

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

STANDARD



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bruised reed

HE WILL NOT BREAK

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THE POWER OF OUR GOSPEL



DAVID WISE

It is not often that the road to repentance begins at a public hanging, but in the case of Elijah Cadman, the playful prediction of a friend became the motivation he needed to seek for a better way. Up until that point in his young life, Cadman had been surrounded by wickedness and his prospects for finding transformation seemed unlikely at best. He was born into extreme poverty in Coventry, England in the year 1843. He was the last of five children born into the home of an alcoholic father who died shortly after his birth. Because of his tiny frame and the family's need of money, he began work as a chimney sweep at the age of six. It was dangerous work and he worked long hours for a boss who beat him and who taught him to smoke and drink at an early age. The miserable conditions produced a miserable young man who seethed with rage against the world and his unfortunate lot in life. Though never more than five feet tall, his fighting ability earned him the respect of his peers, and he began to prosper in life by owning his own chimney cleaning business and by running a "boxing saloon" where he himself was often the center of attention. Financially, he was starting to prosper but it took an unusual event to create a desire in him to be free from the bondages of sin.

Public hangings were a form of entertainment in Victorian England and Elijah and his friends did not want to miss "saying goodbye" to old acquaintances who had not been so successful in avoiding the police. It was during one of these "shows" that a friend leaned over to Elijah while the dying man was struggling for life and said, "That's what you'll come to 'Lijah, one day!" The casual joke shook the young fighter to his core. In that moment of time, he purposed that the hangman's noose would not be his route into the next world. A hatred for his sordid way of life began to grow in his soul. He started listening to the local street preacher and not mocking him. For weeks he wrestled with conviction of sin until one glorious day, the chimney sweep was swept into the kingdom of God. The change was dramatic. One of the first "fruits" of his new life was to destroy the boxing *continued on page 6*

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But if we walk in the light,
as he is in the light, we have fellowship
one with another, and the blood of Jesus
Christ his Son cleanseth us from

All sin. *1 John 1:7*

If we confess our sins, he is faithful and
just to forgive us our sins, and to cleanse
us from

All unrighteousness. *1 John 1:9*

CONTINUOUS CLEANSING

Adapted from *Scriptural Freedom from Sin* by HENRY E. BROCKETT

In these two “alls” of 1 John 1:7 and 1:9, the earnest seeker after purity of heart and fullness of blessing can find an impregnable rock foundation for his faith. Yes, these two “alls”, when applied by the Holy Spirit, lift the believer into a new realm of inward blessedness. 1 John 1:9 teaches that the blood of Christ effects a perfect deliverance from indwelling sin. 1 John 1:7 teaches how that deliverance is maintained. There is a condition to be fulfilled on the part of the believer in order to maintain the deliverance. That condition is “walking in the light,” or in other words, faith and obedience. That is the human responsibility aspect. The cleansing of 1 John 1:7 is not, therefore, merely an imputed cleansed position, a “standing” in the sight of God, which we secure once and forever by a single act of faith while all the time the pollution of indwelling sin remains in the heart. No, it is a continuous, moment by moment cleansing as we continue moment by moment by faith walking in the light.

Why continuous cleansing? One reason is that sin may be likened to a highly infectious disease. Pasteur discovered that the air is full of invisible organisms which contaminate food and cause fermentation, putrefaction, and death. Likewise the spiritual and moral atmosphere of this world in which believers dwell is sin-infected. Christians are surrounded by a world of unsaved sinners in whom sin reigns. Hence they are continually in contact with sin. Moreover, evil spirits are ever present watching for opportunities to dart their thoughts of evil into our minds. How easy for the “germs” of pride, unbelief, envy, covetousness, impurity, and in fact every kind of sin, once again to infect the heart! The blood of Christ is the divine sin antiseptic.

