

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

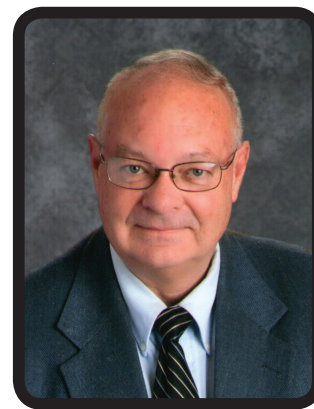
VOLUME 77

ISSUE 1

JANUARY 2026

A person is seen from behind, standing on a grassy hilltop. Their arms are raised in a 'V' shape, symbolizing victory. The sun is low on the horizon, creating a bright, golden glow that silhouettes the person and illuminates the sky with soft, wispy clouds. The overall mood is one of triumph and hope.

Victory!



Dr. Brian Black

Victorious Christian Living

Adapted from *Properly Defining Sin* by Brian Black

Underlying the differences between the Holiness concept of salvation and the Calvinistic concepts of salvation is what could be called the winning attitude. Do we expect to live a victorious life and be an overcomer or is our expectation constant defeat by sin? Do we believe that it is impossible to overcome sin in this life? Is our picture of salvation one of personal despair, hopelessness, and defeat? Is this the best the grace of God has to offer? Do we strive to overcome sin and hope that next year our defeats will be fewer? Did the second member of the Trinity, Jesus Christ, die to produce failures? Will He who spoke the world into existence give us personal victory in this life instead of defeat? Our message is one of victory through the overcoming grace and power of the blood of Christ. Any theology that teaches a gospel powerless to give victory over sin is a religion of hopeless despair.

Our message is
one of victory
through the
blood of Christ

This principle has always been true in warfare. When hope of successful victory disappears and defeat becomes certain, men will no longer choose to fight. One example of this occurred in World War I. It became a war of attrition with both sides digging trenches and unable to effectively attack. As the war dragged on, it became evident that the side that ran out of soldiers or war supplies first would lose. By the spring of 1917, the French army was reeling. Soldiers refused to attack, mutinied, and their army began to disintegrate. One push by the Germans at this time would have ended the war with a German victory. The French army was collapsing because of continual losses in battle, and the men believed defeat was inevitable. Why fight and

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die for a lost cause? Psychologically, the army was beaten, and it was over. Morale had to be restored, and French leadership desperately worked to save the day. Their successful argument was that the United States had just entered the war. Given time, American troops would make the difference, and the French and their allies would win the war. It was this hope that kept the French fighting for another year. The following year the German lines collapsed and they were sent reeling in retreat. The German high command, recognizing inevitable defeat, then offered to surrender even before any Allied soldiers had invaded German territory.

Do we have a defeatist theology or a victorious theology? Do we expect to be overcomers through Christ, or do we expect failure? If you expect to fail, you will. However, if you believe that the grace and power of God can deliver you from all sin, you will find His power is sufficient. The attitude makes the difference. Yes, the battles will seem enormous, but overcoming power is given to the believer who trusts Christ for victory. A person will fail to have victory over sin, even over what is called willful sin if he does not believe it is possible. A losing attitude will destroy a person. The goal is victory, not how to become a better loser. God has better things than defeat for the Christian. Read the Scriptures; it is the constant story of victory and overcoming power through grace. Note the resounding words of victory in the following verses:

1. Greater is he that is in you, than he that is in the world (1Jo 4:4).
2. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith (1Jo 5:4).
3. But thanks be to God, which giveth us the victory through our Lord Jesus Christ (1Co 15:57).
4. Nay, in all these things we are more than conquerors through him that loved us (Ro 8:37).

Scripture Teaches Deliverance from all Sin

The very purpose of the coming of Jesus Christ was to "save his people from their sins" (Mt 1:21). Christ came to "destroy the works of the devil" (1Jo 3:8). The final goal of Jesus was to purify the church from sin and present "to himself a glorious church, not

having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph 5:27). The Christ that shed His blood on the cross according to the divine plan of God certainly did not fail. He overcame and destroyed sin. Daniel Steele stated, "To assert that the Holy God has made a sin necessary under the reign of grace is to slander the Father, and pronounce the redemptive plan a stupendous failure."

As he victoriously
overcame sin, we,
too, through His
grace can overcome.

