

Shield of Faith Mission International

SFMI

Prayer/News UPDATE

Fulfilling the Great Commission Through Establishing New Testament Churches



SUMMER 2022

Conference Report, page 8

PO Box 144, Bend, OR 97709 • Phone (541) 382-7081

Fax (541) 382-4471 • email sfmi@sfmiusa.org

Online at www.sfmiusa.org



Shield of Faith Mission International

Administration

Dick York
Founder
Editor

Executive Council

Richard McDaniel
Mission President
Training Program Director

Frank Stangel
Mission Vice-President

Torry Rockwood
Mission Treasurer
Technical Support

Jim Miller
Mission Secretary
Office Manager
Assistant Editor

General Board Members

James Bonner	David Martell
Robert Edwards	Larry Montgomery
Darrell Gish	Ed Newby
Dave Kercher	Jack Ring
Brian Martell	Skip Voetberg

Office

Howard Modin, Office Secretary
Located at:

1599 NW Galveston Ave
Bend, OR 97703
(not for postal delivery)

(541) 382-7081 office@sfmiousa.org

Announcements

LABOR DAY BELIEVERS' CONFERENCE

September 2-5, 2022

(Registration information on p. 14-15)

Wanted!

A few good men to preach
the Gospel to the last places on Earth.
Must be willing to endure hardness as
good soldiers of Jesus Christ.



Teaching him to read
the Gospel

*And this gospel of the kingdom shall
be preached in all the world for a wit-
ness unto all nations; and then shall
the end come. Mt. 24:14*

Email Subscription: If you are interested in receiving the Prayer/
News Update by email, please contact our office today with
your email address. sfmi@sfmiousa.org

PayPal: The SFMI website has reinstated the ability to give do-
nations to SFMI via PayPal. Please note that 1.99% of gift +
\$0.49 is deducted by PayPal as their fee for use of service.

Cover Photo: Jesse Barnard, missionary to tribes in Ecuador,
speaks at the 2022 SFMI Memorial Day Conference.

In this issue...

Two Economies, Part 2.....	Page 3
One Body, One Loaf.....	Page 6
Conference Report.....	Page 8
Jesus Is Coming Back Soon.....	Page 10
Stoke the Faith	Page 11
Missionary News	Page 12



Two Economies

Dick York

Part 2

The word *church* may mean different things to different people, but as used in the Bible it means *called out*. It is translated from the two Greek words *ek* meaning *from* and *keleho* meaning *called*. Although that is fairly common knowledge among Christians, the profound significance of what those words imply is often overlooked. Called from what? Since we have repeated instruction in the Bible to be separate from the societies in which we exist, the obvious answer is the world.

Always, since the beginning of history, there have been men of faith who have followed God and have thereby been uncommon and distinct from their generation. The apostle Paul noted this distinction and attributed it to the Spirit of Christ when he said, “Unto him be glory in the church by Christ Jesus throughout all ages, world without end.” With that statement, he also made it clear that those specially called out ones have been the church in every age. The word church, then, refers to the whole body of God’s people in every age (the whole church in heaven and earth); but that church, until the day of Pentecost, was a mystery, hid in God from the beginning of the world.

But there is another application: the word church is also used in a more provincial way to indicate a local assembly of many or as few as two or three who, from out of their surroundings, have come aside to deliberate things that the world cannot know. Since it is called out, obviously, it is exclusive of that from which it is called. That is commonly overlooked in the operation of the modern “church.”

When Jesus ministered in the Judean countryside, crowds often followed Him about and heard Him preach. But those who became true disciples were comparatively few; large numbers proved nothing about how well the truth was being received. In Mark chapter four is Jesus’ sermon about the sower, which ends with, “He that hath ears to hear, let him hear.” Then this follows:

And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, “Unto you it is given to know the mystery of the kingdom

of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them” (vs. 10-12).

A multitude heard the sermon; only a handful continued with Him to hear the meaning. The parables were not to make the meaning clear to the masses as many suppose but rather to conceal it from all but those who seek it from the Lord. The purpose of the church meeting is for those true disciples who gather to be instructed by the Lord. The modern concept of mega churches, where multitudes attend for whatever reason, may do more to obscure the truth from the minds of religious worldlings in attendance than to make true saints more mature for the kingdom of heaven.

After the day of Pentecost, the beginning of the church age when that mysterious church was baptized into one visible body, many signs and wonders were wrought among the people by the hands of the apostles; and they (the church) were all with one accord in Solomon’s porch (the public square attached to the temple site). And of the rest (the general population) dared no man to join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women. (Acts 5: 12–14)

There was a reverential fear of the church on the part of the world because there was a distinction between them which they dared not dismiss. The only way to be joined to the church was to be added to the Lord. That distinction should be recognizable today as well.