Just as God has provided a wonderful continuous flow over the eye which protects and cleanses the extremely delicate pupil from the particles of dust in the air, so as the Christian walks in the light, the blood of Christ continuously cleanses that delicate spiritual organ “the heart” from the infection of sin, and all unconscious contamination. What joy and confidence toward God this truth imparts! Hallelujah! ▣

PHILIP
BRENIZER



Restoration and Renewal

Sitting on a park bench one hot summer evening, Sue found herself wondering what her life truly had to offer other than emotional pain. Her life was in shambles. She had nowhere to turn, no one to love, and no known reason to live. Dave, her fiancé, had moved out, taking their two children to live with another woman. He had constantly reminded her she wasn't fit to live with because of her drug problem. Truthfully, many days Dave found her passed out on the couch while the children played in the busy street without any parental supervision. Sue now remembered what her parents warned as she was growing up – “You will never amount to anything!” It felt the closest thing to truth that she knew right now. Why should she live? No one was interested in her life. How could she ever find a job? She had been in and out of jail since stealing was the means to support her drug habit. Sue was bruised, and almost broken.

Whether we recognize it or not, the story of Sue and Dave is repeated in many forms in our world today. Every week most of us are directly involved with hurting and hopeless people. We struggle with how to restore their lives, and often even struggle with accepting them into our fellowship in a genuine way. Understanding God's eternal perspective on the bruised is essential to our own ministry. The prophet Isaiah wrote, “A bruised reed he will not break, and a smoldering wick he will not snuff out” (Isaiah 42:3 NIV). These words were spoken to a country which was about to face God's judgment. There were horrific changes for its citizens on the horizon. Their homes, their city, their businesses, and their worship centers were about to be destroyed by a dictator from Babylon, King Nebuchadnezzar. A living heritage passed on by their godly forefathers had been bruised and squandered.

Even as God was allowing judgment, God was sprinkling mercy with prophetic words pointing to His redemptive plan for the world. This plan would provide the ultimate answer for brokenness, confusion, and fainting hearts invaded by sin. Alexander MacLaren, in his work *Expositions of Holy Scriptures* explains this verse further: “The metaphorical phrase, ‘a bruised reed he will not break’... portrays a picture of a slender bulrush, growing by the margin of some tarn or pond; its sides crushed and dented in by some outward power, a gust of wind, a sudden blow, the foot of a passing animal. The head is hanging by a thread, but it's not yet snapped or broken off from the stem.”

Through the ages of time, hate, anger, and selfishness have bruised unnumbered individuals. Although their stories may differ, the theme is the same. The reed has been severely damaged and appears without repair. Isaiah's words speak to lives and situations which seem so hopeless. These words still penetrate the darkness and bring healing to the soul.

Our Savior uses these same words when confronted in a city held captive by distorted and twisted thinking. His ministry was continually being barraged by the Pharisaical interpretation of Old Testament law. The brokenness of humanity found in the Old Testament continued into the New Testament, oscillating from one extreme to another. Only through the true teachings of Christ would humanity be able to discover the answer for their broken lives. As an example, in Matthew 12 Jesus was confronted with these two extremes on the Sabbath Day. His healing power touched the life of a man with a withered hand. The twisted and broken thinking of the Pharisees challenged the

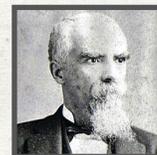
Master on why He healed on the Sabbath Day. Blinded by their own brokenness, they held to their interpretation of the law at the expense of the broken. There was no hope and healing love in their message. It held only strict judgment. Isaiah's prophetic words, spoken by Christ would again bring them back to God's mercy and His justice: "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory" (Matthew 12:18-21, KJV).

Christ's message for man's brokenness transcends all religions, all illnesses, and all sins. It will heal the broken, judgmental attitude of the Pharisee in the same way that it heals the man with the withered hand. It still provides hope for the captive. Lost humanity, bruised lives, and flickering flames can identify with Christ's message of perfect love and justice. When we have no solution, our hope is in Christ.

Christ's message for man's brokenness transcends all religions, all illnesses, and all sins.

