to a Holy Ghost revival in our midst;

f. denouncing the medically proved inherent falsity in much of the tobacco and liquor advertising of the day to the extent of placing public pressure where we can on all media for at least a code of ethics in such advertising;

g. calling our membership to a renewed commitment to holiness living which would affect patterns of life, conduct, and involvement in usage of recreational facilities, consideration of dress, et al.

Farewell to the Mighty Hills

By FRED T. FUGE

Part 10

Chapter 4:7-9

7 Thou art fair, my love; there is no spot in thee.

8 Come with me from Lebanon, my spouse, with me from Lebanon, look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast ravished my heart, my sister, my spouse; thou hast ravaged my heart with one of thine eyes, with one chain of thy neck.

To God's ancient people there was nothing in all the realm of nature so inspiring and so closely associated with God Himself, as the mighty mountains. Their tall summits rising high into the sky, crowned with the clouds of heaven, mantled in everlasting snow, and garlanded with glorious trees that never changed their color. Mount Hermon, robed in the purest snow and Lebanon waving its majestic cedars, were among the grandest and greatest things that God had ever made.

They were always suggestive of the power and the greatness of Him Who made the world. From the far-off days when the Lord came upon Mount Sinai, and caught the soul of Moses away from the tallest peaks of Pisgah, the Hebrews always associated God with the mountain-tops. So much so, that even King David said, "I will lift up mine eyes unto the hills, from whence cometh my help." As the mountains were round about Jerusalem, so the Lord is believed to be around His people.

In some cases the mountains were regarded as the throne of God, the place of His mighty power, therefore temples and altars were built thereon, and sacred groves were planted about them. To the mountains, Palestine owed its very life. The blessed Jordan river that always means so much to the Holy Land would fail and disappear but for the help derived from the mountains. The melting snow of Hermon caused that glorious stream to overflow and water all its banks. While Lebanon's mighty cedars were built into the

Temple of their God, and the palace of their King.

All this had so endeared the mountains of Israel to the hearts of the Lord's people, that nothing could possibly take their place.

The mountains mentioned in my text, were a part of King Solomon's great natural reserve. Their bald summits were his watch-towers, their celestial heights were his health resorts, in hot and sultry seasons their bracing atmosphere breathed new life into the lungs of the king, and all who were privileged to share their quiet rest. Over their broken highland skipped the roebuck and the fallow deer, the coney and the mountain-goat. In the spreading branches of their majestic cedars, there came to nest all fowls of every wing. While at their wild and torn base, the leopard and the lion, the jackal and the fierce hyena made their home.

So the mountains could not be figured out of the lives of God's ancient people. From the mountainous country, to the bleak, barren, and dreary wilderness, was like going to death itself.

From the summits of the mountains mentioned in my text, there stretched out before the enraptured eyes of the beholder, the most entrancing view of the world. Southward, lay all the land of Canaan, the valley of the Jordan, the glorious Galilee, the Dead Sea, the Holy City, and the wonderful Mediterranean. And this alone made Mount Hermon, Lebanon, Sinai and Amana, the most attractive palaces in all the known world. In the text they are charged with a double meaning. Their glorious summits reaching high into the air

mantled in robes of everlasting snow, and plumed and garlanded with never-fading green, represents the glory of this world, and the strongest allurements, the greatest inducements, and the most powerful attractions that can ever come to the soul. While the blood-thirsty beasts, the lion and the leopard that made their dens in the dreadful caves and dark ravines at their base, stands for the deepest and darkest and most severe trials that can ever tempt the spirit. And from it all Christ will call His bride.

Come with me from Lebanon, from Hermon, from Amana, and from the mountains of the leopards and lions dens... Hugh McKale, the Scottish martyr was condemned to die for his faith in Christ. He was brought to the public gallows early in the morning. But before the black cap was pulled over his eyes, he walked to one side of the scaffold, and looked out on the land of his love, his native hills and valleys, then raising his right hand to heaven, he cried, "Good-bye, Bonnie Scotland, good-bye sun, moon and stars, good-bye all earthly delights." Then he walked to the other side and cried, "Welcome God the Father, welcome God the Son, welcome God the Holy Ghost." Then he walked to the center and said, "Gentlemen, now I am ready." And in a moment he was away from it all.

