

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



Dr. Brian Black

Final Salvation—The Real Issue

Jesus told a parable of a sower who went out to sow. As the sower scattered the seed, some fell on rocky ground and quickly sprang up, but soon withered away. Christ compared this to those who heard the gospel, received it and endured for a time, then when tribulation or persecution came, they were offended (Mt. 8). In this portion of the parable Jesus was emphasizing the necessity of not only accepting the gospel, but also continuing in the faith. As Jesus said in Matthew 24:13, “But he that shall endure unto the end, the same shall be saved.” It does no eternal good for someone to become a Christian if he falls away and never comes back to Christ. This is why it is such a high priority to bring new converts into the family of God, disciple them, and establish them in obedience to the Christian faith.

Clear-cut
victory over sin is
clearly
scriptural.

Our doctrine of clear-cut victory over sin is clearly scriptural and a necessity for final salvation. Repeatedly, the Bible teaches the power of the blood of Christ to keep His people from sin, but it also teaches that a person who has been saved may choose to later reject salvation and walk away from the grace of God and be eternally lost.

Millions today believe the doctrine of unconditional eternal security. They believe that once a person is saved, it is impossible to lose it and later be lost in hell. While they advocate that a person should live a godly life, they do not do so themselves and instead excuse wickedness. Some basically live a good moral life but disobey God’s commands from time to time. They depend upon a past experience for salva-

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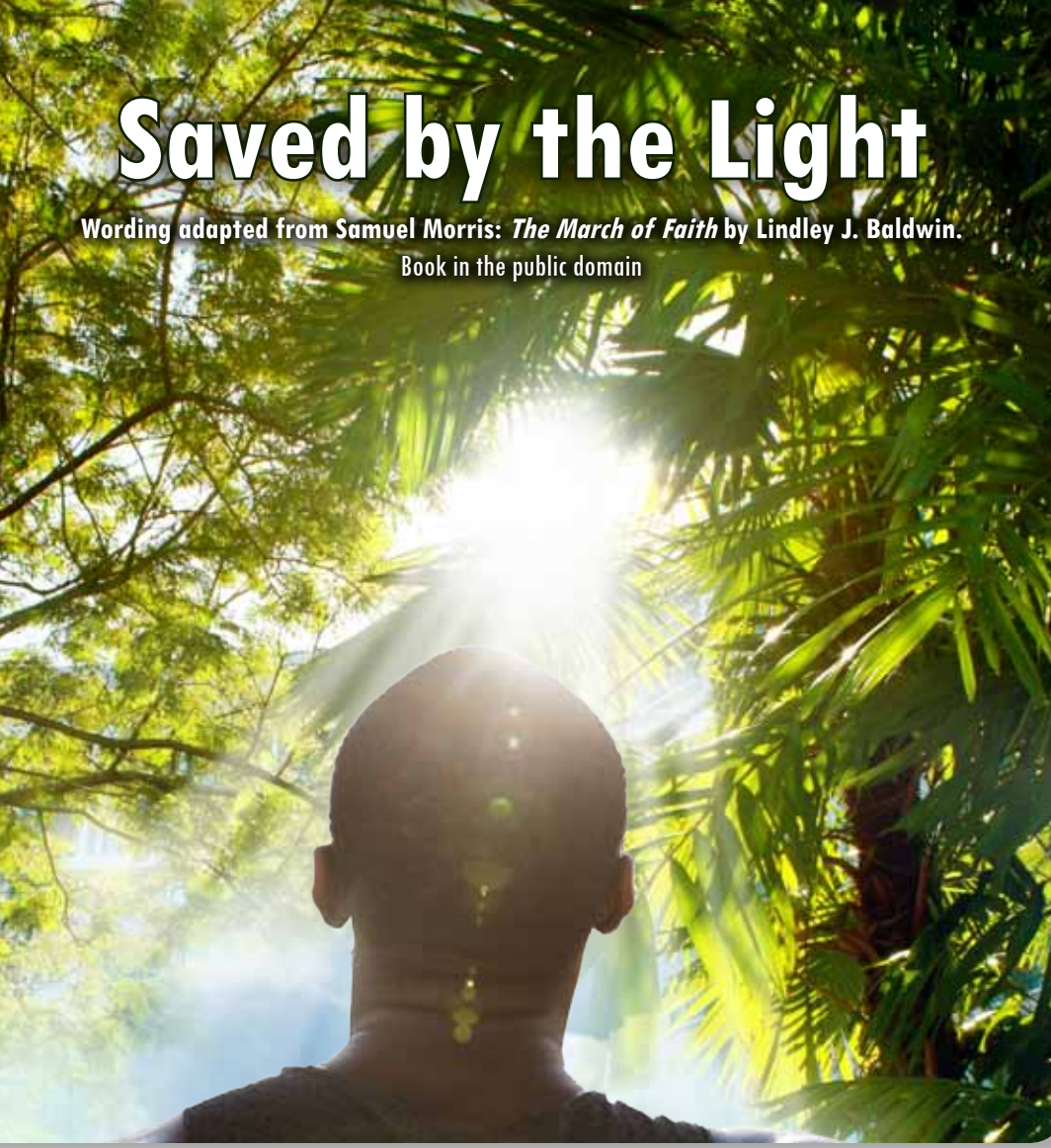
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Saved by the Light