Just prior to His trial and crucifixion, Jesus prayed to the Father for His disciples in their presence; and it is recorded in John chapter seventeen; excerpts from that prayer follow:

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are (vs. 9-11).

We spoke earlier of the distinction between the church and the world. Now this prayer reveals how important that distinction is to the Lord Jesus; it is based on ownership. We belong to Jesus and to the Father; the world does not.

That is so clear; for He specifically states that He is praying exclusively for His church, not for the world. We know from many other scriptures that the church is the body of Christ, and that Jesus is the head of the body. Such a biological description reveals how intimate and important this relationship is. This prayer underscores Jesus' concern: He has been bodily

in this world, now He is about to leave; those He is leaving behind (His church) are to be in the world in His stead; they are to be one with the Father, with His Son and with each other.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the

truth. Neither pray I for these alone, but for them also which shall believe on me through their word (v. 14-20).

I have given them Thy word, and the world hath hated them! There is the divider, the word. It is the word that sets the church apart from the world. Jesus said to His Father, "Sanctify them through thy truth: thy word is truth." As the saints walk in the truth of God's living word, they are sanctified—set apart to the will of God—in the midst of a rebellious population of disobedient souls whose course is set by the prince of the power of the air, Satan, making adversarial the relationship between the church and the world. But Jesus didn't pray that God would take His children out of the world but that He would keep them from the evil. One of those evils, and perhaps the most significant of all, is the love of money,

which the apostle Paul said is the root of all evil. Modern Christians have erred in their admiration of mega churches and in propounding financial wealth as significant of spiritual blessing. Both of these precepts are the conception of natural, materialistic minds.

This world offers no special privileges to believers. Contrariwise, "unto you it is given on the behalf of Christ, not only to believe

on him, but also to suffer for his sake." In His prayer, Jesus said, "The world hath hated them because they are not of the world, even as I am not of the world." Jesus' reception by the world was prophesied long before His incarnation; Isaiah wrote, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isaiah 53: 3). Now, at the end of His earthly ministry as He approached the cross to accomplish the death that would redeem the church, He prayed to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." Prior to this time Jesus had made it clear to His disciples, "If any man will come after me, let him deny himself, take up his cross daily and follow me."

And now the time had come for Jesus, the head, to

There is the divider, the word! It is the word that sets the church apart from the world. Jesus said to His Father, "Sanctify them through thy truth: thy word is truth."

leave this world and for His disciples, the body, to take His place among men and propagate the gospel that he began to preach. And lest we should think that His commission and His prayer was only for those few disciples that were present to hear it, Jesus prayed, “Neither pray I for these alone, but for them also which shall believe on me through their word.” So we are to understand that what was true of the tiny number that comprised the visible church then is true of all the members of the church today who have believed because of their word. As Jesus is the same yesterday and today and forever, so is His body the church. Jesus did not die to purchase for us a privileged lifestyle on earth but to give us an inheritance in the kingdom of heaven. On earth, we are at war with the darkness, holding forth the word of life in the midst of a crooked and perverse nation, shining as lights in the world.

When Jesus prayed, “And now I am no more in the world, but these are in the world,” it signified that these, the disciples, would be continuing in the world in His stead. That thought is expressed also in other places in the New Testament. The apostle John wrote, “Because as he is, so are we in this world.” And what was Jesus while in this world? He was the express image of the Father, demonstrating God’s perfect will and revealing His character to all that observed Him. That is exactly how the apostle Paul described the purpose of the church when he wrote to the Romans,

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove [demonstrate] what is that good and acceptable and perfect will of God (Romans 12: 1, 2).


That, then, is how we should understand the church: it is the body of Christ, doing the will of its head and enduring joyfully the consequences of taking up the cross to identify with the perfect will of God.

What the Church is not.

The word church is spoken frequently by the world and used in many ways that do not reflect its true meaning. For example, someone might say, “I parked my car in front of the church.” In that case, obviously, one would be referring to a building. Or

someone might say, “If you join our church, you will get certain advantages.” Obviously the reference is to an organization or society. Neither of these meanings is biblically true; but they are so ubiquitous that they have obscured the real meaning of what the church is.

Even Christians, over several generations, have come to see the church in a distorted light. To many of them, the church has become a place to which one would invite the world to hear the gospel. It is a place to which sinners must resort to be saved or to be instructed in morality in order that their lives in this world be made better. In reality, however, the church is not a venue for evangelism; but because that definition has become entrenched, churches have had to make themselves attractive to the world’s people in order to get an audience for the gospel they preach. Therefore the church has been transformed into something that it is not meant to be: indeed something totally foreign to what the Bible describes.

