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Passing the Torch

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Dr. Brian Black

Passing the Torch

It was a tradition at one Bible college to hold a ceremony each spring in which a torch was symbolically passed from the senior class to the junior class. This represented that the seniors would be moving on and leadership would be taken over by the next class. The Conservative Holiness Movement is now going through a similar transition. As an older generation is passing from the scene of leadership and the church is being given over to a new generation, it is an absolute necessity that this new generation must possess the same values and zeal of the founders.

We have been handed the greatest church that has ever existed since the days of the Early Church. I am convinced the Methodist Church and the Holiness Movement is the closest expression of biblical truth and power that this world has had since the Early Church. The Methodists transformed England and America and this greatness was continued among our fathers in the Holiness Movement. The truth we have been given has been carefully preserved, but it seems that much of the power of the Holy Spirit is gone. The new generation must take up the torch of true biblical holiness both in doctrine and in power.

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According to Arnold Cook in the book *Historical Drift*, churches normally move from one phase to the next in this order: First, there is a man with a message. This is followed by a movement which zealously propagates its beliefs. Over time the denomination becomes more like a machine as it is organized and run smoothly. During this phase,

the importance of the organization tends to gain precedence over the message. The final step is that of a monument. The buildings and structure that once represented a living, vibrant community of saints are all that is left of what had once been a powerful force for God.

This process could also be described as generational changes. The following categories are generalizations with the understanding that there are many individual and denominational exceptions.

Fervency – The founding generation who stood unwaveringly for truth were often expelled or pressured out, or they walked away from their original denominations. They paid a heavy price for taking the way with God. As a normal rule, these people were fervent, zealous, and driven by their message. They were fully committed and had no desire to compromise or go back to what they left.

Formality – The second generation is given everything and never has to pay a heavy price. They completely accept the message of their fathers, but the burning passion for truth is missing. Serving God has become a formal exercise. These people believe the same, have the same lifestyle, and seem identical to the original generation; however, to them, religion is merely something they do rather than the driving passion of their lives.

Facade – Generally the third or fourth generation follows the beliefs and practices of their elders, but no longer believes them. It is simply easier to just get along with the older people rather than challenge them. While these people may look and act old-fashioned, it is only a deceptive outward facade while the heart no longer believes the founding principles. Those who are the most rebellious often leave, but most of this generation are basically good people and are willing to conform to the original belief system; however, they have grown up with a formal religion that had little vitality, and they have lost their belief in its validity, especially in those areas which counter common “Christian” culture.

Forget or Fight – Following those who no longer believe the original principles comes a generation that will openly abandon the original purpose and mean-

ing of the group. Commonly this is done by changing the doctrine and abandoning the lifestyle of the founders. This is often done to make the church more appealing to outsiders for the purpose of growth. Those in this generation are also wide-open for a new cause to make their lives meaningful and are thus susceptible to false doctrines. If they cannot change their church to align with their new cause, they will abandon the group. Eventually these people will become antagonistic to the original principles for which the organization once stood.

The Conservative Holiness Movement is in the process of handing the torch to another generation. Within the last few years, all of our Bible college presidents have stepped aside and transferred the leadership over to younger men; also within the last ten years, IHC, several missionary organizations, and most of our denominations have elected younger leaders. The God’s Missionary Church is not exempt from this transition. We, also, are undergoing transition to a younger generation, both in leadership and in the ministry. We can justifiably be confident regarding the character of the men who have stepped into these positions, but we must also be aware of the dangers. Bringing the transition sharply into focus is the passing of Barry Arnold and Leonard Sankey within the last year. No generation can get to heaven upon the backs of a previous generation; each must decide for itself.

The Methodist Church had a great impact upon America because it survived the transition from the early leaders to the second generation by transferring the same fervency. As the fires of that second generation began to cool, a holiness revival within the Methodist Church reignited the flames of that original passion.