Wording adapted from Samuel Morris: *The March of Faith* by Lindley J. Baldwin.

Book in the public domain



Deep in Liberia, Africa about 1890 the Grebos defeated the Kru tribe, laid waste their crops, and burned their village. The Grebos were led by a cruel and depraved savage. The Kru chieftain was compelled to sue for peace and to pledge a much larger indemnity than his wasted territory could well afford to pay. His son, Prince Kaboo, who was now about fifteen years old, was put in pawn (held hostage) to insure the carrying out of this harsh treaty.

Kaboo's father came on the payment date with all the ivory, rubber, kola nuts, and other articles of trade his people had been able to gather together. The victorious chief took all that he brought and, after setting his own price upon it, declared that it did not fulfill the pledge. He refused to give up the pawn.

Kaboo's father was almost in despair. Yet he resolved to make one more effort. He induced his tribe to sacrifice their last belongings. When he came laden with goods upon his second visit, his offerings were taken but again declared short of the balance due. For some years past, this conqueror had been carrying on a thriving business with Sierra Leonian traders, with whom he exchanged his war booty for salt, trinkets, and rum. As his appetite for strong drink grew, his idea of the exchange value of native currency diminished. No ransom payment was sufficient which did not keep him well supplied with

liquor. Kaboo's father realized that further tribute was impossible. He could do nothing but return homeward, leaving Kaboo to meet his certain fate.

When the father of Kaboo failed to come again, the infuriated chief ordered Kaboo to be whipped every day. Each beating was more prolonged and severe than the one before. A thorny, poison vine was used as a whip. At each stroke it tore the flesh and implanted a fiery virus. The agonized victim felt as if his whole body were afire.

Each time the chieftain's executioner tormented Kaboo, a Kru slave, who was an eyewitness of the beating, was sent to Kaboo's father with a harrowing story of the ordeal and a warning of worse to follow if he did not redouble his efforts to meet the full demands of his conqueror; however, there was nothing Kaboo's father could do.

Kaboo's wounds did not have time to heal. The flesh of his back hung in shreds. Soon he became so exhausted from loss of blood and the fever induced by the poison vine that he could no longer stand or even sit up. A cross-tree was then erected and he was carried out and thrown over it while he was again beaten over his raw back.

The Miraculous Escape

Kaboo hoped that death would release him before he met the awful fate of an unredeemed pawn. Already they had dug a pit in anticipation of the possible failure of his father to return. If this final

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beating induced no further payment, Kaboo was to be buried up to the neck. His mouth would then be propped open and smeared with a sweet mixture to attract the ants from a nearby ant-hill. The resulting torment would merely prepare for the final act when another type of insect-the dreaded driver ants - would be permitted to devour his living flesh bit by bit. After the ants had cleaned his bones of every particle of flesh, his white skeleton would then be placed in front of his execution hut as a gentle reminder to all future debtors. As Kaboo was flung upon the cross-tree for his final beating, all hope as well as physical strength left him. He longed only for the boon of death.