In like manner when the Bridegroom calls, the bride will wave her last good-bye to all the delights of time, and to all the treachery and sin of a world ruled by Satan.

Witch Doctor Won to Christ

(Continued from page 4)

fetish followers," Blackson tells in relating the story. The old fetish doctor was not satisfied until all his followers were won to Christ.

They set out again, the 1000 plus the fetish doctor's and Blackson's workers, to win the remaining 400. Blackson writes:

"Four hundred more were converted, leaving only a sprinkling of the doubters that still go the ways of the wicked world."

—World-wide Missions

Are You A Member of The Adullam Church?

(Continued from page 2)

riots in Southern cities; creeping inflation destroying the buying power of already-devaluated dollars; top governmental officials tossing off all restraints in their private morals! Foundations of a nation's morals falling to pieces. A minister recently told this scribe that 85 percent of the people in our country over 50 years of age do not attend church! The Lord's Day is forgotten! Sunday has become "Funday," a time to read the funny papers, listen to the ball game, picnic, fix the car, and improve the golf score! Many thousands pile the car full of suitcases, load in the family, and take off every week end! Where? No particular place, just get away from where you are to some other place! The late Dr. Tozer of the Christian Missionary Alliance movement called it, "MidSummer Madness," with the churches suffering the most from the mad exodus of professing members into the pleasure resorts! No right-thinking Christian regrets time spent in actually "re-creating" physical and mental strength worn thin in the onward rush of our times, but what great "distress" it all becomes without taking time to seek and serve the Lord Jesus Christ!

"In distress"—because he has been unable to find a satisfying portion for his soul anywhere but in Christ. No help for the burdened conscience, troubled thoughts, fitful sleep, daily fears! Reason topples from its throne oft times, and frequently today, because the help the soul in "distress" needs is sought in a tavern, a movie house, or a club, rather than in Christ and His Church! The door of the Cave Adullam is open, neighbor, enter!

ADULLAM SAINTS ARE SAID TO BE "IN DEBT"

Everyone upon arriving at the Cave had a debt of sin he could never pay! Then **Jesus Paid It All!** However, the debt of sin was replaced with a Debt of Gratitude, Paul's confession in order, "I am debtor...". We can never discharge our obligation to God, and to a needy world, in any other way but by faithful, obedient liv-

ing in the fear of God! This never "pays" the debt, but keeps the interest up to date!

A young man in a town in the Middle West lived without Christ, despite the pleas of family and friends. He was tough and rough, spending much time in the dives and bars of the city, training in the life that was wretched and wrong. A tragic accident sent him to the hospital, practically a "basket case". Contrary to the first expectations, he did survive somehow, but was destined to be a lifelong cripple, he was told by his doctor. In the middle of a dark night in that hospital room, this young man gave his life to Christ, and shortly after was healed of his afflictions, and was able to walk out of the hospital with the aid of a cane. Shortly afterwards he entered a college to prepare for the ministry, married a fine girl, and made his way to the mission field to serve the Christ he had once spurned and grieved! He was only paying his debt!

ADULLAM SAINTS WERE SAID TO BE "DISCONTENTED"

"Discontented"—with life outside the Cave. They had seen much of the bright and gay side of Israel, and they were ready to be a "cave dweller" for God. Being a saint does not say you crawl into a hole, and pull the hole in after you, but there is a certain degree of withdrawal connected with the life that is saintly and godly! Did you ever notice how "out-of-place" you feel at certain functions you are obligated to attend? God's people do not pull "holy skirts" about them in public to ward off the unbelievers, but there is a line of demarcation as surely as if it were painted with glowing colors!

"Discontented"—with any King but David. They had their fill of Saul and his witchcraft. These saints at the Cave remembered when Saul was the hope of the nation, but something snapped in his obedience channels, and he was living a backslidden life, blundering from one situation to another, even now plotting the death of the one they loved. They were through with people whose souls were not like Jonathan, "...knit with the soul of David". They just weren't the kind of people the Adullam Church was interested in cultivating their friendships with anymore. It's amazing how circles of friendship change, practically "over night," when people seek the spiritual David for their Master!