Tragically, the same was not true of the later Holiness Movement. For example, one of our founding churches transitioned to a new generation during the 1940s when all of their general leaders, along with several other key men, succumbed to death. Within twenty years the conservative practices of the denomination were gone and changes to their doctrine were beginning. The softening of their stands was ostensibly to obtain growth, but this also failed. Since then that denomination has barely gained in



Passing the Torch on a Holiness Lifestyle

A genuine transformation by God will always result in a lifestyle which is in obedience to the principles which God laid out for His people. Keeping a set of rules will not save a person from sin, but they are the result of a truly regenerated life. In reality, it is impossible to have a true holiness church unless the people are living a life first and foremost separated unto God and also separated from the evils of our world. These principles were predominately kept by most Christians and churches until about 75 years ago. When changes began occurring in American culture most denominations changed with the culture. Conservatives resisted those changes which they believed were not in accord with biblical principles.

Keeping a set of rules will not save a person from sin, but they are the result of a truly regenerated life.

Lifestyle issues often called standards were the major reason why conservative holiness people left the mainline holiness churches. It is true that the God's Missionary Church was founded long before these issues came to the forefront, but much of the growth in the denomination which occurred mid-century was from those in the Holiness Movement looking for a more conservative direction. The holiness lifestyle that has been handed to this generation must be passed on to a new generation. This is often the first area in which changes occur.

Often there is much disagreement over where to draw a line between acceptable and unacceptable behavior, but there is broad agreement over the basic principles which are often lost in the midst of disagreement. It can be compared to driving down a road which has a deadly drop-off on the edge. If someone drives close to the edge, it does not mean that they have plunged

over the edge to spiritual death, but it does show a carelessness about life; at some point either they or others who follow them will perish. If someone drives ridiculously far from the edge, it does not mean that they are legalistic, but may mean that they are overly cautious. It is an absolute necessity to recognize the dangers of some of these issues, especially entertainment, and take a stand both as individuals and as a church which will help to get ourselves and our people to heaven.

I wish to give five of the key principles which distinguish the Conservative Holiness Church from many other groups.

Lord's Day

- Keeping the Sabbath is a command of God.
- Setting apart a day of worship and rest was established at creation. This was man's first full day although it was the seventh day of the creation week (Ge 2:2).
- The Ten Commandments require the keeping of the Sabbath day.
- The Christian Church believed this command and kept the Lord's Day as the Christian Sabbath for almost all of the last 2000 years, but now most have abandoned this practice.
- Setting aside this time for God is a necessity for spiritual life.
- When professing Christians go out to eat or buy things on the Lord's Day, it hinders others from going to church.

Distinction between men and women in clothing and hair

- In the Garden of Eden, God made Adam and Eve male and female (Ge 1:27).
- Scripture says that it is an abomination for a woman or a man to wear the style of clothing

which pertains to the opposite sex (De 22:5).

- The unisex concept of clothing is not acceptable: God wants a distinction.
- Women in western society should wear dresses or skirts since it quickly identifies their gender.
- This Old Testament truth is a basic principle that has never changed from the time of creation.
- Clothing affects behavior. How one dresses affects thinking and actions.
- The feminist movement is strongly identified with dressing like men.
- Scripture teaches that women should have long, uncut hair and men should have short hair (I Cor. 11:1-16).
- All Christian women should live in accordance with this passage on hair length in order not to bring shame to their husbands or to God.
- The distinction in hair length is not a cultural issue but goes back to creation and the natural differences between men and women.

Modesty

- In the Garden, God was not satisfied with the fig leaves, but made Adam and Eve coats of skins.
- No woman should dress in such a way as to cause a man to have evil thoughts.
- Almost all people have a standard of modesty; the question is where the lines of acceptable clothing are drawn.
- God's standard and man's standard are not the same.
- God's standard of modesty is much higher.
- Recent years have seen a lowering of the historical standard of modesty that has always been true of God's people.
- What many professing Christians wear today in public and especially to the beach is clearly unacceptable and immodest.
- It is the responsibility of the Church to teach, preach, and expect God's standard of modesty for its people.

Adornment

- Scripture clearly teaches about this issue (I Tim. 2:9-10 and I Pet. 3:3-4).
- Obedience to the commands of the New Testament requires one to apply these truths to one's life.
- The passages forbid specifically the wearing of

gold and pearls.

- The principle of simplicity in expense is taught in the passage.
- The principle of adornment of the heart rather than the external appearance is also taught.
- Gold and pearls are just examples of many other items of jewelry or adornment which the principles of Scripture would forbid.
- It is the responsibility of the church to teach the whole gospel including specific guidelines for how to live a simple, non-adorning lifestyle.
- There is no value in looking different just to be different. Simplicity does not mean sloppy and uncultured.