Then suddenly, something very strange happened. A great light like a flash of lightning broke over him. The light blinded all about him. An audible voice that seemed to come from above commanded him to rise and flee. All heard the voice and saw the light but saw no man.

In the twinkling of an eye, Kaboo found his strength restored. Leaping, he obeyed the mysterious voice and fled from the astonished natives with the speed of a deer. Kaboo had never heard of the Christian God. All he knew was that some strange and invisible power had come to his rescue. At one moment he had been too ill to sit erect, and now he was running away at top speed.

An audible voice
from above
commanded him
to rise and flee.

The Kindly Light

Kaboo hid in the hollow of a tree until night-fall to elude his pursuers. When night came, Kaboo realized that he had escaped one kind of death only to plunge into another deadly hazard. He was alone in the jungle where no unaided man could hope to survive for long. Worst of all, he was not only without friends and weapons, but also without home or destination!

He dared not return to his own tribe and family; to do so would bring upon his people the bitter revenge of their enraged conqueror. He dared not be seen by a native of another tribe lest he be returned to his former captor for the large reward usually paid for an escaped pawn.

In the midst of this new despair, another marvel appeared. In those regions the dense forests are dark even during the day; at night they are impossible to penetrate. But the same friendly light that had flooded the scene of his intended execution shone again around him. His path was made clear. Poisonous cobras, puffadders, and vipers lay in wait along Kaboo's pathway; the great python hung over head. But, more than the glaring eye of leopards and the sting of poisonous serpents, he had to fear his own kind. In the forests of this vast region lived some of the most savage races in the world. Cannibalism was still widely practiced.

After traveling for a period of time, he arrived at a plantation on the outskirts of a town beside a river. No human guide had directed him through the wilderness to this spot. At his first glance, he saw that this was not a native village. He would have been afraid to approach if he had not seen one of his own Kru race busy at work in the distance. Kaboo approached him and learned to his joy that he had come into the hands, not of slave-traders, but slave-liberators- the only community where he was to be really safe.

Kaboo sought employment and found it on the coffee plantation where the other Kru boy was working. His Kru companion had been listening to the missionaries and had become a Christian, and Kaboo began attending church with him. Before long one of the missionaries told the story about Saul traveling to Damascus to arrest Christians; He told how a light from heaven suddenly shone upon Saul and a mysterious voice spoke from above.

Kaboo cried out: "That's just what I saw! I have seen that light! That is the same light that saved me and brought me here!" Kaboo had been wondering all the time why he had been so marvelously saved from death and guided through the forest. Now, in a flash he began to understand.

In a very similar way, we, too, are captives to the power of sin, whether it is as a pawn being beaten, as was Kaboo, or as a Jewish leader, like Saul of Tarsus. All sinners are lost in the darkness. It is only a matter of time until the evil serpent strikes its death blow. But thank the Lord that Jesus has come, "The true Light, which lighteth every man that cometh into the world" (Jn. 1:9). ■

Final Salvation—The Real Issue continued from **page 2** tion, but not have current victory. Yet, this is not the teaching of Scripture! The Bible teaches that not only must a person be born again, (Jn. 3:3) but a person must also continue to abide in Christ or he will be cast forth and burned (Jn. 15:6).

One may fall from grace and his name will then be removed from the Book of Life

In order to maintain salvation, one must continue to have faith. This is not a question regarding works; it is a question of whether a single act of faith is sufficient, or if God requires a continuous life of faith. To initially be saved and to begin running the race is a tremendous experience and work of God, but finishing the race and inheriting eternal life is by far more important. The book of Galatians was written to a group of Paul's disciples who had been converted but were now being coaxed to believe that the Jewish Law was the way of salvation. The book of Hebrews is similar in that the Hebrew Christians were gradually losing their faith in Christ and turning back to the Jewish Law for their salvation. The issue is the necessity of a continued faith.