Salvation radically transforms an individual; life and Scripture says, "Therefore if any man be in Christ, he is a new crea-

ture: old things are passed away; behold, all things are become new" (2Co 5:17). At salvation, the aid of the Holy Spirit and the grace of God will enable a person to live a life that does not commit sin. A life without sin is even more fully realized when one is given the Holy Spirit and the heart is purified by faith in a second work by the grace of God (Ac 15:8-9). Scripture is very clear that this transformation means a sinless life. In our own strength it is impossible to live a holy life. If a person cannot live as a Christian, it is because he lacks sufficient grace and power of God to have victory. John Wesley stated in his sermon on Christian Perfection, "We may safely affirm with St. John, that since the gospel was given, "He that is born of God sinneth not." Notice the emphatic teaching of the following Scriptures:

1. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself (1Jo 5:18).
2. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. Whosoever abideth in him sinneth not: whosoever sinneth

continued on page 4

hath not seen him, neither known him. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God (1Jo 3:6 - 1Jo 3:9).

3. Being then made free from sin, ye became the servants of righteousness (Ro 6:18).

4 But now being made free from sin, and become servants to God, ye have your fruit unto holiness (Ro 6:22).

5. Behold, thou art made whole: sin no more, lest a worse thing come unto thee (Joh 5:14).

6. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy (Jude 1:24).

Those Who Struggle

God has the power to keep anyone who is converted from sinning, but sometimes there are many struggles and ups and downs in the young life of a Christian. This is especially true if one has little self-discipline, is living where there are a lot of temptations, or is struggling in his commitment to serve God. In many ways, this is similar to a young child learning to walk. It is a continual process of taking a baby step, falling, and then getting back up again. For some, this is how their Christian lives began. This is not God's plan, but it sometimes happens. If one does fall after becoming a Christian, the Scripture says, "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins" (1Jo 2:1-2). For anyone who struggles, there is a Savior waiting with open arms, ready to forgive and to help establish them in the Christian faith. One should never give up! Immediately confess the problem and restore the relationship with God. Christ will not give up on any honest seeker!

In the battles of life, especially for a new convert, it is easy to get one's eyes off of Christ and sink back into sin. Jesus died to give victory, and He will continue to reach out to establish anyone who is struggling in the faith. This is not to excuse anyone who sins. It

is clear from 1John 2:3-4 that anyone who disobeys the commands of God is not a Christian, but restoration and help are immediately possible. Christ is right there, waiting to rescue the needy soul. Jesus Christ as a human suffered through the same infirmities that we experience and empathizes with our difficulties and struggles. As He victoriously overcame sin, we, too, through His grace can overcome. Those who struggle or fail should boldly take their needs to the throne of grace where they can find mercy and help (Heb 4:15-16).

While a person is given complete victory over sin, the devil and the world, a person still suffers the normal problems of humanity. Temptation is not sin. "Christ was tempted in all points as we are, yet without sin" (Heb 4:15). Let it also be clear that human limitations and mistakes are not considered sin according to the New Testament. Every saved and sanctified

individual will have numerous faults and failures due to the limited knowledge and abilities of being human. The third work of grace, glorification, will deal with these aspects of the Fall in the resurrection. Those with an overly sensitive conscience may also struggle with the idea that it is possible to live victoriously without sin. They view any failure to be abso-

lutely perfect as a personal, moral failure. The devil constantly hounds these people by accusing them of sin, but God only demands a life of obedience to his commands not a perfection which no human can obtain on this earth.

As Christians, we are engaged in the great war of the ages against the powers of sin and the devil. Our attitude makes the difference. Jesus Christ has won the battle over sin, hell, and Satan. Sin has been totally defeated at the cross. That is why the Scripture says, "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Ro 6:6). Because the body of sin is destroyed, a person is freed from not only the guilt and the penalty of sin, but also from the power of sin itself. It is time for all Christians everywhere to recognize that we serve a victorious conquering Savior who has the power to give victory in this life for all of His people. ■

Any theology that teaches a gospel which is powerless to give victory over sin is a religion of hopeless despair.



Preparing His House

From *When the Holy Ghost is Come* by Samuel Logan Brengle

“Ye shall receive power after that the Holy Ghost is come upon you.”

Jesus said, “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” And Paul wrote to the Romans that, “If any man have not the Spirit of Christ, he is none of His.”