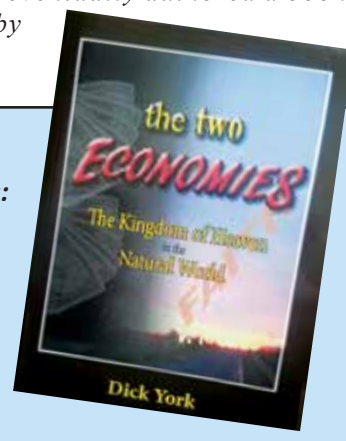
The church is not a theater or a stage upon which superstars perform; it is not a place in which to entertain its patrons, and in which talented orators and musicians, even sanctified vaudevillians and comedians, ply their trade for the amusement of the “worshippers.” Actually, apart from that of the Lord Jesus, there are no big names or celebrities in the kingdom of God. Even the apostles, other than to acknowledge the authority and responsibility God had assigned them, did not exalt themselves in any way. What they said, did and wrote was designed for only one thing: to bring glory to God alone by equipping the saints for the kingdom of God. 

(This article was originally run in the Winter 2015 edition of the Prayer/News Update as part of a series. Dick York eventually authored a book based on this series by the same title.)

Available!

**The Two Economies:
The Kingdom of
Heaven in the
Natural World**

Available through
SFMI. **\$10.⁰⁰**
(includes S&H)





One Body, One Loaf

Richard McDaniel

“For the bread of God is he which cometh down from heaven, and giveth life unto the world.”

These are the words of Jesus recorded in John 6:33. He then identifies *Himself* as being the bread of life. In the same passage, our Lord says that in order to have life a man must *eat His flesh and drink His blood*. This is a picture of what happens when someone receives Christ. The sinner gives up his own life and partakes of the life of Christ, which becomes the new source of life within him.

There are various descriptions of the church given in the Bible. One of them is that we are the body of Christ. Christ has only one body, made up of many members. I Corinthians 10:17 also describes the church as being one bread: “For we being many are one bread, and one body: for we are all partakers of that one bread.” All who have been born of the Spirit (born again) have partaken of Christ, Who is *the* bread of life. The body is one unit; the bread is one loaf. It is the Holy Spirit dwelling in every believer Who unifies us. This is emphasized in Ephesians chapter 4. The first few verses speak of one body and one Spirit and exhorts the saints to *endeavor to keep the unity of the Spirit in the bond of peace*. Notice that it doesn’t say for us to try to attain the unity of the Spirit but to *endeavor to keep it*. The unity of the Spirit is attained when someone comes into the family of God. The Holy Spirit possesses all who are in His family. There inevitably will be differences of doctrinal understanding within His family and other things which we are not unified on, but the same Spirit possesses every true believer. This is the unity of the Spirit.

It’s important to note that this unity is only for those who are genuinely born again. I say this because there are many who claim to know Christ and may have a form of godliness but deny the power and have not the *Life*. The ecumenical

movement is a counterfeit unity movement that is based on finding common ground, but that misses one or more of the three essentials needed for truly knowing God. These are the essentials: (1) to repent and believe the gospel of the Scripture; (2) to submit to and receive the Jesus of the Scripture; and (3) to receive the Holy Spirit of God. If the true gospel is added to or subtracted from, it is not the gospel of Scripture. If someone believes in a “Jesus” that differs from the Jesus of the Bible, he has trusted in a different Jesus. In this case he would not be a recipient of the Spirit of Christ.

There are two parts to consider in thinking about the unity of the Spirit. There is the unity between the Father, the Son and the individual believer; and then there is the unity of the Spirit that is shared among the brethren in Christ. In looking at the first part, *in Christ* every believer partakes of all the things that pertain unto *His* life and godliness. According to I Corinthians 1:30 that means we partake of *His* wisdom, *His* righteousness, *His* sanctification, *His* redemption. Other Scriptures speak of partaking of *His* holiness, *His* heavenly calling and *His* sufferings. This comes through no effort of our own but from Christ being in us. This unity cannot be severed for He promised that we are sealed unto the day of redemption (Eph. 1:13,14). It can be compromised, however, if we are not walking in the light as He is in the light.

In looking at the unity of the Spirit among believers the question is, “How do we keep that unity, or how do we lose it?” One way to lose it is when we don’t recognize other Christians as part of the body of Christ. We can judge professing believers as not being saved, perhaps by their doctrine, by their associations or by their behavior. If in fact they are true believers, however, we would be guilty of “not discerning the Lord’s body.” Because we can’t see the hearts of men, it can be hard to tell sometimes. It’s okay for us to

be “fruit inspectors.” God is the One, however, Who knows the hearts of men; and we can leave that judgment call up to Him.