Ga. 5:2, 4 "Christ shall profit you nothing . . . Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." The profit or benefit we receive from Christ is the forgiveness of sin through His blood. If that is lost, then the grace of Christ is also lost.

Ro. 11:19-21 is another passage which teaches the same concept that if one loses his faith, then one loses his salvation. It teaches that if a person does not continue with faith in Christ, then God will cut a person off just as God cut the Jewish people out of the olive tree and grafted in the believing Gentiles.

Heb. 10:38-39 "Now the just shall live by faith. . . But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

Heb. 6:4-6 The author warns against falling away after they "were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come."

Heb. 10:26-27 "For if we sin wilfully after

that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, [or no sacrifice other than Christ] But a certain fearful looking for of judgment."

Ex. 32:33 "And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."

Rev. 3:5 "He that overcometh . . . I will not blot out his name out of the book of life."

Rev. 22:9 "God shall take away his part out of the book of life."

Will God erase names from the Book of Life? Scripture states that He will. It is also true that continuing in obedience to God following the conversion experience is a scriptural necessity to maintain salvation.

One must be personally righteous at the Judgment

Scripture also teaches that at the judgment, a person's entrance into heaven will be based upon being personally righteous. The following are several key verses among dozens which teach this truth:

Mt. 7:19 "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."

Mt. 7:21 "Not everyone that sayeth Lord, Lord will enter the kingdom, but he that doeth the will of my father."

Rom. 2:5-6 [At the Judgment God] "will render to every man according to his deeds."

Heb. 5:9-10 [Christ is] "the author of eternal salvation unto all them that obey Him."

1 Co. 6:9 "Know ye not that the unrighteous shall not inherit the kingdom of God?"

Re. 21:27 "And there shall in no wise enter into it [the holy city] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

Eph. 5:5 "No whoremonger, nor unclean person, nor covetous man who is an idolater hath any inheritance in the kingdom of Christ."

Salvation is more than a single act of faith; it is a life of faith in God and obedience through the power and enablement of His Spirit. We can always trust God to take us through. Tragically, there are those who decide that the cost of serving God is too high, and like Demas, the co-worker of Paul, fall away because of love for this present world (2 Tim. 4:10). It is only those who endure unto the end that shall be saved. ■

Salvation: A Perfect Work

Not Just a Stepping Stone to Sanctification

By Paul Ryan



What's so great about salvation if sanctification is so necessary? This imperfect (pun intended) framing of the subject presents a dilemma: salvation versus sanctification. In reality, there is no “versus.” One builds upon the other—the perfect work of salvation serves as the foundation and provision for God's other works, namely sanctification (holiness) and glorification (heaven).

Salvation is perfect in the biblical sense, meaning whole and complete.¹ Simply put, salvation is a perfect work because it accomplishes all God intended it to accomplish.

Salvation's Work

Biblically, salvation comprehends that gracious work of God through which we are justified entirely, regenerated completely, and adopted wholly into the family of God. In other words, salvation includes being forgiven of our sins in justification (“being justified by faith, we have peace with God” Rom 5:1), given new and everlasting life in regeneration (“born again” Jn 3:3; given “eternal life” Jn 3:15; “a new creature” 1 Cor 5:17), and made a child of God in adoption (“ye have received the Spirit of adoption, whereby we cry, Abba, Father.” Rom 8:15). Justification, regeneration, and adoption can be looked at individually, yet only together do all three encompass biblically what happens intrinsically in salvation.

Let us look at these three aspects to see what God perfectly accomplishes in salvation.

Justification

When justifying a sinner, God erases his past sins, forgives him of his sin so completely that even the guilt is gone and presents him righteous. This extended passage illustrates justification so beautifully:

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have

sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.²

When someone is saved, they cannot be any more forgiven, nor counted more righteous before God. Not being able to earn or accomplish either of these ourselves, God gives them to us freely through Christ. Christ grants us perfect justification.