Entertainment

- Surrender to Christ means totally coming under the authority of God in the aspect of entertainment.
- We should do all to the glory of God (I Cor. 10:31). Our minds need to focus upon the pure and the positive (Phil. 4:8).
- A person should set no wicked thing before his eyes (Ps. 101:3).
- A person should flee youthful desires (II Tim. 2:22).
- Christians should limit themselves in the places they go and reject attending places with an unholy atmosphere.
- Christians should be careful regarding the music to which they listen. It will determine the direction of life.
- Christians should stay away from any media which will undercut one's Christian morality or lead to temptation which causes one to fall spiritually.
- The priority is always making it to heaven. A person should cut out of his/her life anything which hinders spiritual growth.
- Each one is also responsible for his influence on others. The stands which are taken must be such that others can follow and also make it to heaven.

Conservative Holiness Churches take their stand for a holiness lifestyle based upon biblical principles. In a world where even the evangelical church is abandoning historic behavioral standards, we must clearly defend these key biblical reasons for our existence. God has a Christian lifestyle He wants for His people in America. By God's grace we must seek it and then live to please God. ■

Passing the Torch of Revival and the Power of God

Adapted from the book *Built on the Sand* by Brian Black

Before Christ left, He instructed His disciples to “tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49). After receiving this power, the disciples saw 3,000 converted on the day of Pentecost. The power of God permeated the ministry of the apostles. The city of Jerusalem was changed, and the power then began to spread throughout the known world of that day. The apostle Paul stated, “Our gospel came not unto you in word only, but also in power, and in the Holy Ghost” (1 Thess 1:5). It is no wonder the opponents of the gospel accused Paul of having “turned the world upside down” (Acts 17:6). The same power that drove the church forward during the days of the apostles has been in evidence throughout history. Men such as Martin Luther, John Knox, John Wesley, George Whitefield, Charles Finney, and a multitude of others preached with such power that the countries in which they lived were never the same. The following is a brief account of one of these great revivals of the past.

The city of Florence was completely transformed. People abandoned their worldly books and began reading sermons: all prayed, went to church, and the rich gave freely to the poor. Even street gangs began singing hymns. Culminating the great revival, children went down the street collecting all sorts of materials which the converts of that day considered worldly or obscene. This was gathered together into a huge pile in the public square. The stack of items to be burned towered 60 feet high and was 240 feet in circumference. People surrounded it, holding hands and singing hymns while church bells tolled and it was burned. In 1497, twenty years before Martin Luther posted the 95 thesis, Florence, Italy, experienced revival like few other cities have ever experienced. What was the secret? It was because of the power of the Spirit of God. Leading the revival was a monk, Girolamo Savonarola. He was deeply pious and quite disturbed about the immorality and wickedness of his day. The Catholic Church just before Martin Luther was at one of its lowest points morally. The evil of that time was perhaps as bad if not worse than our day. Furthermore, the people did not even have the Bible in their common language and knew nothing

of salvation by faith. Yet, in the utter darkness of that time lived Savonarola, who was known for his fasting and prayer to God for the people in the city around him. Savonarola’s preaching, however, had little impact. He spoke in Florence in a small chapel while the crowds flocked to hear a popular preacher who never denounced the evils of the day.

One day all of that changed; Savonarola had a special encounter with God and received a new power. Afterward when he thundered out the denunciation of their sins, the people of Florence were held spellbound. Thousands of souls were convicted by the power of God, began to agonize over their sins, and the sound of weeping permeated the services. Now instead of the little crowds, he spoke in the largest cathedral to a packed building with 15,000 in attendance. Many came hours before the doors opened just to find a place to sit. The difference was not really the message, the minister, or the town; it was the empowering of the Holy Spirit.

The same power that drove the church forward during the days of the apostles has been in evidence throughout history.

