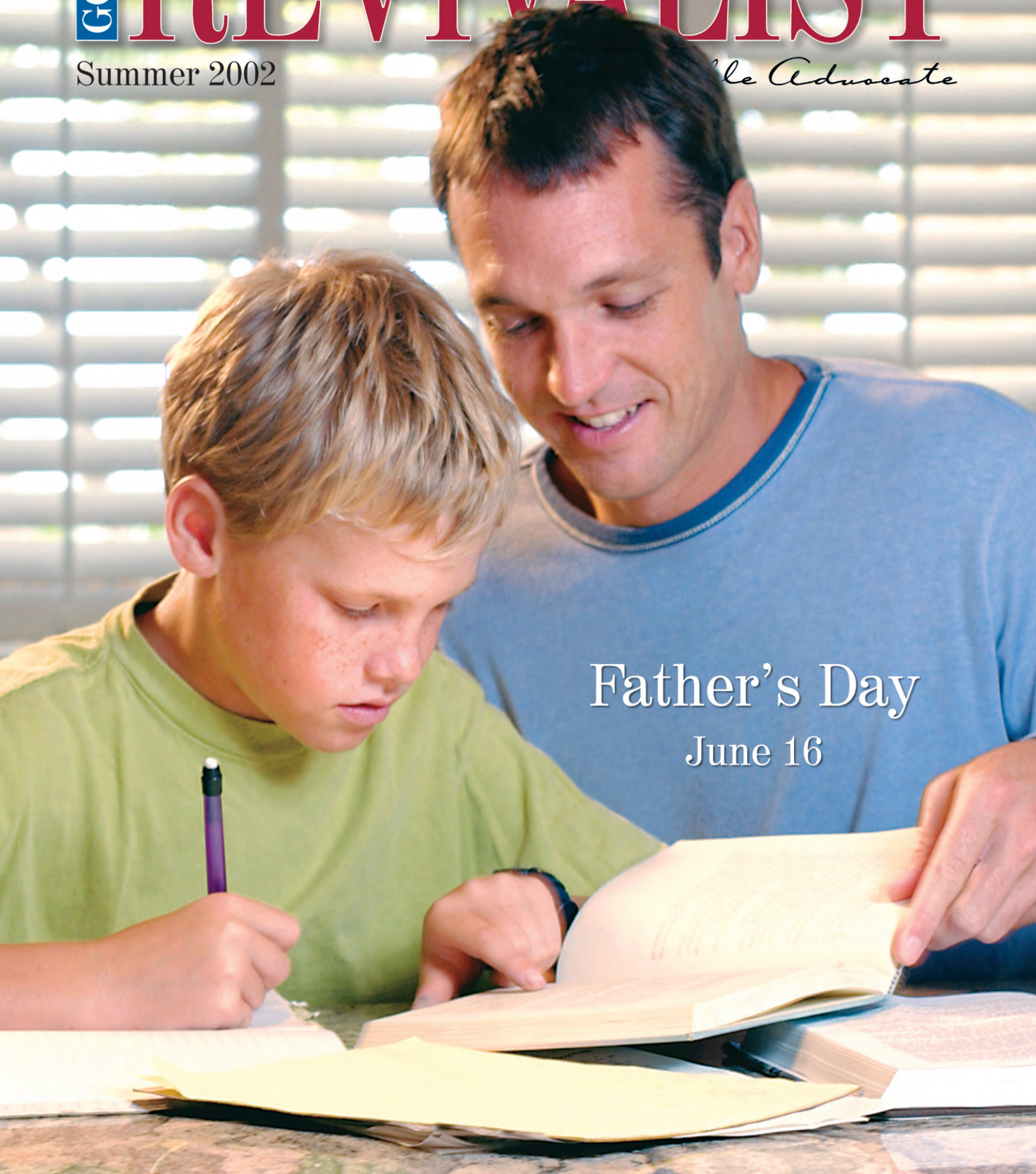


GOD'S

REVIVALIST

Summer 2002

The Advocate



Father's Day

June 16

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Summer 2002
Volume 114 No. 5

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Father's Day, June 16, reminds us of the strategic role of Christian fathers. America's troubled families desperately need fathers—and mothers—who model the Biblical pattern of parenthood.



THE FACE OF REVIVAL

by Michael R. Avery, president

In a recent conversation with a student, I was asked this question: “What does revival look like?” The question grew out of the student’s frustration with the fact that she had heard messages on revival which spoke of the need for revival and the results of revival, but which never gave her something solid so that she could recognize the beginnings of revival.

As I began to think about that question, it dawned on me that many of us might miss the beginning of revival because we are looking for the wrong thing. Too often we dress revival up in the clothes of supernatural phenomenon or other forms of divine visitation, when really revival will first come to us dressed in sackcloth and ashes. When God gave Solomon the process for personal and national revival, it began with a call to humility. “If my people which are called by my name will humble themselves...”

What Does Humility Look Like?