Possibly the biggest problem we have concerning the unity of the Spirit comes from the temptation we may have to divide over doctrines, methods, or personalities. We may consider ourselves superior to others in the church if we see ourselves as having a greater understanding than them or as being more fervent in our pursuit of God. We are warned against such an attitude and exhorted in Eph. 4:1,2: “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love.” Longsuffering and forbearance are attributes that we need to get along with people that we differ with in some way, may it be in doctrine, in methods, or in personality conflicts.

A lack of unity increases through a declining care for others in the body of Christ. I Corinthians 12:25,26 exhorts us: “That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.” Romans 12:15 says, “Rejoice with them that do rejoice and weep with them that weep.” Caring for others unites us whereas schisms divide us.

We are all called to partake of Christ’s sufferings. That comes about in different ways. One of the ways that affects many Christians is the persecution that comes from the world. There is a reproach connected to following Christ. Many of the brethren around the world are suffering physically for no wrongdoing that they have done but because they are Christians. Those of us in the Western world probably haven’t experienced much of this, but we must be willing to suffer together with our brethren that *are* experiencing this. “Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body” (Heb. 13:3). We can express our unity with the persecuted church by praying much for them and assisting them in whatever way we may have opportunity to do so.

As the body of Christ, we’re called to be par-

takers of the heavenly calling. Christ’s calling is our calling on earth. The apostle Paul exhorts the church: “Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel” (Phil. 1:27). There are different roles and parts to serve in the propagation of the gospel. Some sow; others water; others reap the harvest. Sometimes finances may be needed to furnish something or other. Our part in the work may vary, but we all should have our Lord’s heart for lost souls; and we all should be in prayer, interceding for them.

Finally, we’re called to be partakers of *His* holiness. This is accomplished by Christ, the Holy one of God, dwelling within us. Ephesians 5:8 says, “For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.” That tells me that we’ve been given holiness but are required to work it out by walking in what we’ve been given. Walking in the light unites the believer in fellowship with the Father and the Son. It also unites the believers together in fellowship. “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (I Jn. 1:7). If a believer is not walking in holiness, it has an effect on the body and disrupts the unity. A little leaven leaveneth the whole lump. That is why correction is sometimes needed in order to protect the body and to restore unity. It is, therefore, important that we walk in holiness, appropriating *His* holiness in our daily lives.

Consider our Lord’s prayer in John chapter 17. His petition to the Father was that *His* disciples might all be one just as *He* is one with the Father. “I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (Jn. 17:23). The Lord emphasizes *His* dwelling in us as being the basis for our unity. This should be the focal point for the unity of the brethren.

“Behold how good and how pleasant it is for brethren to dwell together in unity!”



Conference Report

The theme of the conference was
“The Unity of the Spirit”



Dick York ministering the word in one of the keynote sessions

Aah...what a blessing...in so many ways. We praise God for opening up the Twin Rocks Conference Center to us again after three years of state-imposed lockout. We missed a lot of the folks that didn't make it back this year but, even so, the approximately four hundred who attended almost filled the accommodations, and God blessed it.

No one is charged for attending the conference; it is financed solely by the free-will offerings of those who attend—a simple offering box. God is faithful, and so are his people. Although the cost this year increased almost twenty-five percent, every penny was provided. We want to praise God for that again. All that we do, we do by faith, and we do it together; and it works. Praise God for His instruction and His faithfulness.



A little informal fellowship in the dining room between meetings; an important component of any conference

This year we tried streaming the proceedings. But if anyone tried zooming in, they were disappointed by visual and audio quality. We're a little embarrassed and sorry for that. Lord willing, that won't happen again.

We enjoyed reports from the mission field, hearing briefly from the missionary trainees, ministry and testimonies from the saints in the open meetings and some of the best congregational sing-

ing this side of heaven (my opinion).

The theme of the conference was **“The Unity of the Spirit”** (not to be confused with the unity of the faith). We learned that the unity of **the Spirit is a starting point**. We have it simply because we are in Christ together, and there is only one Spirit of Christ. Even if we don't know much—or even if we do know much and agree on little—we still have the same



The Rudi Booher family in one of the open meetings

Spirit if we are in Christ. If we keep it (maintain it), we will exercise lowliness, meekness, longsuffering, forbearance and love, which means we will have a hearing ear and a teachable spirit. Over time the result of our frequent fellowship will bring us to **the unity of the faith, which is the goal**.

We also learned that the conditions prevailing today are indicative of the end times; and those things, according to Jesus, will grow more challenging for the saints, which will make it more imperative that we maintain the unity of the Spirit. We will need and appreciate one another more as the days darken. Together we will be safe; our light will shine brighter. **These will be the days in which the saints will do exploits.**

The keynote speakers were Leonard Sali, James Paul Bonner, and Dick York.

The next general gathering will be the Labor Day weekend conference at Deer Lake, Washington. See you there.