Regeneration

In justification, our past sins are forgiven and sin's penalty annulled. This all takes place, in one sense, on the outside. Regeneration takes place on the inside; it is new life. Paul pictures regeneration when he says that, "God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us [made us alive] together with Christ."³

This new life is so radically different that Jesus calls it being born again. New life comes with new desires. We no longer want to live in sin and darkness, but walk in "newness of life" (Rom 6:4c). Obedience isn't forced or feigned, but "from the heart" (Rom 6:17b). New desires come with new power. Regeneration gives us the power and desire to be "free from sin" and "servants of righteousness" (Rom 6:18). Eternal life, lost when man fell, is now perfectly given, and we are free to love God and free from the tyranny of sin.

Adoption

In regeneration, hearts are made alive to love God; in adoption, we receive the love of God shed abroad in our hearts."⁴ Sin made us aliens and enemies to God. Adoption makes us children and beloved heirs: "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ."⁵

Adoption is perfect because we are not merely brought into the family of God, but are fully restored to the place

of children that God always intended, "to them gave he power to become the sons of God, even to them that believe on his name."⁶ It was a right we lost! But is now ours in Jesus Christ. Every benefit, privilege, blessing, and promise is perfectly ours.

Conclusion

Here is Wiley, that sainted Nazarene of old, summarizing with a brevity I can't muster and brilliance I don't possess.

Justification is a work which God does for us in the forgiveness of our sins and in changing the relation which we bear to Him; regeneration is the renewal of our fallen natures through the bestowment of life on the ground of this new relationship; while adoption is the restoration of the privileges of sonship by virtue of the new birth. The necessity of justification is found in the fact of guilt; that of regeneration in the fact of depravity; that of adoption in the loss of privilege. All three, while distinct in nature and perfect in kind, are bestowed. 

¹ Brueggemann, Dale A. 2016. "Perfect." In The Lexham Bible Dictionary, edited by John D. Barry, David Bomar, Derek R. Brown, Rachel Klippenstein, Douglas Mangum, Carrie Sinclair Wolcott, Lazarus Wentz, Elliot Ritzema, and Wendy Widder. Bellingham, WA: Lexham Press.

² Romans 3:21-26

³ Ephesians 2:4-5

⁴ Romans 5:5b

⁵ Romans 8:16-17a

⁶ John 1:12b



**PAID
IN FULL**



Theological Thoughts

Imputed and Imparted Righteousness

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

When a person becomes saved, what happens? Is the righteousness of Christ imputed to him? Absolutely! This truth is found in Romans chapter four repeatedly where it uses the word imputed to express the idea of God reckoning or accounting a person as righteous, through faith, without any merit through his own works. We fully agree with this foundational biblical doctrine that there is nothing a person can do to merit his own salvation other than meeting God's conditions of repentance and faith whereby He will apply the blood of Christ as the remedy for one's sins. John Wesley stated that righteousness is "imputed to everyone that believes, as soon as he believes: faith and the righteousness of Christ are inseparable" (Wesley's Works, 5:237). The term imputed righteousness means that the righteousness of Christ is given to a sinner so that God now sees him as righteous. The term imparted righteousness means that the righteousness of Christ is implanted within a person and makes that person truly righteous. Scholars would also use the term justification as the declaration of God that a person through Christ is now righteous.

Our doctrine holds that imputation and impartation cannot be separated. Does a person to whom God has imputed righteousness also become genuinely righteous? Or, as some doctrines teach, does God simply see him as right-

teous while his heart and life remain filthy? Does God only see white robes of righteousness but cannot see the impure sinner underneath? Some would redefine the issue in many different ways, but no matter how it is phrased, imputed righteousness that is not imparted still leaves an evil, sinful person; a person who is supposedly both a sinner and a saint simultaneously.