"Discontented"—until the day they could rise up and crown David

king of all! The day would come, though much hard territory lay between them yet, when David would reign as the King over Judah and over all Israel. Saints of the Adullam Church in this age, be patient, for one day we, too, will crown our King **"King of Kings, and Lord of Lord, forever, forever,"** as the anthem rings!



Camp Meeting Destiny

(Continued from page 1)

country back to the Father's house of compassion, forgiveness, and plenty.

Every year thousands of hungry hearts kneel at the altars of our camp meetings and find the victory in Christ of which Paul speaks in these words: "Now thanks be unto God, which always causes us to triumph in Christ" (II Cor. 2:14).

Big Dividends

The camp meeting pays off in spiritual dividends which cannot be estimated by the dollar sign. The time and effort on the part of those who make our camp meetings possible pay dividends which are eternal in value.

The season of the year when most of the camp meetings are held is again at hand. The world stands desperately in need of the camp meeting message concerning salvation in Christ, and in Christ alone.

Some hundreds of thousands of people will be in attendance at our camp meetings this summer. We should pray for and anticipate Pentecost throughout the nation and around the world during the summer camp meeting season.

John Wesley's Awakening

Milton Thomas



The Methodist family of churches with the Wesleyan tradition, and this includes the holiness movement, is not the only church or tradition in Christianity, but it does make up one of the truly great sections of the Kingdom of God. It has made a contribution to the world, second to none. Yet there would have been no Methodism without John Wesley. We do not worship him nor have we, as some churches do, elevated him to an official status of sainthood. But we do recognize him as one of God's great men. Yet there would have been no John Wesley as known to history without his Aldersgate experience, his Christian awakening. During this year which marks the 225th anniversary of Aldersgate we are not merely content to look backward, but we want to seek the essential vitality of the same experience so much needed today.

From Epworth Through the American Mission

The details of the life of John Wesley are quite well known. Born at Epworth, England, he was the fifteenth of nineteen children. His mother was an unusual woman of scholarship and culture. She combined deep love and severe discipline. His father was a clergyman in the Established Church. Two important events happened to him at the age of five. He started to school. There were no public schools as we know them today, and children of that day usually received no schooling. So he attended school at home, with his mother the main teacher assisted by older children and the maid. He learned all the letters of the alphabet from the opening chapter of Genesis that first day.

The second event that year was the rectory fire. As the family scurried for safety that night, little Jackie, as he was fondly called, remained asleep in the nursery on the second floor. The raging fire of the stairway kept the father out. As he knelt to commend the soul of his little son to the mercies of God, the neighbor men made a human ladder and

rescued him. He was immediately referred to as "a brand plucked from the burning." Truly God had some important task for him to do.

He progressed to school on scholarships, finally graduating from Oxford University, and returned as assistant pastor to his father, serving the congregation at Wroot, an outpost from Epworth. But things did not go well there, so he returned to Oxford as a teaching fellow. In the meantime his brother Charles was in school there and with some serious-minded students had formed a college group known, among other titles, as "The Holy Club." Because of their methodical ways of doing things they were in derision dubbed "Methodists," a name that stuck. John immediately became the leader of this group.

Later Wesley went with General Oglethorpe as a chaplain to the colony of Georgia, and as a self-styled missionary to the Indians. While he doubtless accomplished much in America he went home with a sense of failure. "I went to America," he said, "to convert the Indians, but who shall convert me?" Of himself he said, "Before, I had willingly served sin; now it was unwillingly, but still I served it." But on the trip to America Wesley had met a group of Christians to whom religion was a vital, living experience. They were the Moravians. Following these explorations came his experience at Aldersgate. But now let us take another approach.

The Evangelical Heritage of Aldersgate

Back in the Old Testament the prophet Habakkuk had written, "The just shall live by faith." The Apostle Paul found acceptance with God through Jesus Christ in an evangelical experience on the Damascus road. He developed the basis of the evangelical message in his epistles, mainly Romans and Galatians. In Romans he directly quoted the words from Habakkuk. He developed the meaning of faith and the grace of God as over against earning or buying salvation through good works or the keeping of the law. He wrote: "Therefore, since we are justified—acquitted, declared righteous, and given a right standing with

God—through faith, let us (grasp the fact that we) have (the peace of reconciliation) to hold and to enjoy, peace with God through our Lord Jesus Christ, the Messiah, the Anointed One." (Amplified Version which writes a commentary in with a modern translation.)