Praying for Jesse and Tess Barnard as they prepare to return to Ecuador

Meet the Trainees



Tyson & Ruth Stoll

We are so thankful to be here at the training program! Over the past few years, God has been working to bring us to the realization that we need a more sure foundation for our faith and knowledge of His Word. Last year, the Lord got our attention as I, Tyson, was reading through Isaiah 5. He used verses 12-14 to motivate us to seriously think about the many lost that are perishing because of lack of knowledge. Through a series of amazing answers to prayer, the Lord led us to SFMI, and we are super excited about what He is doing and going to do in us! Please pray that the Lord will teach and train us for His work.



Emily Burke

Hello! My name is Emily Burke. I am grateful to God for allowing me the opportunity of being in the Shield of Faith Mission Training Program! I first heard of the training about 2 ½ months ago. I was in a time of not knowing what the Lord would have me to do next in life but knew that He was growing the burden in my heart for the lost. The Lord gave me the verses Prov. 3:5,6, giving me the promise that He would direct my paths. Within the next two weeks the Lord led me to go to the training program. I do not know what exactly He has for me next, but I am excited to see how He has been guiding so far and know that He will continue to do so. May God be praised!



Timothy Scofield

Greetings! My name is Timothy Scofield or TimSco if you like compound words.

Over the last few years, the Lord has used many different things in my life and given me a new heart in serving Him. I long to both “labor in the field” and rest at “home” in the center of God’s will—nothing more, nothing less, and nothing else. For truly this is a “home,” not subject to a place. Psalm 71:3

I am happy and thankful to be at the training this year as a springboard of obedience before the Lord and the laying of life foundation **IN** The Word, rooted and built up in Him, for Him, and by Him. His word is the light to the path laid out plain that shines even unto the end. It is also a lamp unto my feet. Sometimes I can’t see much further than my feet, but Jesus is faithful to direct my steps and help me to DO the next thing! Please pray with us that the Holy Spirit would work and move how He will to further the gospel.

For the Father’s glory, Tim.





Our Lord is Returning Soon!

By Frank Stangel

“Go out, into the highways and hedges, and compel them to come in, that my house may be filled.”

This call to action is expressed so often in the New Testament. But, is it our intent to reach our neighbors and towns with the message of Jesus Christ? If so, we cannot do it alone. And, although many are very faithful in their area of influence, few feel it is their place to go outside of that and personally seek out those unknown to us whom God desires to bring into The Kingdom. Yet, this is the mandate that Jesus has given us. Luke 4:43: “And he said unto them, I must preach the kingdom of God to **other cities** [emphasis mine] also: for therefore am I sent.” And in John 20:21: “Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.” This then is a major purpose of the church, working **together** to reach the lost in our areas and beyond. It is the calling of all saints to participate in this great effort. The problem is not with the harvest, just the shortage of harvesters.

Notice, Jesus did not specify that the mandate to “Go” is for some and not others or for certain giftings within the church but for all of us. Why? Because it is a group effort it takes all of us working together to accomplish God’s purposes. As a group of believers, we have all been given unique giftings that, when applied collectively to the work, will accomplish much more than any individual. To accomplish this mandate requires an understanding of the vision, obedience, intentionality, and a commitment to work together. Some give finances and time to the effort; others spend much time in prayer and fasting, while others spend more time on the streets or prisons; some all of the above. We see this example in scripture where some minister of their substance to further the gospel; others pray continually; others teach the word, and still others reach into the communities with this message of Jesus Christ. So often, like we see in the Bible, some were appointed to labor in order to minister to basic needs while others gave themselves to serve more fully in other areas. May we live in such a way that we are more readily

available for God’s purposes in the earth, with each one taking up our part in this great effort. I pray that God will convince us of the urgency of this hour in which we live.

Luke 14:15: “And when one of them that sat at meat with Him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.” Then Jesus begins the parable of a great supper where those who were initially invited thought other things were more important and declined the invitation. So, Jesus says in Luke 14:21-22, “So that servant came and shewed his lord these things. Then the master of the house being angry said to his servant, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.” Verse 23: “And the lord said unto the servant, go out into the highways and hedges, and *compel* them to come in, that my house may be filled.” The command was to go out into the streets of their own city first; and, once done, they were sent unto the areas outside of their city. 1 Thess. 1:8: “For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything.” It is God’s desire that this be said of us and our churches as well.

We want to keep in mind that to carry forth the Gospel of Jesus does not mean that we just go and tell people something but we show them The Kingdom. When Jesus or His disciples went preaching, they also healed the sick, cast out demons and cared for the poor. This is a major part of extending God’s promise of reconciliation. Matthew 25:35: “For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.”

Verse 40: “And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

Matthew. 9:35-38: “And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the peo-

ple. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into His harvest.”

Here we are Lord; send us.



Stoke the Faith

By Ed Enns

If you have ever lit a fire for warmth, for cooking or for light, you realize that in order to keep the fire going you need to keep adding wood. One calls this stoking the fire.