Man is depraved in two different ways and needs two different cleansings. He is defiled by inherited depravity through the sin of Adam. He also has acquired depravity through his own personal sins and the sinful actions in his own life. Inherited depravity is cleansed in a second work called sanctification. Does the first experience of grace which saves, converts, justifies, regenerates, forgives, and enables one to be born again and adopted into God's family also include the power to overcome acquired depravity and make a person a new creature in Christ Jesus? (II Cor. 5:17) Absolutely! Anyone who is genuinely converted comes under the authority of the Kingdom of God and lives in obedience to Jesus Christ. When one is born again, the righteousness of Christ is not only imputed but also imparted at the same time to enable a person to live a righteous life. Both Romans 5:19 and 8:3 teach this truth that through Jesus Christ "shall many be made righteous."

The Wesleyan position has always been that a person who is saved is empowered by the grace of God to live a life without sinning. Accordingly, righteousness would be imparted to overcome acquired depravity. Sometimes God will instantaneously deliver a new Christian from the power of evil habits, but other times new converts must demonstrate much determination and personal discipline to overcome destructive or sinful behaviors. Although some struggle before gaining sufficient spiritual strength, God always has the power to give complete victory. Never give up! God has complete victory ahead. The Christ who died on the cross for one's sin is always ready to go the extra mile to make His blood effective.

When a person is justified, there is no more guilt. It is gone, taken by Christ and nailed to the cross. At that point a person is genuinely righteous; there is no guilt; there is no sin. As long as a person continues to live an upright, moral life in full obedience to God, he or she continues to be righteous. Certainly all people make mistakes and have to correct unintentional misbehaviors or misunderstandings, but that does not mean that there are moral failures of disobedience or rebellion to God. This is the standard God expects for righteousness. This is why the Apostle John states, "Whoever is born of God overcometh the world." and "Whosoever is born of God sinneth not" (I Jn. 5:4, 5:18).

The doctrinal implications of imputed but not imparted righteousness are logically unthinkable. Practically all Christians agree that no matter how depraved a person has been, Christ's death is sufficient to pardon any and all sin. Thus, if we are only imputed as righteous, it logically does not matter how many or how serious the sins a person continues to commit if God subsequently only sees him through the blood of Jesus Christ. This is why imparted righteousness, a transformed heart and life, is critically important for salvation and for biblical understanding of the doctrine of salvation. We must either hold for transformational salvation or logic demands that one must accept the worst of blatant, eternal security doctrine. ■



Home Mission's Highlights!

By Rev. Jeremy Fuller, Director

As I reflect on the last 10 months, I stand amazed at the mighty hand of God at work in our home mission's churches. Prayers have been answered for each of the five churches. I will provide some highlights below.

Rome Church

God called the Denver Brenizer family to Rome in August 2024 to serve as assistant pastor. This was a major answer to pleading prayer. The pastoral team is working together to shepherd the flock and make needed improvements. I have long dreamed that the wall between the kitchen and dining room could be moved in the parsonage and provide for a more functional space to entertain. This work is progressing beautifully. continued on **page 10**



Star Lake Church

I had the privilege of being part of the 3rd. Anniversary Service at Star Lake on Sunday, December 8, 2024. Seventy-four people attended the service with a wonderful fellowship meal to follow. God continues to draw people to the church and the Hunter family is laboring sacrificially to love and nurture the congregation.



Milford Church

We were able to complete the renovation project in Milford, OH under the able leadership of Rev. Steve Harvey. Sister Harvey provided excellent design and decor for the church. Conference President Jacob Martin was able to be a part of the dedication service on November 3, 2024, with 58 people in attendance. My wife and I, along with the Rev. Scott Loper Family, were able to conduct the first revival meeting on March 28-30, 2025. God is working in this church in a powerful way.

Delmar Church

We are nearing the completion of our church renewal project at the Delmar, MD church. The Walters and the Gatones have made tremendous improvements to the church building (especially the basement). They are preparing to replace the shingled roof on the sanctuary as I write this article. God has blessed their efforts, and the work has been strengthened both in attendance to the services and in the finances. God Be Praised!