No other country has been as blessed as the United States. The First and Second Great Awakenings established America on a solid Christian foundation. From our beginnings, revival has repeatedly swept across our country. In every one of these instances it has always been the power of the Holy Spirit working through Spirit-filled men. Their preaching was always powerful and bold, but also convicting. Tragically it seems that the power is gone. Yes, there are times when there is a measure of the moving of God, but not the culture—and community—changing power of the past. It seems the church lies helpless before the allure of the world. The world is changing the church rather than the church impacting the world. The church is in desperate condition, but God is still the same. The same fires of revival that have been seen in the past can still occur today. That flame must be reignited and then the torch passed on to others, and together with the power of God we can once again take our country and culture for God. ■

Revitalization of the Florida District

By Jeff Stratton

God's Missionary Church has a rich heritage and history in the state of Florida. Our denomination was first represented in Florida in 1962, when LaDette Cooley began to pastor an independent church in Kissimmee. Kenneth Walter went to pastor there shortly thereafter and became instrumental in seeing the Kissimmee church come into the conference, helping to establish several other God's Missionary churches as well.

Bro. Walter didn't go to Florida with the goal of opening other churches or starting a Florida district, but God worked miracle after miracle, and the Florida District grew and prospered. But over the course of time, the Florida churches dwindled—and some even closed. Recently, Bro. Kenneth Walter made the comment that God didn't work all those miracles to just let the Florida District die—and we agree with him! We have a tremendous heritage in Florida. There are many people and opportunities for ministry in Florida. And beyond that—we have a sacred responsibility to share the Gospel message of salvation with the people of Florida! God's Missionary Church is in Florida for “such a time as this.”

In May 2024, the General Board of God's Missionary Church voted to implement the “Florida District Revitalization Initiative”—a plan that was formed after much research and prayer. We are purposely implementing a team strategy across multiple churches, intending to share personnel, programs, and resources.

We are thrilled that God has already supplied a head pastor (Jeff Stratton), and local pastors for Seffner (Alan Christner), Kissimmee (Scott Hartman), Orlando (Shawn Boney), and Summerfield (Jeff Stratton). But our team is not complete! We still need a pastor to help reopen the church in Lakeland. We are currently partnering with Hope International Missions to hold Spanish services there, but we also intend to fully reopen the church in time.

In addition, we need more than just pastors—we need musicians, outreach-minded people, ones who can teach English as a second language, people to help with kids' ministry, discipleship, and many other areas of ministry. We are looking for people who can make both long-term and short-term commitments (including college students who need to do music and ministerial internships, snowbirds, etc.)

In addition to people, we also need material provisions—housing, apartments, campers—to be able to house long-term and short-term team members. We are looking for people who have a rental property, timeshare, or good quality RV they can donate or loan to us for temporary team members.



Many of our Florida properties are in serious need of improvement. We look forward to having various work teams come and help improve these places.

We are also making intentional investment into the Florida District. This plan will take significant resources as we move forward. We will attempt to raise funds for specific projects at individual churches

until these churches are better established and financially secure. We are grateful for several people who have stepped forward to make significant financial contributions—but we know we will need much more! With God's help and people's cooperation, we are confident this will happen.

We need people and provisions, but more than anything else—we need prayer! Many have prayed and prayed for something to happen in the Florida District for years, and now we believe those prayers are beginning to be answered. But right now we need more prayer, not less. Pray every day for the Florida team. Pray for each of the individual churches. Pray for more workers. Pray for finances. And most of all, pray for God's presence and blessing in this effort!





Theological Thoughts

Pictures of God

Thy word is a lamp unto my feet, and a light unto my path. PSALM 119:105

Our concept of God is very important to a correct understanding of theology. Any skewed idea of God will likely result in an incorrect doctrine. A. W. Tozer stated, “There is scarcely an error in doctrine or a failure in applying Christian ethics that cannot be traced finally to imperfect and ignoble thoughts about God.” One of the ways God has revealed Himself to humanity is to give metaphors that illustrate some form of His divinity. All of the metaphors of God must be compiled together to obtain an accurate picture of the person and character of God. Many of the pictures which the Bible gives of Christ will overlap. While this is not an exhaustive list, here are a number of key metaphors God has used to reveal Himself to people.



Father

This is the picture of a God who loves. This is illustrated by the love of the father in the parable of the prodigal son. In

the Lord’s prayer, Jesus began with the words “Our Father which art in heaven.” This is the concept of God that Jesus wanted the disciples to develop in their prayer lives. If a person is born into the family of God or adopted into His family, then certainly God is the Father of every

Christian. It is a close personal relationship as is shown in Romans 8:15 when Paul said, “Ye have received the Spirit of adoption, whereby we cry, Abba, Father.” This is the personal word which we commonly use for daddy. The concept is that of a close family, bonded together with love one for another. Hebrews 12 also teaches that a father chastises a son in order to make him a better person.