A believer is admonished no less than three times in the scriptures to walk by faith. “The just shall live by faith.” In order for one’s faith to stay relevant and lively, it needs to be constantly fed (stoked as it were). Romans 10:17 states that “faith cometh by hearing and hearing by the word of God.” So the believer needs to constantly stoke his faith by the word of God.

The quality of the wood that one uses to keep a fire is important as well because all woods are not created equal. There has been a proliferation of translations of the Bible into the English language in the last 130 years or so which, as a whole, has brought in much confusion and conflict. Memorization of a standard text is basically non-existent as one can often hear things like “My Bible says this,” and another counters with “My Bible says differently.” One does not have to think long before realizing that the enemy, that old serpent, is behind the confusion. The King James Bible was the only translation that the English-speaking people had for about 300 years. Did they miss out? I think most, if not all, the major revivals have taken place while using the Authorized Version. The King James Bible came at the end of six other English transla-

tions that preceded it beginning with Tyndale. The KJV became the seventh and final translation having now been purified seven times (Psalms 12:6-7). This, in my estimation, is the best wood, as it were, to stoke the fire of our faith.

We also help stoke each other’s faith by mutually encouraging each other in the faith. In the African village where we lived many years, I have never seen anyone light an original fire for cooking purposes. They just go to a neighbor and ask for some hot coals and go from there. So it may be that there hasn’t been an original fire started for years upon years. We believers need to keep stoking the faith of our fellow believers. If a believer is left too long on his own, his fire (faith) may begin to fade just like a villager who would move entirely away from his nuclear village.

Jeremiah 23:29 says, “Is not my word like as a fire?” As our faith is constantly stoked by His word, impurities are removed as we apply by faith His word during times of testing and trials. Furthermore we need to keep stoking the fire of our faith in order to prevent burnout. We must keep the ongoing process of being conformed into the image of Christ from one degree of glory to another.

Luke 24:32: “... Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?”



Missionary News



Jerry riding the motorcycle on new road

Ivory Coast Jerry Skiles

I was looking forward to returning to the tribe, but I had concerns about how emotions would go as I knew I would be greeted with many well-wishers and people who also felt the loss of

Cherry. My concerns were well-founded; some tears were shared, but as long as I didn't say much, I could maintain. It seems the universal language of death survivors is wishing comfort and peace to those who lose loved ones. It doesn't really matter what faith we come from; everyone, who has lived much, has felt the sorrow of the absence of a loved one and wish the best for the survivors. Peace is the word I heard most, and I thank God I am blessed to have that.

The tribe has a way of recalibrating my life. I arrived at the tribal house to the second funeral of one of the elders of the village, one of my favorites in the village. The second funeral is months after the burial and is used to bestow honor upon the deceased. The second night, I was awakened to wailing; another man near my house had passed away. An evangelistic meeting had been planned but was cancelled due to the deaths. Then the following day, a long time Loron Christian man died several miles from the village. The Christians had been telling me how the building is filled on Sunday now with new believers and believers moving in with the migration from the north. Funerals and rains didn't allow me to see it as they had hoped, but it was great to see those I was able to see.

It had been 16 months since I had been in our house, and it showed. My solar power was not working; months of dirt and bat dung had accumulated. Rodents had tried to make the white man's comforts theirs but weren't successful. The house had rodent carcasses scattered throughout. Fortunately, people are helpful; a crew cleaned the house quickly, and I was loaned a flashlight for the first night. Cherry and I had two philosophies of traveling: mine was minimal-

istic, and her's was to plan for contingencies for every perceivable threat. I should have had a flashlight.

The primary goal of the trip was to see the wells Cherry's memorial fund had provided for. It was good to see two of the wells in place and the location of the third. The three locations had never had well water available, and the new wells were appreciated. I traveled with the leaders of the Bwaybiye church on motorcycles to visit the locations. We checked the trail to the village water source the well is replacing. It was so rough we had to get off the bike about $\frac{3}{4}$ of a mile from the village and finish the rest on foot. We take clean water for granted in the States. Many Africans give thanks for any water they can access. About five gallons is the standard haul carried on mainly women's and children's heads.

I was in the village for less than two weeks but had to make an emergency run to the hospital with a man who crashed his motorcycle and had hit his head hard on the ground. I did bring some minimal meds to share with those who suffer from old joints and pain.

The heavy rains are just starting; it was hot and humid. I recognized I had gone soft and out of shape. I noticed the burden and oppression of the area. It affects everyone; the weak notice it and mention it.

More than once I was told that people think I am



The drinking water that the well is replacing



Men from the tribe using the new well

brave to be in the area. Jihadists pose a big enough threat that commandos guard the road equipment as they make the road to the village. The only options to move where I want to go in the area is walking, a bicycle, or motorcycles which is my choice.