For every Sue and Dave who are so bruised by sin, there is hope. For the saint of God who is simply worn out from the fight, there is renewal and mercy. For the ministry leader who is exhausted from an endless sense of giving and sacrifice, there is a God who knows the "smoldering wick". His promises still ring with hope. The prophet brings us back to these words: "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:28-31, KJV). If we trust Him, we can again arise with a fresh sense of hope embodied with newness of life. As we hope in Him, we can radiate His message of hope to our world today. ♡

The Need of the Hour



Excerpt from
Preacher and Prayer by

**E. M.
BOUNDS**

We are constantly on a stretch to devise new methods, new plans, and new organizations to advance the Church and secure enlargement and efficiency for the gospel. This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The Church is looking for better methods; God is looking for better men. What the Church needs today is not more machinery or better machinery, not new organizations or more and novel methods, but men whom the Holy Ghost can use - men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men - men of prayer. ♡

The Church is looking for better methods; God is looking for better men.



“A bruised
reed shall He
not break
...till He
send forth
judgment unto
victory.”

MATTHEW 12:20

continued from **page 2** ring in his saloon. He then began witnessing boldly on the streets of his city, stirring up sin and the devil wherever he went. His new life attracted the attention of a sweet, young Christian girl who admired the courage and character of Cadman. She shortly thereafter became his helpmeet and his tutor; teaching Elijah how to read and write so that he could more effectively promote the Gospel. In the sovereignty of God, he soon would meet William Booth, and the rest, as they say, is history. He became one of General Booth's greatest soul winners. The boy without hope would spread hope to the hopeless, all over the world.

A bruised reed can take various forms but it seems most to apply to a young convert who battles with his deficiencies and the “baggage” from his old life and holds little potential for success in the spiritual realm. It is said that Jerry McAuley, the founder of the Rescue Mission movement, was up and down and in and out in his spiritual experience until one day, he finally got things settled and never fell back into the old patterns of life. Matthew the tax collector must have felt a special comfort in the Savior's promise to aid the bruised reeds of the world. None of the other Gospel writers include the promise from Isaiah but then again, none of the other writers seemed as hopeless as Matthew. Yet our Lord Jesus loves the bruised reeds and longs to make them into spiritual giants. The world and the Church may only see the scars from their sin, but the Savior sees their potential to bring many like themselves into the kingdom of God. Those who have been forgiven much love much and never forget the pit from which they had been rescued. Their zeal in pursuing darkness is oftentimes eclipsed by their fervency in promoting the Light of the world.

*Our Lord Jesus loves the bruised
reeds and sees their potential.*

It is an interesting footnote in Holiness history that the warfare terminology of the old Salvation Army was introduced by Elijah Cadman. The Russo-Turkish war was taking place in that day and there were fears that England would soon be drawn into the conflict. While ministering in the town of Whitby, Cadman marched down the streets carrying a banner that advertised the need of soldiers to fight in a war. The curious crowd followed the preacher into the Gospel Hall and soon realized he was promoting an altogether different type of war and was looking for recruits whose weapons would not be “carnal, but mighty through God to the pulling down of strong holds.” William Booth soon arrived for services and Cadman addressed him as “General”. Booth was intrigued by Cadman's ideas and the Christian Mission soon became the Salvation Army with General Booth as its leader. Cadman's fighting spirit earned him the nickname of “the Fightin' Sweep.” Cadman's transformation reminds us that the Lord Jesus longs to bring an uttermost salvation to the bruised reeds of our day and make them firebrands for the kingdom of God and heralds of a salvation that washes whiter than snow. ❏



From left to right
Van Dorman with his
wife Pamela and
children Titus Dorman,
Kristin Dorman Aiken,
and Aaron Dorman

Van Dorman *A Trophy of God's Grace*

By looking at Van Dorman today, one would never guess that his early years were filled with such instability and sinful influences. Growing up, his dad was in and out of his life and he never met his mother until he was thirty seven. Thankfully, his grandmother was an influence for good in his life and she had a very tender heart towards the things of God. The conditions in which Bro. Dorman was raised in rural Missouri were “rugged” to say the least. He lived in a “homemade” country house with his grandmother until he was twelve and his father came to claim him. This arrangement lasted for two years until Bro. Van decided it was time to escape. When the right time came, the future preacher leapt from a second story window and ran away to start a new life.