While the picture of a father should be positive, it is not always that way. Psychology has noted that a person’s view of his or her own father influences one’s concept of God. Unfortunately, many children have absent, harsh, or uncaring fathers, which could result in an incorrect view of God. God, however, is a perfect Father; one who completely meets every need of His children.

Some of the great doctrinal errors which can result from an exclusive emphasis upon the picture of God as a Father is the failure to see that God is also a God of justice and punishment. Others use this idea to teach an unbiblical form of eternal security with the concept that once a person is a son of God, he will always be a son of God. Some picture God as a grandfatherly figure overlooking willful disobedience in a “Christian’s” life. Others using the picture of a loving Father have denied the existence of hell.



King or Sovereign

This is the picture of a God who rules. The concept that we have become citizens of another world with God as King is a common biblical image.

John the Baptist and Jesus both came proclaiming that the kingdom of God was at hand. As the King or Sovereign of the universe God is fully in control of everything; yet, He has given humanity freewill. Each individual has the privilege through grace to choose to come under the authority of God and become a citizen of His kingdom or to reject that privilege. Even after becoming a subject of God's kingdom, one may reject the authority of God, renounce his citizenship, and return to subjection under Satan. One potential problem of an overemphasis upon the sovereignty of God is the doctrine of predestination.



Judge

This picture brings out the justice and wrath of God. It connects the holiness of God with His hatred for sin. It is impossible to overempha-

size the love or the justice of God, but when one is emphasized and the other is not, a person ends up with a warped view of God. Today's world emphasizes the love of God to such a degree that many people do not believe that there is punishment for sin. In the Old Testament, God repeatedly destroyed those who were sinful. He annihilated the world at the time of Noah; He destroyed the city of Sodom with fire and brimstone; and He ordered Israel to destroy all of the idolatrous Canaanites. These are only a few of the many stories in which God poured out His wrath on mankind. In the New Testament, two of the most common topics of Christ were warnings about hell or the judgment. God should never be pictured as standing with a hammer just waiting to whack anyone who gets out of line, but rather as a reluctant judge patiently waiting for repentance. Before the flood God gave the world 120 years to repent, and He gave the Canaanites 400 years.



Military Leader

The phrase "Lord of hosts" occurs 235 times in the Scripture. It gives the idea of one who leads an army. Israel was almost continuously at war with the surrounding nations. One of

the best depictions of God as a military leader was when the servant of Elisha saw that the city was surrounded by the Syrian army. He cried out, "Alas, my master! how shall we do?" Elisha simply replied, "Lord . . . open his eyes, that he may see." Then the servant saw the hosts of heaven and chariots of the Lord. God is our refuge and our strength. In the battles of life against the enemy of the soul we must remember that the Lord of hosts is still with us today!



Shepherd

The words of Psalm 23 provide a beautiful picture of God. "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still

waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." This image is a powerful reminder that God personally cares about each of us and will lead throughout life, even through the shadow of death. A wonderful picture of this truth is found in the story of the Children of Israel in the wilderness after leaving Egypt. The Lord fed them with manna, provided them with water, and led them with a cloud by day and a pillar of fire by night. We must trust our great Shepherd to take care of us and to lead us. The health and wealth gospel has incorrectly depicted God only as one who always gives gifts and will answer every prayer to make one healthy and wealthy. However, a shepherd's goal is for the sheep to follow even through difficult paths. He will use his rod to punish straying sheep. Sometimes it is even necessary to break a lamb's leg in order to correct the straying habits of some of the flock. Just so, our heavenly Shepherd does all things for our good because of His great love for us, though we often do not understand.

Scripture uses metaphors to illustrate who God is. Considering these metaphors helps us to grasp a balanced picture of the Lord's character and His relationship with mankind. ■



Cheap Consecration Does Not Work!

Based on a sermon by Dale Yocum

Dale Yocum preached a message in which he gave the following covenant with God. It very aptly illustrates the shallowness of the dedication of many seekers after holiness today. A cheapened consecration will never bring the blessing of holiness or the power of God into one's life. It is a necessity for every preacher to challenge his people to reach the place in seeking God where there is nothing left of self. It is only then that the Holy Spirit will come and fill the heart and purify it from indwelling sin.