I come back to my village home and find kids playing, moms working their duties, fathers in the fields working. I live a lifestyle among them they can only dream of even in the village. Yet, I hold them in the highest esteem.

I returned to Abidjan, the capital of Cote d'Ivoire, using local transportation as we did as a family in our early days of ministry. So much has changed. Roads are being built; cell towers allow for almost constant communication. Transportation has improved. I think about how my thoughts often return to vanity when I stay too long in America. I have thought, more than once, Africa has given to me far more than I have ever given to her. I like the simple faith and love for Jesus, the ability to confront life without fluff and find ways to enjoy life. That is what I learn from Christ's people living here—Heb. 13:5-6: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."



Atotonilco, Mexico

Steve & Linda Montgomery

As many of you know, since January Steve has been receiving treatment for prostate cancer that has metastasized. He began a new radiologic treatment at the end of March. In mid May, he broke his foot which can't be operated on until complications from cancer treatment are under control. He has been in hospital in Guadalajara since that time. Linda sent this update and request for continued prayer on June 6: "He has contracted pneumonia from a different bacteria than the one he had when we first got to the hospital three and a half weeks ago. His hemoglobin count continues to be dangerously low, and he is currently receiving the 4th blood transfusion since we have been here. Our continued prayer is that the the Lord would be glorified in his body and that somehow the salt and light He has made us to be will be manifested here. Of course, we would also like to go home. Thank you for holding us up, Linda."

Late update: June 14...God has intervened and Steve's health is much improved! Glory to God!



Tototlán, Mexico

Daniel & Mari Fontanez

Evangelistic Campaign 2022

This year, because the COVID related restrictions were lifted, the sister churches renewed their yearly "holy week" evangelism efforts. This time the church in Jiquilpan, Michoacán was the host. It ran from Monday, April 11th through Friday the 15th. Evangelism (door to door, children's parties, music, street preaching, sketches and sketch board) in the towns of Jiquilpan, Sahuayo and Francisco Sarabia. The gospel was preached to many; and we trust that the contacts that signed up for a second visit will be the first fruits of many coming to Christ.

This year was the first time that our daughters got to work beside us in a campaign. Mariana helped with the daycare while Daniela went witnessing door to door with Mari and me. I trained Daniela, and Mari trained another young lady from Jiquilpan. The third day we sent our trainees to together the work. At 5 pm each day Daniela, Mariana and I share the gospel through songs at the children's evangelism party at the park. *"I have no greater joy than to hear that my children walk in truth."* (3 John 4)

Progress in El Venado

The Bible study in El Venado (with Yesi) is bearing fruit. Yesi has trusted Jesus and the work of the Holy Spirit is beginning to show in her life.

Progress in San Isidro

The Bible study in San Isidro is also bearing fruit. I am now ready again to challenge the new believers in San Isidro to baptism. Carmen's family has begun to join us for Sunday worship in Tototlán.

Mari's Health

Please pray for relief from Mari's neuralgia. The pain runs from the right side of her head to her right arm and right leg. Pray for healing.

Daniela's Health

We took Dani to the doctor a few days ago. He told us to monitor her blood pressure and have some routine blood tests done. Please pray for her health.

Mariana's Health

Mariana is doing mostly fine, but she is having some issues with her teeth. Pray for her.

Prayer Requests

- Pray for the many contacts made during the campaign; for those making the second visits.
- Pray that the seed of the gospel that Ramiro and Rafaela from El Venado received would produce the fruit of obedience.
- Pray for Yesi's family from El Venado; that the entire family would come to faith in Jesus. Pray that she would soon see the need to meet with the church.
- Pray for Elba and for Alicia from San Isidro, that their families would come to faith in Jesus.



Labor Day Believers' Conference 2022 Shield of Faith Mission International

Pinelow Park, 3806 N. Deer Lake Rd., Loon Lake WA 99147

Friday, September 2 – Monday, September 5, 2022

MAIL ALL RELEASE AND REGISTRATION FORMS TO:

Brian & Peggy Martell 2 Baxter Lane Kettle Falls WA 99141

MANDATORY INSTRUCTIONS:

FORMS: EVERYONE attending the 2022 Spokane Labor Day Conference MUST submit a signed release form (1 per person or 1 per family) as required by Pinelow Park. (Parents/guardians must sign for minors 17 and under.) We MUST have a release form on file for each family before you arrive in order for you to be on the grounds.

MAIL REGISTRATION AND ALL RELEASE FORMS to Brian and Peggy Martell BEFORE the conference.

PLEASE DO NOT EMAIL OR FAX FORMS.

Arrival Time: 4:00 p.m., Friday, September 2 **NO** early arrivals, please!