So it must be that every child of God, every truly converted person, has the Holy Spirit in some gracious manner and measure, else he would not be a child of God; for it is only “as many as are led by the Spirit of God” that “are the sons of God.”

It is the Holy Spirit who convicts us of sin, who makes us feel how good and righteous, and just and patient God is, and how guilty we are, and how unfit for Heaven, and how near to Hell. It is the Holy Spirit who leads us to true repentance and confession and amendment of life; and when our repentance is complete, and our surrender is unconditional, it is He who reasons with us, and calms our fears, and soothes our troubled hearts, and banishes our darkness, and enables us to look to Jesus, and believe on Him for the forgiveness of all our sins and the salvation of our souls. And when we yield and trust, and are accepted of the Lord, and are saved by grace, it is He who assures us of the Father’s favor, and notifies us that we are saved. “The Spirit Himself

beareth witness with our spirit that we are the children of God.” He is “the Spirit of adoption, whereby we cry, Abba, Father.”

“And His that gentle voice we hear,
Soft as the breath of even;
That checks each thought, that calms each fear,
And speaks of Heaven.”

It is He who strengthens the new convert to fight against and overcome sin, and it is He who “begets within him a hope of fuller righteousness through faith in Christ.”

“And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone.”

Blessed be God for this work of the Holy Spirit within the heart of every true child of His! But, great and gracious as is this work, it is not the fiery pentecostal baptism with the Spirit which is promised; it is not the fullness of the Holy Ghost to which we are exhorted. It is only the clear dawn of the day, and not the rising of the day-star. This is only the initial work of the Spirit. It is perfect of its kind, but it is preparatory to another and fuller work, about which I wish to write.

Jesus said to His disciples, concern- continued on **page 6**

Preparing His House continued from page 5 ing the Holy Spirit, that “the world” (the unsaved, unrepentant) “cannot receive” Him, “because it seeth Him not, neither knoweth Him”; because they resist Him, and will not permit Him to work in their hearts. And then Jesus added, “but ye know Him; for He dwelleth with you....” He had begun His work in them, but there was more to follow, for Jesus said, “and shall be in you.”

When a man is building himself a house, he is in and out of it and round about it. But we do not say he lives in it until it has been completed. And it is in that sense that Jesus said, “He dwelleth with you.” But when the house is finished, the owner sweeps out all the chips and saw-dust, scrubs the floor, lays down his carpets, hangs up his pictures, arranges his furniture, and moves in with his family. Then he is in the fullest sense within it. He abides there. Now, it is in that sense that Jesus meant that the Holy Spirit should be in them. This is fitly expressed in one of our songs:

“Holy Spirit, come, Oh, come!
Let Thy work in me be done!
All that hinders shall be thrown aside;
Make me fit to be Thy dwelling.”

Previous to Pentecost He was with them, using the searching preaching of John the Baptist, and the life, the words, the example, the sufferings, and the death and resurrection of Jesus as instruments with which to fashion their hearts for His indwelling. As the truth was declared to them in the words of Jesus, pictured to them in His doings, exemplified in His daily life, and fulfilled in His death and His rising from the dead, the Holy Spirit wrought mightily within them; but He could not yet find perfect rest in their hearts; therefore He did not yet abide within them.

They had forsaken all to follow Christ. They had been commissioned to preach the Gospel, to heal the sick, to cleanse the lepers, to raise the dead, to cast out devils. Their names were written in Heaven. They were not of the world, even as Jesus was not of the world, for they belonged to Him and to the Father. They knew the Holy Spirit, for He was with them, working in them, but not yet living in them, for they were yet carnal; that is, they were selfish, each seeking the best place for himself. They disputed among themselves as to which should be the greatest. They were bigoted,

wanting to call down fire from Heaven to consume those who would not receive Jesus, and forbidding those who would not follow them to cast out devils in His name. They were positive and loud in their professions of devotion and loyalty to Jesus when alone with Him. They declared they would die with Him. But they were fearful, timid, and false to Him when the testing time came. When the mocking crowd appeared, and danger was near, they all forsook Him, and fled; while Peter cursed and swore, and denied that he knew Him.

But the Holy Spirit did not forsake them. He still wrought within them, and, no doubt, used their very mistakes and miserable failures to perfect within them the spirit of humility and perfect self-abasement in order that they might safely be exalted. And on the day of Pentecost His work of preparation was complete, and He moved in to abide forever. Hallelujah!