Not long after he left his father's house, the impression came to Bro. Dorman to head for Key West, Florida which was 1300 miles away. Once there, he took a job on a shrimp boat and dove completely into the “party culture” of that area. Yet in the midst of his spiritual darkness, there was a ray of light that crossed his path. Young adults who had been saved from the hippie lifestyle and culture would witness on the streets of Key West at night. One of the recipients of their Gospel efforts was a young Van Dorman. His first encounter with these folks was when he was fifteen but two years later at age seventeen, he joined them for a meal and Bible study. During the time of study, he was presented with the claims of the Lord Jesus and the need to yield himself to the Lord. In a simple, straightforward way, he did just that and the next day “the whole world looked different.” He would never be the same.

About nine months after his conversion, the Lord spoke to him about his need of going back to school. Puzzled by this strong impression to further his education, Bro. Dorman asked the Lord why he needed to take this step. The response that came to his heart was, “I have called you to preach.” In trying to find a place to pursue his training for the ministry, he “came across” an independent Bible School run by Raymond Shreve in the Key West area. It was his introduction to the Holiness Movement. It was here that he was established in the sanctified life. Bro. Shreve's mother was a powerful prayer warrior and her godly example made a deep impression upon the former shrimp fisherman. He would now fish for the souls of men.

One memory that stands out to Bro. Dorman in looking back at many years in the ministry, was when his family attended Camp Gilead a number of years ago. They had driven awhile to get there and when they arrived, they found out the young people were determined to have an all-night prayer meeting. Brother Van joined them and they sought the Lord with much fervency. About three in the morning, they struck “fire” and everyone knew that the Lord had heard their cries. The next day, while Bro. B. J. Walker was preaching, “waves of glory” rolled over the congregation. It was a time not to be forgotten and a lesson was learned about the power of corporate prayer. Our brother's advice to young Christians is to “keep close to the Lord in prayer, to stay close to your Bible, and maintain a teachable spirit.” A good admonition from a good man! ❏



Adapted from
New Testament Holiness by

THOMAS
COOK

A GOD-POSSESSED SOUL

In previous chapters we have described holiness as that state of grace in which all sin is excluded from the heart, but there is always a positive as well as a negative aspect of spiritual life. This is true both of the new birth and entire sanctification. In conversion the negative aspect is pardon, the positive is regeneration, the impartation of the life of God to the soul. In like manner, while the negative aspect of holiness is the purging of the heart from all that is carnal, there is also a positive aspect of holiness which is never separate from the negative. This positive blessing is the complete filling of the soul with the life of God. Justification is our coming to Christ; sanctification is Christ coming to us. Entire sanctification is to be entirely possessed by Christ – so filled with His life that sin and Satan are cast out. We must not simply possess life, but the life must possess us. Sin flies before the Divine presence as darkness flies before the light. All would be darkness but for the presence of the light; and all would be sin within us but for the presence of the Spirit.

We are in the habit of saying that Christ saves us by His death on the cross. In an important sense this is true, but it is not the whole truth. We need Christ in us as much as we need His death for us. By dependence upon that one great past act of Christ when He died on the cross we have forgiveness, but to be cleansed from indwelling sin and to live the overcoming life, we must have Christ Himself dwelling within us as a present living Savior. It is only as we receive Him into our hearts and in proportion as we submit to His possession and control, that the life of holiness is in any sense possible. But He offers to come to us in His person, and to become to each and all an indwelling life, which will literally reproduce in us His own purity, and enable us to live among men as He lived.

Christ speaks of Himself as abiding in His people, and of His life flowing through them as the life of the vine flows through the branches. If Christ be in full possession of our hearts, it will not be long before we are doing in our own poor way some of the beautiful things He would do if He were here Himself in bodily form. That He may reproduce His own life in ours is the great purpose of His indwelling, and this is the secret of holy living. There is none holy but the Lord, and He will come and take up His abode in the center of our being, and thence purify the whole house through and