A Covenant of Consecration

(With some small print, which is what some people commonly put into their covenant of consecration with the Lord.)

Being of a sincere mind and of a devoted will I do hereby enter into the following solemn covenant with my Lord and Savior Jesus Christ.

First: I yield to Him all the earthly possessions, money, and goods which I now have or shall have in the future, to be used only for His glory and for the advancement of His cause. (With the reservation that when the styles change I shall have a new wardrobe, or when it is popular to buy rock records, sensual novels, or a television set – although I know it is not exactly in my best spiritual interest to do so – I shall buy them.)

Second: I give all my time to God to be spent in His service and in His praise. (With this reservation, that when business, or studies, or other occupation presses in, I shall have the right to cut down on church and prayer meeting attendance, and when relatives drop in on Saturday, I shall stay at home on the Lord's day to entertain them.)

Third: I present all my talents, great or small, to be used as instruments in God's hand. (Provided that He does not ask me to testify where people would laugh at me, or to sing His praise where there are others that could do it better; and provided also that He does not require me to do anything that is really hard to do, for I want to walk an easy road to heaven.)

Fourth: I pledge to eat, drink, dress, and act always in conformity to the Word and will of God. (Provided, however, that my conduct is never so different from the world that they think me weird – for how could I ever then reach them for Christ? Provided also that I may always drink when I am thirsty and eat when I am hungry; for fasting makes me feel faint, and the Bible says we should pray and not faint.)

Fifth: I surrender my will fully to God to do only those things which please Him. (With the reservation that if difficulties arise which I do not expect, or if opposition becomes severe, I shall have the right to take my will unto myself again, and turn back until sometime later when the way shall appear easier.)

Having so entered into this covenant, I ask God to accept my offering, and by faith I claim His promise. (With this reservation, that I have a very weak faith, and I find it really very hard to believe that God will truly sanctify me. I suppose I will have to take it by faith and keep trying to believe.)

Well, that works just like it sounds; it does not work at all! But if we get rid of the small print, it will work. 

Travel notes with the president



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Aug. 05: Penns Creek Camp cleanup day. Thank you to the excellent group that helped. In the evening, I chaired a board meeting for our Lebanon Church.

August 06-07: FL trip preparations.

Aug. 08-10: FL District Revitalization Rally (71) and a training session. God's presence was near.

Aug. 11: Lebanon to preach and make the exciting announcement that Rev. Curtis Going will be the new senior pastor.

Aug. 12: Harrisburg to take my rental car back.

Aug. 13: Butler. I visited and had prayer for Bro. & Sis. Walburn. I also signed legal documents for the Butler property.

Aug. 14: Elim Grove Camp. I enjoyed the ministry of Rev. Marc Dodrill and singing of Rev. Stephen & Hannah Tomek.

Aug. 16: Sunbury. Rhoda and I attended the beautiful wedding of Rev. Ricky and Melanie Susan.

Aug. 17: Sermon preparation and phone calls to some of our ministers.

Aug 18: Sunbury. I preached and then enjoyed a snack and fellowship with the Pastor Ryan Martin family and Rev. Nathan Black.

Aug. 19: I shared a devotional with the PVBI staff and faculty. I appreciate so much their love for God and for our students.

Aug. 20: Butler. I went to pick up an insurance check for the trailer that was burned during camp.

Aug 21-24: Administrative work and a General Board meeting.

Aug 25: Rhoda and I had Bro. & Sis. Wesley Knapp at our home for a wonderful lunch to celebrate Wanda's 86th birthday.

Aug. 26-31: GMYC board meeting, Home Mission zoom board meeting, travel notes, sermon, and FL trip preparations.

Sept.01: Lebanon. I was privileged to help celebrate 75 years of ministry. Hearing and seeing how God has been working down through the years has been an inspiration to all of us.

Sept 02: Labor Day. It was wonderful to have Jim and Sue West in for the day along with our family. They are friends we met years ago at our Sun City Camp.

Sept. 03: PV board meeting.

Sept. 04-13: FL trip. I enjoyed visiting and preaching at our Seffner, Kissimmee, Orlando, and Summerfield churches. Our Conference and board meeting went well.

Sept. 15: Camp Hill to visit their fall revival meeting.