And this experience of theirs before Pentecost is the common experience of all true converts. Every child of God knows that the Holy Spirit is with him; realises that He is working within,

This work is done quickly with many who are properly taught and gladly obedient.

striving to set the house in order. And with many who are properly taught and gladly obedient, this work is done quickly, and the heavenly Dove, the Blessed One, takes up his constant abode within them; the toil and strife

with inbred sin is ended by its destruction, and they enter at once into the sabbath of full salvation.

Surely this is possible. The disciples could not receive the Holy Spirit till Jesus was glorified; because not until then was the foundation for perfect, intelligent, unwavering faith laid. But since the day of Pentecost, He may be received immediately by those who have repented of all sin, who have believed on Jesus, and been born again. Some have assured me that they were sanctified wholly and filled with the Spirit within a few hours of their conversion. I have no doubt that this was so with many of the three thousand who were converted under Peter’s preaching on the day of Pentecost.

But often this work is slow, for He can only work effectually as we work with Him, practicing intelligent and obedient faith. Some days the work prospers and seems almost complete, and then peace and joy and comfort abound in the heart; at other times the work is hindered, and oftentimes almost or quite undone, by the strivings and stirrings of inbred sin, by fits of temper, by lightness and frivolity, by neglect of watchfulness and prayer, and the patient, attentive study of His word; by worldliness, by unholy ambitions, by jealousies and envyings, by uncharitable suspicions and harsh judgments and selfish indulgences, and slowness to believe.

“The flesh lusteth against the Spirit,” seeks to bring the soul back under the bondage of sin again, while the Spirit wars against the flesh, which is “the old man,” “the carnal mind.” The Spirit seeks to bring every thought into “captivity to the obedience of Christ,” to lead the soul to that point of glad, whole-hearted consecration to its Lord, and that simple, perfect faith in the merits of His blood which shall enable Him to cast out “the old man,” destroy “the carnal mind,” and, making the heart His temple, enthroned Christ within.

“Here on earth a temple stands,
Temple never built with hands;
There the Lord doth fill the place
With the glory of His grace.
Cleansed by Christ’s atoning blood,

Thou art this fair house of God.
Thoughts, desires, that enter there,
Should they not be pure and fair?
Meet for holy courts and blest,

Courts of stillness and of rest,
Where the soul, a priest in white,
Singeth praises day and night;
Glory of the love divine,
Filling all this heart of mine.”

My brother, my sister, what is your experience just now? Are you filled with the Spirit? Or is the old man still warring against Him in your heart? Oh, that you may receive Him fully by faith just now!

“Have ye received the Holy Ghost since ye believed?” ■



Seven Keys to Victorious Living

Have your devotions

We only make it by the power of God. If we are not making it, we need more of God’s power in our lives.

Be Obedient

Disobedience will break the connection between a person and God leaving him helpless.

Fellowship with the brethren

We will become like the people we are around, so never miss church.

Testify to what God has done

Testifying forces us to back up our words and identifies us to others.

Become Sanctified

Anything not fully consecrated to God may cause one to fall in temptation. Inbred sin must be destroyed and the power of the Holy Spirit filling a person empowers one to overcome.

Do not go off on some tangent

Keep the main thing the main thing.

Do not quit

Never, never, never give up! If you do fall, immediately get back up and try again.



Theological Thoughts

Understanding I John 1:8

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

I John 1:8 says, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” This verse is one of the most commonly used passages which are quoted to allegedly prove that Christians constantly commit sin. But is this really the correct meaning? This passage cannot be used in any way to show that a Christian sins; in fact, when this verse is placed in its context, it is a powerful statement that a person can and must be delivered from all sin.

The cultural context of I John also aids in a proper understanding of these verses. In this book, John is addressing the Greek philosophy which later resulted in the Gnostic heresy. The Greeks deemed that the body was evil and the spirit was good. A Gnostic could claim that while his body was sinful, he himself was without sin in his spirit.

Living a sinless life is one of the key themes of the Apostle John. He begins his discussion stating that if a person is in the light, then there is no darkness at all in him; and anyone who professes to have fellowship with Christ and lives in the darkness of sin is a liar. The Apostle is giving absolutely no leeway for a person to have some aspects of sin, identified as darkness, in his life and still claim to know

Christ. The context regarding sin continues into chapter two and John states that the evidence regarding whether a person truly knows Christ is based upon keeping Christ's commands. John states that anyone who professes to be a Christian and does not keep the commands of Christ is a liar.