Friday Meeting: 7:00 p.m. (There will be no meal served Friday night. Please feel free to bring snacks.)

Meals: Saturday morning is our first meal and Monday lunch is our last meal.

IMPORTANT: Headcount for meals must be in one week before conference begins, so **REGISTER EARLY!**

Accommodations: Spaces for RV's are available. There are family cabins and lodging for others.

You must bring your own bedding! **NO TENTING.**

Campground Rules: NO PETS, NO SMOKING, NO FIREARMS ALLOWED.

For questions ONLY: Contact Brian or Peggy Martell at (509) 738-3041 or bkmartell@hotmail.com

Last Name: _____ First: _____ Home Phone: () _____ - _____
Address _____ Work Phone: () _____ - _____
City: _____ State _____ Zip _____ Email _____ @ _____

Please include infants

Spouse: _____

Child: _____	Age: _____	Child: _____	Age: _____
Child: _____	Age: _____	Child: _____	Age: _____
Child: _____	Age: _____	Child: _____	Age: _____
Child: _____	Age: _____	Child: _____	Age: _____
Child: _____	Age: _____	Child: _____	Age: _____

Circle Choices!

Nights staying over: ALL!	Friday Night	Saturday Night	Sunday Night
Sleeping arrangements needed:	Room	RV	(No Tents, Sorry!)
Meals:	Saturday Breakfast	Sunday Breakfast	Monday Breakfast
	Saturday Lunch	Sunday Lunch	Monday Lunch
	Saturday Dinner	Sunday Dinner	

Special Needs: Note: the camp does not provide special meals for controlled diets; special food items must be brought by the camper him/herself.

SPECIAL NOTICE: NO PARTIAL ATTENDANCE REGISTRATIONS ACCEPTED! Come and **STAY** for the entire Conference. If you are sick...**STAY HOME!** If you are well...**PLEASE COME!** There is limited space in this facility. If you get sick *after* registering, please be courteous to call and cancel, so someone else can have that space. Thank you. We look forward to a wonderful time together in Christ our Lord!

INSURANCE WAIVER

I release Pinelow Park and Conference Center, Inc., staff members paid and volunteer for any injury to me or my immediate family for participation in camp activities. I understand that this means that I am responsible, financially and otherwise, for any injury I or my immediate family sustain during participation in any and all camp activities.



I affirm that the participants are in good health and are not under a physician's care for any condition other than what has been disclosed in writing to the Pinelow registrar that bears upon fitness to participate in camp activities.

I understand and agree that Pinelow Park, paid and volunteer staff, challenge course facilitators, and waterfront personnel cannot insure or guarantee that the participants, equipment, grounds and / or activities will be free of accidents and injuries.

I understand that each participant must assume the risk of injury that could result from any activities, and I hereby assume that risk for myself and /or my immediate family. I understand that my insurance is the primary coverage and the camp accident insurance is secondary.

Print Name Here: _____ Organization: SHIELD OF FAITH MISSION INTL

Signature Here: _____ Date: _____

Print Names of Family/Group Members Here: _____

Welcome to Pinelow Park!



Driving Directions from Spokane:

Total Distance **39 miles** Approx. **55 minutes**

From I-90 East Bound take the **Lincoln Street** Exit

Head N on N. Lincoln St. toward W. Main Avenue

Turn Right onto W. Main

Turn Left onto N. Division St./US-2/US-395 North

Keep **left at the Y** to stay on US-395 Northbound

On US 395 go north

Between milepost 193 and 194, turn right onto
N. Deer Lake Road.

Look for our office on your left:

3806 N. Deer Lake Road
Loon Lake, WA 99147

Shield of Faith Mission International
PO Box 144
Bend OR 97709

Non-profit Org.
U.S. Postage
PAID
Bend, Oregon
Permit No. 118

Return Service Requested

Shield of Faith Mission welcomes our new missionaries!



We are Henry and Grace Sullivan with our boys David, Noah and Joseph.

In the Spring of 2018 God brought to our attention the spiritual need of people along the coast of Colombia. Eight months later He directed us to go to Colombia ourselves. God's direction was a significant re-direction for us and He has had many things to teach us. He has been faithful and gentle in bringing us together to a shared confidence that *He* is sending us and in preparing us for His use. We rejoice in His will and as we look ahead at many things that are still unknown to us we are confident that "faithful is he that calleth you, who also will do it" (1 Thess 5:24).

We plan to leave for Colombia near the end of July and expect to be in the city of Medellin for at least the first few months as we focus on language study and developing contacts. Please pray with us that the Lord would direct us in our final preparations for departure and in our initial settling in there.

If you would like to receive email updates and prayer requests directly, please drop me a note at songofthecoast@proton.me.

"Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof." Isaiah 42:10

—Henry, Grace, and boys.