Andrew Murray in his classic work on humility states, “Humility is the place of entire dependence on God and is by its very nature the first duty and the highest virtue of man. It is simply man’s acknowledging the truth of his position as man in yielding to God His place as God.” A church father said it like this, “Humility is the frame of mind a man possesses who is fully aware of his nothingness apart from God and of his sinfulness that would eternally separate him from God, were not God willing to rescue him.” Humility does not imply slavishness or servility. Nor is it inconsistent with a right estimation of one’s self, gifts, and calling of God, or of a proper self-assertion when it is called for. True humility is the frame of mind that one possesses whereby he understands his total dependence upon God for all that he is and does.

Are We People of Humility?

Being clothed with humility, as Saint Peter admonishes, is a concept that most of us haven’t considered. We do not think of humility as a dominant characteristic of today’s successful person. Most church members and even many church leaders are not known for their humility, but for their self-reliance, self-sufficiency, and self-confidence. Those seem to be traits that fit well within the sociological and political scheme of things. So we value them, rather than valuing what the Bible calls humility. It might even be said that many in the church have an (p20) ➡

Our Readers Respond

It is a privilege to hear from readers of the Revivalist. Names and locations of writers will be withheld at their specific request or at the discretion of the editor. We reserve the right to edit and condense all letters selected for publication. They should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45210, or e-mailed to revivalist@gbs.edu. Letters reprinted here do not necessarily reflect the opinions of the editor of God's Revivalist nor those of the administration of God's Bible School.

DISTURBED BY APRIL COVER

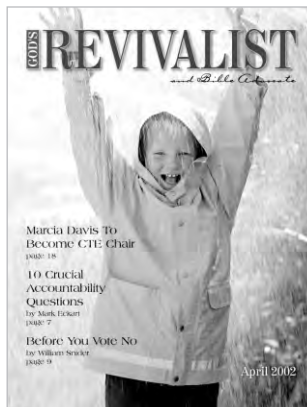
I was disturbed when the *Revivalist* arrived yesterday with that cover page which...I can't believe...does anything uplifting for God's *Revivalist*.

FORMER GBS
STUDENT
Westfield, IN

UPLIFTED BY APRIL COVER

I so enjoyed the April cover! It was a happy reminder of spring and God's blessings.

EVELYN WARE
Cincinnati, OH



REVIVALIST DEALS WITH REAL LIVE ISSUES

I am just reading the latest issue of the *Revivalist*, April 2002, and want to commend you on Dr. Avery's and Larry Smith's articles. They both deal with real live issues of pastor and doctrine that I feel are important and need the attention you both have given them. May God continue to bless you both and GBS.

MARVIN L. DONALDSON
Email

REVIVALIST ANSWERS STUDENTS' QUESTIONS

Thank you for sending me six copies of *God's Revivalist* so quickly. I teach a family living class, and my students have recently been asking questions which your youth issue addresses perfectly.

JULIA MILLER
Thomasville, NC



Missions Around The World

Each month we publish brief "field reports" from missionaries around the world. Missionaries are invited to send us their newsletters and other information about their activities. GBS graduates are especially urged to respond, but we also wish to include others who uphold our vision and our commitment.

ALASKA

"Pray for God's blessing on the efforts of workers from the Pilgrim Holiness Church who are holding services and making contacts of various kinds in Fort Yukon and Fairbanks. Melvin Beecher, PHM Director, has made several visits to this area. Paul Finch, a resident of Alaska is helping in the native clinic one week a month and then holding a Friday night service. A tent meeting is planned in June. Brother Finch says, 'The town of Fort Yukon is in shambles...It is hard to imagine such...suffering right in our backyard.'" —*Ropeholders*

CHINA

"Twenty-five workers recently gathered in China to report the following results of ten years of ministry: 2,000 house churches with 50,000 people and 31 training centers with 630 students in training." —*OMS Outreach*

COLOMBIA

"No day goes by but what innocent men, women and children are maimed and killed. According to a recent U.S. State Department report, Colombia is the third-most dangerous country in the world in terms of political violence and accounts for 34 percent of all terrorist acts committed worldwide. Brother Edermin Cortes is pastoring a growing church in the section called Chico Sur (Little South). From a small squatters town it has grown to 100,000 inhabitants. The building we are currently worshiping in is in a very tightly packed residential area. The wall of each house is literally touching the wall of the next house. Because of the very real possibility of terrorist action against churches, principally the taking of group hostages to cover retreating assassins or fleeing robbers, the law requires all churches to move out of the wall-against-wall residential areas within three years. For the reasons stated it seems reasonable, but it works a great hardship on the churches." —*Raymond L. Shreve, Evangelical Wesleyan Mission* ■



WHAT HEAVEN LOVES

by Larry D. Smith, editor

Choose I must, and soon must choose, / Holiness or heaven lose; / While what heaven loves I hate, / Shut for me is heaven's gate." It's been far too long since I've heard a congregation sing these words, but they pierce my heart with the same force as when I was young. For they point directly to that considered moral response which I must make—and which everyone of us must make—to God's offer of salvation through Jesus Christ. At its very core, this is not so much an impulsive emotional decision, as it is an unqualified, deliberate, and unalterable choice to reject all sin and to embrace all holiness—today, tomorrow, and forever!