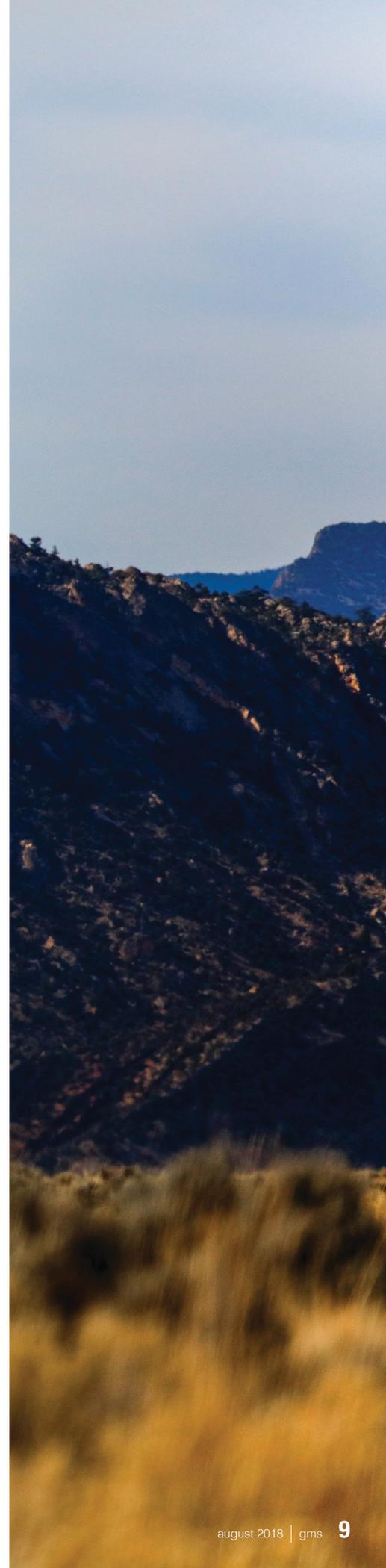
through by the radiating power of His own blessed presence.

Heathen writers speak of virtue, which means to them the repression of evil; but of holiness –the outshining of Divine life – they know nothing. Christianity is the only religion in the world which teaches that God dwells within men, as certainly as of old the Shekinah dwelt in the most holy place. This aspect of truth makes Christ prominent, and shows what He is to us as contrasted with some attainment which might call attention to ourselves. An illustration will explain what I mean. Suppose I held in my hand a piece of iron. We will imagine that it can speak. It says, “I am hard, I am cold, I am black.” But we put the iron into the fire. The fire comes into it, and a wonderful transformation follows; it has

SIN FLIES BEFORE THE DIVINE PRESENCE AS DARKNESS FLIES BEFORE THE LIGHT.

not ceased to be iron, but the blackness is gone, and the coldness is gone, and the hardness is gone. It has entered into a new experience. If that iron could speak it would not glory in itself, but in the fire that keeps it a bright and glowing mass. Withdraw the fire from it, and the coldness, the hardness, and the blackness begin at once to return. The fire makes the difference.

Without Christ, we are carnal and sold unto sin. Like the iron, we are hard, cold, and black. But when Christ comes to possess us, we are filled with light, love and power. This transformation is more wonderful than the effect of the fire upon the iron. We enter upon a new experience, not only of emancipation from sin, but of peace, and joy and victory. The experience can have no existence apart from Christ Himself, so we glory in Him. We receive Christ into our hearts by faith, and we keep Him there by a faith which produces holiness. When the self-life expires, Christ will possess us fully for Himself as naturally as air rushes into a vacuum. We create the vacuum by dethroning our idols. Nearly all the delay, difficulty and danger lay at this point, unwillingness to fully surrender to Christ. Self can assert itself just as effectually in a little as in a great thing. It is only when the last entrenchment of self-will has been surrendered that there can be a complete resurrection unto life. Just as when the self-seeking Jacob died, the prevailing Israel was brought to life. With all His blessings He will enter our hearts, purging us from evil, and so revealing Himself to our inner consciousness, that henceforth, in an unbroken line of deep calm receptiveness, we may possess, and know that we possess, a Savior who saves to the uttermost and reigns unrivaled in our hearts. ❏





Excerpt from
Met a Man With a Shining Face by

HARRY E.
JESSOP

A SANCTIFICATION *Testimony*

The following Thursday, I attended my first holiness convention. The afternoon service only tended to increase my hunger and my determination to have that hunger satisfied. I remained between meetings for tea and fellowship. I was not at ease, for I did not know what to talk about. These men seemed to live in a realm to which I was a stranger; they talked about things that bewildered me. To them God seemed to be so intensely real. The Bible was a book which they seemed to think had been written especially for their benefit. They talked about the promises God had given them; about things they had been led to do, and so on.