Sept. 16: PV School Picnic. I went to Butler in the evening to pick up another check from Bro. Walburn.

Sept. 17-21: Administrative work. I visited Tony Byers, the main cook at PV, at the Lewisburg Hospital. We had a Home Mission board meeting.

Sept. 22: Northampton. I preached and then went to visit Sis. Gloria Peters in a nursing home recovering from a fall.

Sept. 23: Pension Board in the afternoon and Hanover camp board meeting in Camp Hill in the evening.

Sept. 24: Rhoda fixed a wonderful birthday meal for "Leonard" and Sharon Raub. We love and appreciate them so much!

Sept. 25-28: Alabama. GMC always sponsors the Future Pastors Conference. God uses this event to equip and promote unity among our ministerial students at our Bible schools.

Sept 29: I preached at Northampton in the morning and then went to hold a church election at Milesburg in the evening. Rev. Todd Carter was voted in as pastor and has accepted.



JACOB MARTIN

Oct. 01-6: PV board meeting, sermon preparation, and I hunted archery open day with my son and son-in-law. I preached at Shamokin Church's 70th Anniversary revival services. We praise God for the six that sought God around an altar of prayer.

Oct. 7-13: Penns Creek camp board meeting. I was honored to preach at Allegheny Wesleyan College for a SS Convention. I also preached twice at Lebanon for their Harvest Home services. Bro. Brian Habecker

and Bro. Glenn Spittler's skit was extra special towards the pastoral team and me.

Oct. 14-20: General Board meeting, and I visited the Oakland Mills revival. Rev. Brian Black preached a good message. I went to Rome, NY, to preach a weekend meeting and installed Rev. Denver Brenizer as the new associate pastor. We praise God for the wonderful time together!

Oct. 21-27: WV. Brian Spangler and I traveled to the funeral of Luke Hunter. God enabled Bro. Mark Hunter, his father, to speak a powerful message to us all. I was privileged to speak with the college students at PV. I preached at our Blue Knob Church and enjoyed an excellent meal and fellowship at the McCarty's home. Rhoda helped move her sister to the Salem, OH, area after caring for their mother the last two years.

Oct. 28- Nov. 03: PV to play basketball with the young guys. My son, Chad, and I doubled up on the same morning hunt. He got a nice 7-point buck, and I shot a nice 8-point. Worked a lot on sermon preparation for Sunday. We traveled to Ohio to be a part of our Milford's GMC building dedication service. There were 58 in attendance. God is using the Harvey family!

Nov. 4-10: GMYC board meeting, PV alumni reunion, and PV auction. I preached at our Milesburg and New Columbia churches. I appreciated the wonderful outreach ministry on Sunday night at New Columbia.

Nov. 11- 17: I visited the Rebersburg revival meeting. Rhoda and I went to Geisinger to have prayer and visit the Susanna Blowers family. Please continue to pray for Susanna as she faces her cancer journey. I preached at Penns Valley for their Harvest Home service.

Nov. 18-23: Planning board, Missionary Crusader Board, and General Board all met this week. God helped us make some excellent plans.



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2025 Schedule of Events

Sun City (Florida District) Camp:	January 16-26
CPYC (Youth Convention):	January 29-February 2
Ministerial:	February 17-19
Bus and Outreach Convention:	Mar. 4-6
InterChurch Holiness Convention:	Apr. 8-10
Pennview Missions Convention:	Apr. 22-24
Pennview Campus Days:	May 1-2
Pennview Graduation:	May 24
GMYC (Youth Camp):	June 9-13
Mount of Blessing Camp:	June 27-July 6
Hanover Fellowship Camp:	June 27-July 6
GMKC (Kid's Camp Alpha):	July 14-16
GMKC (Kid's Camp Beta):	July 16-18
General Conference:	July 24
Penns Creek Camp:	July 25-August 3

PASSING THE TORCH continued from **page 3**

the number of churches.

We, too, are now at a crossroad in the Conservative Holiness Movement. It is either revival or ruin. We must have a renewed passion for God that once again sets our hearts ablaze. To continue a formalistic religion without power will soon lead to a hopeless facade that will turn away both our children and the world from the truth. Dead, powerless Christianity is repulsive; but there is nothing more attractive than the power of God working in the lives of fervent Christians who exemplify the presence and power of the Spirit of Christ. ■