We must also keep in mind the context of the entire book. John is dealing with the question of sin. Repeatedly throughout the whole book he keeps emphasizing that Christians do not sin. In almost every chapter, John comes back to this key theme that a Christian keeps the commands of God and does not sin. Any statement about sin must be viewed within the larger message of the book as John reiterates the necessity of living a sinless, Christian life. In spite of the Scriptural context, many people have separated verse eight from the larger passage and distorted the meaning.

There are a number of other problems with using 1 John 1:8 as a proof text to try to show that Christians are continually committing sin. The passage does not say that Christians sin; this is a false assumption from an incorrect theology and not Scripture. Read the text carefully. This Scripture uses the word have which means that the sin referred to here is

something that people possess, the inherited nature of sin, not something they did. The difference between these two concepts of sin is shown by its contrast with verse ten. People have sin in verse eight, but they have sinned in verse ten. The term in verse eight is the singular term sin which logically refers to the singular entity of the sin nature. The use of the word cleanse in verse seven, likewise, identifies that this passage is not discussing acts of sin, but the very nature itself. People are forgiven for a committed act of sin but are cleansed from a corruption.

This is not just the idea of holiness people. A majority of exegetical commentators likewise interpret hamartia in I John 1:8 as a sinful principle instead of sinful acts. These commentators make the distinction between these two meanings on the basis of verses eight and ten, the former referring to a sinful principle and the latter to sinful acts. Few of them think that verse eight is referring to sinful actions. A minority has identified sin in verse eight as guilt which a person possesses after committing sin. The major problem with identifying this passage as referring to guilt is the fact that John does not use the word himself. A person would have to add this word to the Scripture which would change the meaning of the passage. It is best to assume that as John wrote the book through the leadership of the Spirit, he used the correct wording.

Another problem is that the context of the passage around this verse does not corroborate the interpretation that Christians sin. Isolating one verse from its context is breaking all hermeneutical principles. Both the verses before and after totally contradict the erroneous assumption that Christians sin. Scripture repeatedly emphasizes that everyone has sin in the heart which can be cleansed by the power of God. When the passage discusses acts of sin in verse nine, the past tense is used, clarifying that all have committed

sin in the past, but that it is not necessary to keep sinning in the present.

The previous verse gives the answer to the problem of the sin principle in the heart—walking in the light. God has the power to lead His people that are totally surrendered to Him and following the truth to the best of their ability. The Spirit will continually keep them moving higher spiritually until they are totally consecrated to God and have recognized their spiritual lack. He will then cleanse them from all sin including the nature of sin in the heart. As is stated in the passage, “The blood of Jesus Christ his Son cleanseth us from all sin.” Certainly this statement, which says all, must include the source of sin or all does not mean all. Some have added the word guilt to this passage; it does not say that people are cleansed from the guilt of sin; it says that they are cleansed from all sin. This cleansing gives freedom from sin, not freedom from merely the guilt of sin. Cleansing is the removal of corruption rather than forgiveness of guilt.

The two verses which follow verse eight also undermine the use of this passage to teach that Christians sin. In verse nine, the aorist Greek tense is used which emphasizes a point of time in which an action occurred. This is translated as occurring in the past as though there had been a time in which a person sinned, but which may not be true in the present. This is used for both forgiveness of sins and for cleansing from all unrighteousness. Rather than there being a continuing committing and forgiveness of sins, there is a point in time in which a person is forgiven of sins and cleansed from all unrighteousness. God has given us a glorious deliverance from all sin, both in action as well as in heart. This truth is made quite clear in these Scriptures. We can be confident that our doctrine is firmly grounded upon the Word of God. ■

2026 Key Events

Sun City (Florida District) Camp: January 15–25
CPYC (Youth Convention): January 28–February 1
Ministerial: February 16–18
Bus Convention: March 3–5
PVBI Campus Days: April 30–May 1
GMYC (Youth Camp): June 8–12
Mount of Blessing Camp: June 26–July 5
Hanover Fellowship Camp: June 26–July 5
GMKC (Kid's Camp): July 13–17
General Conference: July 23
Penns Creek Camp: July 24–August 2

2026

Join us for 11 Days this winter in sunny Florida!