Halls Church

I am pleased to announce that Rev. & Mrs. Ricky Susan are under appointment to pastor the Halls, TN, church. My wife and I flew with the Susans to Memphis and spent the last weekend of February in Halls exploring the possibility of them moving there after graduation from Penn View. I am grateful that they have answered the call of God upon their lives and look forward to working with them to see this church flourish under their leadership and ministry.

New Works

We currently have two exciting opportunities that I am actively exploring for new church plants. One is in Ohio and the other is in Wisconsin. As always, the great need is workers. Pray with us that the Lord of the harvest will send forth laborers into these fields of service. Please give in your local church's home mission's offerings as you are able. These monthly offerings are the life blood to this ministry. We could not do what we are doing without your generous support. May the God who has called us to lay up treasures above reward you abundantly for your faithful stewardship of precious resources for the salvation of the lost. ☑



Travel notes with the president



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Feb. 10-16: Administrative work. I was also working on travel notes and was privileged to share a witnessing technique at PVBI. I also attended the school revival. Rev. Kenny Stetler did an excellent job preaching.

Feb. 17-22: GMC Ministerial. Rev. and Mrs. Don Raines did a wonderful job. Rev. John Mark Fisher was voted as Minister of the Year. A great choice!

Feb. 23: Hanover. I preached and then we enjoyed good fellowship with the Sweitzer family after church.

Feb. 22-Mar. 01: PV Ministers vs. High School basketball game. The ministers won the game. I spoke at the IHC in South Carolina for two local churches. I was also able to stop and see one of my heroes, Rev. Jacob Miller. Bro. Michael McMillian and I met with our camp cook about this year's camp.

Mar. 02: Helfenstein. I appreciate all the improvements to the parsonage. It's looking great! Lewistown. It was great to be with the Donaheys and to see how her health had improved.

Mar. 03-07: Westfield, IN. Outreach & Bus Convention. Rev. Eric Kuhns did an excellent job preaching, and I enjoyed many great sessions. I was able to visit and have prayer with Bro. and Sis George Maloyed at the nursing home. Bro. George Maloyed always inspires me to let our light shine. He sure does!

Mar. 08-10: Geisinger Hospital to visit Butch and Lee, both from Sunbury church connections. Administrative work and sermon preparation.

Mar. 11-16: Millmont Revival. I appreciated God's help while preaching and working with the Jeremy Reese Family as singers. They have such wonderful spirits and great songs. It was extra special because I used to be their pastor.

Mar. 17-18: General Board meeting and sermon preparation.

Mar. 19-24: Palmdale, CA. for Y4C Youth Camp. The staff prayed, worshipped, and God gave the victories! Great activities, food, and fellowship!

Mar. 25-31: PV board meeting and then traveled to Salem, OH for the viewing and funeral of Rev. Ken Gordon. I shared how God used him to transform our Bloersville Church inside and out. He beautified the foyer, sanctuary, and fellowship hall. His skills have blessed GMC. It spoke to all of us. If man can be used to transform a building, God can change us too! I spoke at Northampton on Sunday, and Monday. I had a meeting at our Lebanon Church.

Apr. 01-06: Administrative work: I also visited Rev. Alan Walter in the Lebanon Hospital. Worked on sermon preparation and preached Sunday at our Mountain Road Church. The updates in the parsonage are beautiful.

Apr. 07-11: TN for IHC, wonderful music, preaching, and fellowship. God's special presence was manifest throughout the convention.

Apr. 13-19: Northampton for Palm Sunday. I also had a General Board meeting and went to a wonderful PV Founders Banquet. Bro. Leonard Raub was the special speaker. He shared some of the ways he has been involved in school down through the years. Our prayer is that God would raise up some more men like him to bless PV. I went to Rome, NY, for the funeral of Nancy Kilgore, the mother of Rev. Matt Kilgore. Everyone did such a beautiful job honoring her. I spent some extra time with our wonderful Savior on Good Friday to worship Him and had a good time studying on a sermon for Sunday.