Martin Luther, the early Protestant reformer, was a part of the evangelical heritage of Aldersgate. He had turned away from the earning of salvation through good works, penances, and indulgences to salvation through "justification by faith alone." He called Romans the chief book of the New Testament and advised Christians to memorize it. Among other writings was his "Preface to Romans." In this he described faith: "Faith is a living and unshakable confidence. This kind of confidence in God's grace makes us joyful, high-spirited, and eager in our relations with God and all mankind. That is what the Holy Spirit effects through faith...All men are sinners. Salvation can only come to them, unearned, by virtue of faith in Christ...God shows that His own righteousness, which is conferred by faith, is our only help."

Also in this tradition was the Dutchman, Jacobus Arminius, who reacted against the hard and arbitrary theology of Calvinism which made salvation depend only on the decrees of God. In the extreme it meant that there were "babes less than a span long in hell" because of the predestination of God. Hence Arminianism in theology means that salvation from sin through Christ is available to all men everywhere. It is not limited to the elect few.

A movement grew up in Germany under Lutheran influence, known as the Pietists. Through them the evangelical tradition descended through the Moravians whom John Wesley had met on his mission to America. Returning, defeated and discouraged, to London he maintained contact with them. One of their leaders, Peter Bohler, helped Wesley understand and seek the evangelical experience. It was at a small group meeting on Aldersgate Street, London, that the experience took place.

(To be continued)

To Our Contributors

The following regulations must prevail in articles sent for publication in the **Standard**:

- (1) **All articles** shall be typed, double-spacing, on standard size type-writer paper.
- (2) **All material** shall be in the Editor's office the first day of the month previous to publication. We will NOT alter this requirement.
- (3) **All messages** shall be judged on their merits, according to the ministry of this publication, and received on such a basis. Remember, some things may be said in individual pulpits that may not be easily printed, and dispatched through the mails to hospitals waiting rooms of physicians, jails, libraries, and other public places where the Standard goes!
- (4) **All offerings** shall be received and printed in accordance with the doctrines of God's Missionary Church.

- (5) **Space will NOT** be given continually to sermons, poems, etc. on the same subject. We are striving for variety. We cannot have too much in print about Jesus and His Atonement or the Holy Spirit and His Ministry, but there are subjects that may be "ridden to death".
- (6) **We CANNOT receive** carbon copies of articles. Surely, even a small publication like ours deserves a "first" copy. Either the staff has to re-type the article, or the poor printer has needless eyestrain from carbons that are not clear!
- (7) **Please don't** expect us to appreciate contributions attacking various denominations or Church groups, as such. We believe in naming sin, but we love the sinner's soul!
- (8) **PLEASE PRAY FOR US AND THIS MINISTRY OF THE PRINTED PAGE!**

Births

A son, Dale Wesley, to Rev. and Mrs. Charles Kramer of Hanover, Pa., born on May 31, 1963. Reverend Kramer is Editor of the Holiness Christian Messenger. Congratulation to this fine family!

In The Valley of The Shaodw

GARMAN, WILLIAM L., was born at Bellefonte, Pa., on May 17, 1886, the son of Matthew and Abigail Immel Garman, and passed to be with God on May 7, 1963, from the Centre County Hospital, where he had been a patient since December 29, 1962.

In 1916 he married the farmer Hannah Neff, who survives with two children: Mrs. Rober Daughenbaugh of RD 2 Howard, Pa., and Thomas Garman, East Orange, N. J. Five grandchildren and one sister and one brother also survive.

Funeral services were held from the Church In The Valley, with his Pastor, Thomas E. Frantz, and the Methodist pastor, Rev. Donald Ripple, officiating. Burial was in the Eagle Cemetery at Curtin.

Brother Garman will be missed by the saints at Milesburg, for thru all the long, weary months of his affliction his faith in God and determination to get well never faltered. The Men's Bible Class of the Church served as his pallbearers. God bless his memory.