THE FLORIDA DISTRICT CAMP MEETING

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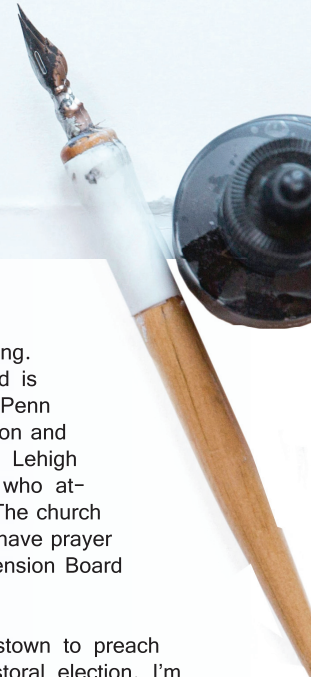
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CHILDREN'S WORKERS

JANUARY 15–25, 2026

Travel notes with the president



Follow President Martin on Twitter
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Aug. 04-10: Penns Creek Camp clean-up day. We appreciate and are thankful for the wonderful help! This week always has a lot of administrative work. Scheduling for Conference President visits, travel notes, an article for Penns Creek Camp and preparations for board meetings. We also had a Penn View Board meeting.

Aug. 11-16: General Board meeting and we also met with Missionary Crusader's Board to elect their president. We elected Rev. Blake Cassady. We know he will continue to influence our young people to Christ. I also went to Ohio for the viewing and funeral of my Uncle Gene. The pastor gave a good testimony of his life and friendship!

Aug. 17: Beavertown, I was privileged to preach in the outdoor service. In the evening I preached at the Sunbury Church. I appreciate the pastor's and people's ministries into the city. They had a recent VBS and were involved in the prayer station ministry during the town's Riverfest.

Aug. 18-23: Penn View, I shared in the faculty and staff devotions. I flew to Colorado Springs for the exciting installation service of Rev. Josiah England. God has answered their prayers! A big step of faith was a second parsonage to house their associate pastor. I visited Justin Steen in the Hershey Hospital. He had a very serious case of Lyme's disease. My wife and I enjoyed the annual Penn View fireworks. They were beautiful!

Aug. 24-30: Chambersburg, to visit the church and have a church board meeting. I also had a Home Missions board meeting. God is using Bro. Jeremy Fuller and the board to start new churches. Keep praying! General Board met by zoom. I enjoyed preaching at our Lewistown Church. Florida and sermon preparations were worked on at the end of the week.

Aug. 31: Chambersburg, we praise God for the excellent vote for Tim Ellis and His willingness to be our intern pastor. Congratulations to Pastor Tim Ellis and family!

I was at Camp Hill, to preach and hold the pastoral election. I'm excited to announce that Rev. Josiah Adair was elected. We are excited for Bro. Josiah and Sis Kimberly Adair.

Sept. 01-08: Florida trip, I enjoyed preaching at Seffner, Orlando, Kissimmee and Summerfield. We also had a rally on Friday night, and I shared a witnessing technique on Sat. morning. The fellowship at each place was wonderful!

Sept. 09-13: I went to Penn View revival a couple times. Bro. Jack Hooker and the Michael Mason family both did an excellent job! I preached again at Lewistown. Administrative work, travel notes and sermon preparation.

Sept. 14: Duncannon, it is one of the most exciting places in our conference. The parking lot was full. Several beautiful major repairs to the building have been done and the attendance is up! New people are coming in, and people are being helped spiritually! Thank You, Pastor Jeremy Fuller and the pastoral team and laymen for a ministry well done!

Sept. 15-20: Penns Creek Camp board meeting. We appreciate how each person on the board is trying to make it the best camp possible. The Penn View board met again. Thank God for their vision and faithful service to our school. I went down to Lehigh Valley Hospital to visit Sis Nancy Lundmark who attends Northampton church. She had a stroke. The church doesn't have a pastor, so I wanted to visit and have prayer for her. I preached at Camp Hill and had a Pension Board meeting.



JACOB MARTIN

Sept. 21: Lewistown to preach and hold a pastoral election. I'm excited to report that Rev. Brian Black has accepted to become the next pastor.