JACOB MARTIN

Apr. 20: Northampton for Easter Sunday. We were praising God together! Sis Gloria was back in church for the first time since her terrible fall months ago. She is a miracle to be alive!

Apr. 21: Lebanon for a meeting and sermon preparation for revival.

Apr. 22-27: Mocksville, NC. I enjoyed peaching at the church and calling with the pastor. Everyone's hospitality was superb.

Apr. 28: I drove home from NC, and made it for a Pension Board meeting at 2:00 pm. I had a World Mission zoom meeting at 7:00 pm.

Apr. 30-May 02: Hobe Sound Bible College, FL, to speak to their ministerial students at lunch time and our GMC students at supper time. Thanks to Bro. Aaron Hamilton and Bro. Jeff Stratton for helping to make this happen. We are so blessed that three of these young men are GMC licensed ministers already.

May 03: PV school picnic was a beautiful day. The elementary kickball game and other activities were exciting. The pulled pork and all the other classes selling food and other items made a lot of choices for us to stay filled up. The HS and college games were great. I even announced a few of the games. Rain was supposed to come earlier, but the Lord held off the rain in answer to some people's prayers!

May 04: Alexandria. I was there for the 25th anniversary of the present church building. They had 4 beautiful specials - two by children in the church and two by the Solomon Shaffer family. Rev. John Case preached an encouraging and challenging message. We then had an amazing lunch together in the beautiful fellowship hall. Former pastors Rev. Nathan Shaffer and Rev. Solomon Shaffer and laymen did a wonderful job sharing the history of the church. I would like to say, "Well done," Pastor Matt and Lynn Peachey. 📌

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 the Glory
 for 90
 years of
 "Holiness
 Unto the
 Lord" through
 the ministry
 of God's
 Missionary
 Church
 1935-2025

www.godsmissionarychurch.org

Directions

Services held on the campus of Penn View Bible Institute in the village of Penns Creek
 GPS: 405 Raspberry Street
 Middleburg, Pennsylvania



Welcome

Conference President Jacob Martin and the entire Camp Board welcomes you!

Jacob Martin President Jeremy Fuller Vice-President
 Phil Brenizer, Dan Durkee, Daren Fisher,
 Michael McMillan, James Plank, Brian Spangler,
 Allen Stump Advisory Members



Vacation Bible School

with Jeremy Beltz Family and Youth Crusaders
 10:30 AM & 2:30 PM, Spitler Hall
 Monday-Friday, and both
 Saturday's (Sunday at 9:15 AM)



90th Annual Conference God's Missionary Church:

Thursday and Friday, July 24 & 25

Prayer:

Daily at 7:30 AM and 6:30 PM

Penn View Bible Institute School Service:

Sunday, July 27—2:30 PM

God's Missionary Church

Ordination Service:

Sunday, August 3, 2:30 PM

Missions:

7:00 PM—weeknights

Fort Myers Rescue Mission:

Saturday, July 26, 7:00 PM

Lebanon Valley Gospel Band:

Sunday, August 3, 6:30 PM

Youth Program:

A full schedule of youth activities is provided. Youth services are held M-St at 10:30 AM and 1:30 PM in the Mountain Road Church under direction of Youth Crusaders. Youth Sunday School is at 9:15 AM. Minors without an adult chaperon must register in advance at: www.godsmissionarychurch.org



God's Missionary Church

HOLINESS UNTO THE LORD

RV Reservations:

Contact Phil Brenizer
 717-606-5807

Accommodations:

Meals, rooms and RV sites are available on a free-will offering basis. Some rooms are available with air conditioning, all others are suitable for a window air conditioning unit.

•For room reservations write:

Penns Creek Camp Meeting, PO Box 970,
 Penns Creek, PA 17862 or call 570-765-1498.
 You may also email holiness@icloud.com

Note:

Join in Conference-Wide Days of Fasting and Prayer for Camp Meeting • July 16 and 23.