At last my poor carnal heart began to manifest itself. These brethren did not seem to recognize that I, too, was a preacher – only a local preacher at that time, but a preacher none the less. It was time I said something, so looking at the one who seemed to be the leader I asked, “What do you think is the best commentary for a preacher to use?” And without moving an eyelid, he replied, “Why don’t you try the Holy Ghost?” I have often wondered whether I looked as small as I felt. My face reddened. I felt myself shrivel up inside. Poor, proud little peacock that I was, something like that was what I needed. I had been petted and pampered and made to feel my full size by indulgent church officials, who were anxious to keep their young people, yet in their ignorance, were going the wrong way about it. Yet here were men who were not willing to minister to my carnal pride, and God was using them to make me see how small I really was.

That night David Thomas, a London dry goods dealer, preached. Preached, did I say? Measured by canons of homiletics it was a poor sermon indeed. Evidently he was not a trained preacher, but as I learned afterward, a businessman who delighted to give both time and money to the proclamation of Full Salvation truth. Yet whatever may be said about his sermon, there was no doubt about his message. It would have been a very dull member of that congregation who missed what he was trying to say. He preached with an unction which indicated a divine indwelling. There was something about both message and messenger which only the fact of an indwelling God could explain.

The message was based on Acts 1:8, “But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me . . .” The Holy Ghost! He was to come upon me! To possess me! To use me! It seemed too good to be true, and yet God’s Word said it, therefore it must be true. That night found me kneeling as a seeker at the altar of prayer and that night God sanctified me wholly. I began by asking for power; it was the best I knew; but by the baptism of the Holy Ghost and fire God destroyed indwelling sin, and from that night onward I was never the same man again. ■

president



JACOB MARTIN



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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.

March 13: PVBI Board Meeting. We are preparing a service to honor Rev. John Zechman for his 28 years of service to PVBI.

March 13-18: Blossville, Revival Meeting. Thank You, Bro. and Sis Gordon, for your labors of love. As you retire we will not forget how God used you to help remodel the church and love the people. The beautiful sanctuary, new bathrooms and entrance will be used of God for years to come.

March 19: PVBI Board Meeting. We are preparing an Installation Service for President-Elect Rev. Daniel Durkee.

March 20-26: Salisbury, NC, Revival Meeting. I was privileged to be with Rev. Johnathan Kline and people. God moved in a special way and challenged us to do His work.

March 27: General Board Meeting.

March 28: Home Mission Board Meeting. God is working, churches are growing and souls are being changed by the gospel.

March 28-29: Boiling Springs, NC. I went to the viewing and funeral of Opal McIntosh who had formerly been a pastor's wife at the Beavertown GMC. The pastor spoke of her living out Prov. 31.

March 30: World Mission Board Meeting. We appreciate faithful board members and their good insights into God's work.

March 30-April 1: Pillow, Revival Meeting. It was great to be in special services over Good Friday and remember Christ' death and then on Sunday, Easter! He is Risen! God is using Rev. Aaron and Katrina Dorman to lead His work.

April 2: Penns Valley. I met with a pastor to discuss God's work.

April 3-5: Canton, Ohio. Allegheny Wesleyan Methodist Connection Ministerial. We appreciate so much our brothers and sisters from other holiness groups. I was blessed to share God's Word four times during their Ministerial. Rev. David Blowers, Conference President, and everyone treated me great. God's presence and help made this Ministerial special.

April 6: Butler. Visited Bro. and Sis. Walborn to discuss the Butler church. It has been closed for several months due to physical problems.

April 8: Hanover. It was encouraging to have two new people in church from the community. We also had a great meal and fellowship in the dining hall after church. Thanks, Bro. Paulus and church family, for a job well done.

April 8: Millmont. We appreciated the good Sunday night crowd. The church is blessed with younger and older couples. We know God is working in many different lives.