SMITH, MARY C. 88 years of age, Milesburg, died in the Centre County Home at Bellefonte, Pa., and was laid to rest on Memorial Day, after services at the Wetzler Funeral Home at Milesburg, Revs. Lowell D. Lee and Thomas E. Frantz, officiating.

Mrs. Smith was born at Union Township, July 28, 1874, and was the daughter of Enoch and Emeline Brower Hugg. In 1892 she married Walter W. Smith, who died in 1942. Surviving are one son and two daughters: Enoch Smith, Mrs. Anna Mumper, and Miss Hilda Smith, all of Milesburg.

She is also survived by five grandchildren, eight great-great grandchildren, and one brother, Toner Hugg, Milesburg.

Although afflicted in body, and bed-fast for nearly nine years at her home, Sister Smith never lost her sense of humor, and always appreciated the visit of the minister. She was lovingly cared for by her daughter, Anna, and had been entered as a patient in the Centre Country Home for the aged just two and a half weeks before her passing, because of her daughter's illness.

Her son, Enoch, is Mayor of Milesburg, and the entire family have been long-time residents of this area.

Our prayers are with the family in their sorrow.

A Quarter in the Collection

I work for the Department of Internal Revenue. Yes, I am the chap that everybody loathes. I go over your income tax return.

The other day I checked a queer return. Some guy with an income under \$5,000 claimed he gave \$624 to some church. Sure, he was within the 15 per cent limit, but it looked mighty suspicious to me. So I hopped a trolley and dropped

in on the guy. I asked him about his "contributions."

I thought he'd get nervous like most of them do, and say he "might have made a mistake." But not this guy! He came back at me with that figure of \$624 without batting an eyelash.

"Do you have a receipt from the church?" I asked, figuring that would make him squirm.

"Sure," he said. "I always drop them in the drawer where I keep my envelopes." And off he went to fetch his receipts.

Well, he had me! One look at the receipts and I knew he was on the level. So I apologized for bothering him, and explained that I have to check up on deductions that seem unusually high. As we shook hands at the door, he said, "I'd like to invite you to attend our church some time."

"Thanks," I replied, "but I belong to church myself."

"Excuse me," he said, "that possibility hadn't occurred to me."

As I rode the trolley home, I kept wondering what he meant by that last remark. It wasn't until Sunday morning, when I dropped my usual quarter into the collection plate, that it came to me.

—Sunshine Magazine

Heaven's Glory

Finite reason cannot estimate
Nor describe unspeakable joy
beyond Heaven's gate.

Human science cannot define the
ecstasy state:

When the cares of this world the
soul forsakes.

Rest and peace on the eternal
strand, to be defined,

Staggers the imagination of a
mortal mind.

Heavy-footed understanding has
never scanned.

All the good that God has planned.
The immensity of a non-spacial
world complete:

Boundless, glorious and replete,
With no circumvention to meet,
The home of God's elite.

Limitless, where time can never
bar,

Beyond the vast regions of the
Universe afar.

(By Robert James Leeser
238 S. Front Street, Sunbury, Pa.
Author of NATO Poems.)

IT'S CAMP MEETING TIME

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BOARD AND LODGING

(Rates based on two persons to a room)

Lodging for entire camp	\$ 6.00
Rental of tent for camp	3.00
Cottage	10.00
Large room; 2 beds (4 persons)	10.00
For use of hot plate (flat rate)	1.00
For use of Current (Trailer)	1.50

(Each camper must bring bedding)

Ministers and their families entertained at half rates. Children 6 to 12 years, half price. Dining hall will be operated on a free-will offering basis.

The camp has a pure water system that is tested and approved by the health department. A large cafeteria and dormitory are ready to serve campers. A large auditorium.

ORDER OF SERVICE

7:00 a.m.—Rising bell
7:30 a.m.—Breakfast
8:30 a.m.—Prayer Meeting
10:00 a.m.—Preaching
12:00 Noon—Dinner
2:30 p.m.—Bible Study
5:30 p.m.—Supper
6:30 p.m.—Children and Young People's service
7:30 p.m.—Preaching Service.
(This schedule subject to change)

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