Sept. 22-23: Administrative work and Missionary Crusaders Board meeting. Rev. Blake Cassady led the meeting to make plans for this conference year.

Sept. 24-28: Pell City, AL for the Future Pastor Conference. GMC sponsors the event, and I had the privilege to share a five-minute recruiting speech to the ministerial students who are in those sessions. God helped Rev. Don Raines and Rev. Matt Ellison to preach excellent messages on the "Joy of Soul Winning" and the "Joy of Pastoring."

Sept. 29-Oct. 04: Administrative work and we had a Penn View Board meeting. I went to a Penn View alumni event. I worked on sermon preparation for a revival later in the month.

Oct. 05: New Columbia, the Spanglers and people are doing a wonderful ministry together. We thank the Lord for their new associate Pastor Blake Cassady joining the team.

Oct. 06-11: Butler, to visit Sis Walburn in the hospital. She was near death. She and her husband, Bro. Henry Walburn, have been friends for many years. Please lift him in your prayers as his wife passed the next day. I also worked on travel notes and lots of sermon preparation.

Oct 12: Lebanon, for their Harvest Home Services. The people always honor the pastoral team in a beautiful way. It was also our privilege to have a wonderful meal and fellowship with the Going family.

Oct. 13-18: I had a General Board and a Penn View Board meeting this week. I had a weekend meeting in Ohio cancel so I went out hunting and shot a nice 8-point buck. Chad came and field dressed the deer and dragged it out.

Oct. 20-27: Cherryvale, KS for a revival meeting. God is using Pastor Greg and Rebecca Miller (originally from the Sunbury church) in a wonderful way.

Schedule of Events

Wednesday January 28

7:00 PM Music

7:30 PM Opening Rally
Rollin Mitchell

Thursday January 29

7:00 PM Music

7:30 PM Evening Service
James Plank

Friday January 30

6:45 PM Music

7:30 PM Evening Service
Rollin Mitchell

10:00 PM Afterglow
West Snyder Elementary

Saturday January 31

9:00-10:00 AM Morning Meal
James Bates Youth Center

10:00 AM *Kenny Stetler*
Beavertown Church
Liberty: The Power of a Sanctified Life

12:45 PM Activities
YMCA at The Miller Center
2:30-4:30 PM Afternoon Meal
YMCA at The Miller Center

7:00 PM Music
Beavertown Church

7:30 PM Evening Service
James Plank

Sunday February 1

9:15 AM Music and Testimonies

10:00 AM Morning Worship
Rollin Mitchell

12:00 PM Lunch

1:30 PM *Joe Smith*
Liberty: Conflict & Confidence

2:15 PM *Scott and Sarah Susan*
Living Liberty: Answering the Call with Courage

3:00 PM Panel Discussion with
Andrew and Sarah Durst, Joe Smith, and Joel Veyon;
moderated by Matt Ellison
Liberty in Real Life

3:45 PM Choir Practice

4:30 PM Supper

5:30 PM Music

6:00 PM Closing Rally
James Plank

Featuring music groups from:
Allegheny Wesleyan College
God's Bible School and College
Hobe Sound Bible College
Penn View Bible Institute
Union Bible College

CHILDREN'S SERVICES *in the James Bates Youth Center*
Wednesday-Saturday: 7:30 PM
Sunday: 10:00 AM and 6:00 PM

CHILDREN'S ACTIVITIES
Friday: 10:00 PM — West Snyder Elementary
Saturday: 12:45 PM-4:30 PM — YMCA at The Miller Center
Sunday: 1:30 PM-4:30 PM — James Bates Youth Center

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P.O. BOX 970
PENNS CREEK, PA 17862

CENTRAL PENNSYLVANIA YOUTH CONVENTION



January 28 - February 1, 2026

Featured Speakers



James Plank



Rollin Mitchell



KENNY STETLER
Guest Speaker



JOE SMITH
Guest Speaker, Panelist



SCOTT & SARAH SUSAN
Guest Speakers



MATT ELLISON
Panel Moderator



ANDREW & SARAH DURST
Panelists, Service Coordinator



JOEL VEYON
Panelist



NICK RINE
Song Leader



MATT MALOYED
Service Coordinator



JOHN MARK FORSEE
Service Coordinator



KAREN MILLS
Children's Evangelist



THE CASSADY FAMILY
Music



THE MAYHLE FAMILY
Music