April 9: Lewisburg. Dr Mark Smith did an excellent job talking to the supporters of PVBI. The Founders Banquet is put on to say thank you to supporters. It is also a time to inform them of present needs. We praise God for over \$89,000. raised this night.

April 10-12: Administrative work (Traveling with the President notes, Western District, etc.)

April 13: General Board Meeting, opening election ballots. Please pray that God will direct both pastors and laymen during this time.

April 14-15: We visited Rhoda's family in Ohio for a couple days.

April 16: Noah's Ark Encounter is a place you may want to visit.

April 16-20: Dayton, Ohio (IHC). One of the best conventions I have ever attended. God used this year's theme "Thy Kingdom Come (Surrender), Thy will be done." Our Vice-President, Rev. Jeremy Fuller, was greatly used of God in the Wednesday night service. To God be the Glory!

April 22: Penn's Valley is the place that Rhoda and I often sing a special together. We all need to be willing to try to cooperate with the pastor.

Newport: We appreciate the good pastoral team and God's Spirit that we sensed in the service. We appreciate how God is helping the church to grow.

April 23-24: We attended the Viewing & Funeral for Betty Kratz. God's presence was manifested in a powerful way. Sis. Betty Kratz lived her life trying to be a blessing to others.

We also went over to the Sunbury Revival Meeting to hear Rev. Joe Smith. He quoted a couple of great poems again.

April 25: PVBI School Board Meeting. I taught a couple of classes at school for Dr. Tim Cooley. Went to Camp Hill Revival Service to hear Rev. Tillis but there was no preaching tonight. God's Spirit worked amongst us.

April 27: Sermon prep.

April 29: Berwick: I was privileged to dedicate Luke Asbury Wise to the Lord. We pray God's blessing on him and his parents.

Penns Valley, Revival Meeting. Rev. Sheldon Habecker did an excellent job preaching on the question, "What direction are you pitching your tent?"

May 1: Administrative work (calls, emails, sermon prep for Western District).

May 3-5: Campus Days at PVBI. We appreciate all the hard work by the staff and faculty to make this event possible. Let us pray that many who attended will feel the call of God on their life and attend Penn View.

May 8: World Mission Board Meeting with Rev. Aaron and Mari Gillett. We believe God is going to use this young couple in Belize.

May 9: We had the Gilletts over to our house for a meal and fellowship.

May 10: Sermon Prep for UBC Camp meeting.

May 11: PVBI Auction

May 12: Sunbury. Congratulations to our granddaughter, Shiloh, on her graduation from Kindergarten. I was honored to hand her the diploma and pray for her.

I visited our oldest minister (94 yrs), Sis. Dorothy Straight, at the Harrisburg Hospital. Her sense of humor is always a blessing.

May 13: Sunbury. Mother's Day! Rhoda was able to sit with her Mom for the service and be at the church where all our children attend. Then 20 family members enjoyed lunch together at our daughter and son-in-law's home.

Danville. Revival Meeting: Rev. Harry Plank preached using humor and sobriety as he only can. We appreciated a good number from the New Columbia church supporting the revival effort. 📌



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Fire

Fire is a cleansing element. It is illuminating, searching, and purifying. Such is the work of the Holy Spirit. John, the baptizer, said that Christ would baptize people with the Holy Ghost and with fire. On the day of Pentecost, at the outpouring of the Spirit there appeared unto the one hundred and twenty, cloven tongues like as a fire, and sat on each of them. In the Old Testament, the sacrifices were consumed by fire. Only that which is consumed, empowered, energized, and inspired by the Holy Spirit will be accepted in the sight of God.

The fire on the brazen altar was given by the Lord who started it for the priests, but it was up to the priests to never allow it to go out. It was up to them to replenish the fuel and carry out the ashes. The way to keep a fire from going out is to provide fuel for it and see that the ashes are removed. So it is in our lives. The fire of the Holy Spirit falls upon the altar of our hearts, but it is up to us to see that it never becomes extinguished, and like the priests, whether by day, or by night, see that plenty of fuel is added to the fire. This is done by praying in the night and in the day, by studying the Bible, and by testimony. If this is done the fire will never become extinguished. Let us be the altar and allow Him ever to burn in our hearts. ❏

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