It is also what the early Methodists meant by their insistence that we must "bend the will," regardless of cost, consideration, or consequence. For each of us, heaven or hell depends not on religious inclinations or sensations, but on whether we have set our faces toward the first and our backs against the second. There is no way to avoid the issue; and there is no middle ground, because our loves decide our choices;

and our choices decide our destiny. "While what heaven loves I hate, / Shut for me is heaven's gate."

All this seems strange in today's atmosphere of "seeker-sensitive" religion, which is supposed to turn sinners into Christians without them ever suspecting it. After all, unregenerate men and women become touchy when they are exhorted to "flee the wrath to come," take up their cross, and follow Jesus. Never mind that He Himself sounded these themes relentlessly, that the Bible asserts them emphatically, or that every great revival proclaims them vigorously. God loves sinners, we are told, and so must we; and, of course, this is as true as the blessed gospel.

With dark and twisted logic, however, we modern evangelicals have turned God's love into an excuse for leaving sinners in the sins which He hates and for never confronting them with the holiness which He requires. So we make them perfectly at ease in cozy little "support groups," where they affirm each other's floundering "personal faith journeys" over hot coffee and goey pastries. We entertain them with high-tech theatrical productions with computerized lights and sound effects and titillate them with hip-swaying "praise teams" who pound out rocking choruses which sound more appropriate to a bar or a dance floor than to a Christian church. (p26) ➡

WE HAVE
TURNED GOD'S
LOVE INTO AN
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Charles Stalker was praying one morning when God spoke to Chim and said, “I want you to go to China.” Stalker was amazed because he did not have contacts or finances to go. But the impression was so strong that he packed his suitcase and went to the station where such a journey would begin. There a stranger approached him and asked, “Are you Charles Stalker?” He then went on to say, “I was sent here with a ticket to send you to China.”

I cannot vouch for the details of this story. This is how I heard it many years ago. The point is that *this story gave me a very wrong idea of how to discern the direction of God*. It seemed that God might give me an impression at any time that might be contrary to all reasoning and circumstances. In this case, I had no way to distinguish my own imagination from the voice of God.

John Wesley gave some practical instruction on how to discern the will of God. He said, first of all, that we know that God’s general will for us is that we be holy and that we accomplish good. Therefore, to make a specific decision, we must consider which option will enable us to be most holy and accomplish the most good.

We learn from experience which circumstances are spiritually helpful and which are dangerous. As far as we are able, we should put ourselves into the circumstances that will help us spiritually. By reason and experience, and by the advice of others, we are able to judge which option will allow us to accomplish the most good.

How does God ordinarily reveal His will? Is it like Stalker’s experience, disconnected from any circumstances? Is it by a random word from the Bible, or an audible voice, or a “fleece”? Some expect to hear regularly from God in a way that overrides any other considerations.

God does not ordinarily show His will in a manner that can be clearly recognized as special revelation. Rather, He expects us to apply scriptural principles as we reason carefully and examine the circumstances. The Holy Spirit illuminates this process to an extent that we cannot measure. We should pray not for revelation but for wisdom and light.

People that rely on impressions contrary to reason and circumstances often become somewhat ferocious in their defense of their behavior. They show pride and hardheadedness, rather than humility. Since they consider themselves to be directly instructed by God, they ignore all human instruction, except what agrees with them. If they are leaders, rather than relying on the Spirit to likewise communicate the message to others, they may rely on personal force and expect naive trust from their hearers.

Leaders like this need to be told the Ukrainian story of a young Cossack who came to the priest and said, “Father, I had a dream and saw myself as the leader of 10,000 men.” The priest said, “Now all that remains is for 10,000 men to dream that you are their leader.”

On questions not specifically resolved in the Bible, rather than habitually speaking as though we infallibly perceive (p20) ➡



Richard Gant Flexon (1895–1982) made a vast contribution to the holiness movement and especially to God's Bible School. This is the second of a two-part account of his fascinating life.

FOR THE SALVATION OF LOST HUMANITY

By Anita Brechbill

Part II

Should They Not Hear At Least Once?

In Pondoland, Africa, a one-hundred mile journey over fields, gullies and through woods was rewarded by a crowd of two hundred heathen who had heard of the coming of Flexon and his party and were awaiting them. Each man held a spear and a club. After Flexon had preached, each man laid down his weapons and held out his hands.

"Mfundisi (missionary), we have never heard such a story. Won't you send someone to tell us more?" I knew we could not afford it, but how could I turn down two hundred heathen who had heard of Christ for the first time from my lips? I could not do it."

Traveling deep into the mountains of Luzon, in the Philippines, Flexon found headhunters who had never seen a missionary or heard of Jesus Christ.

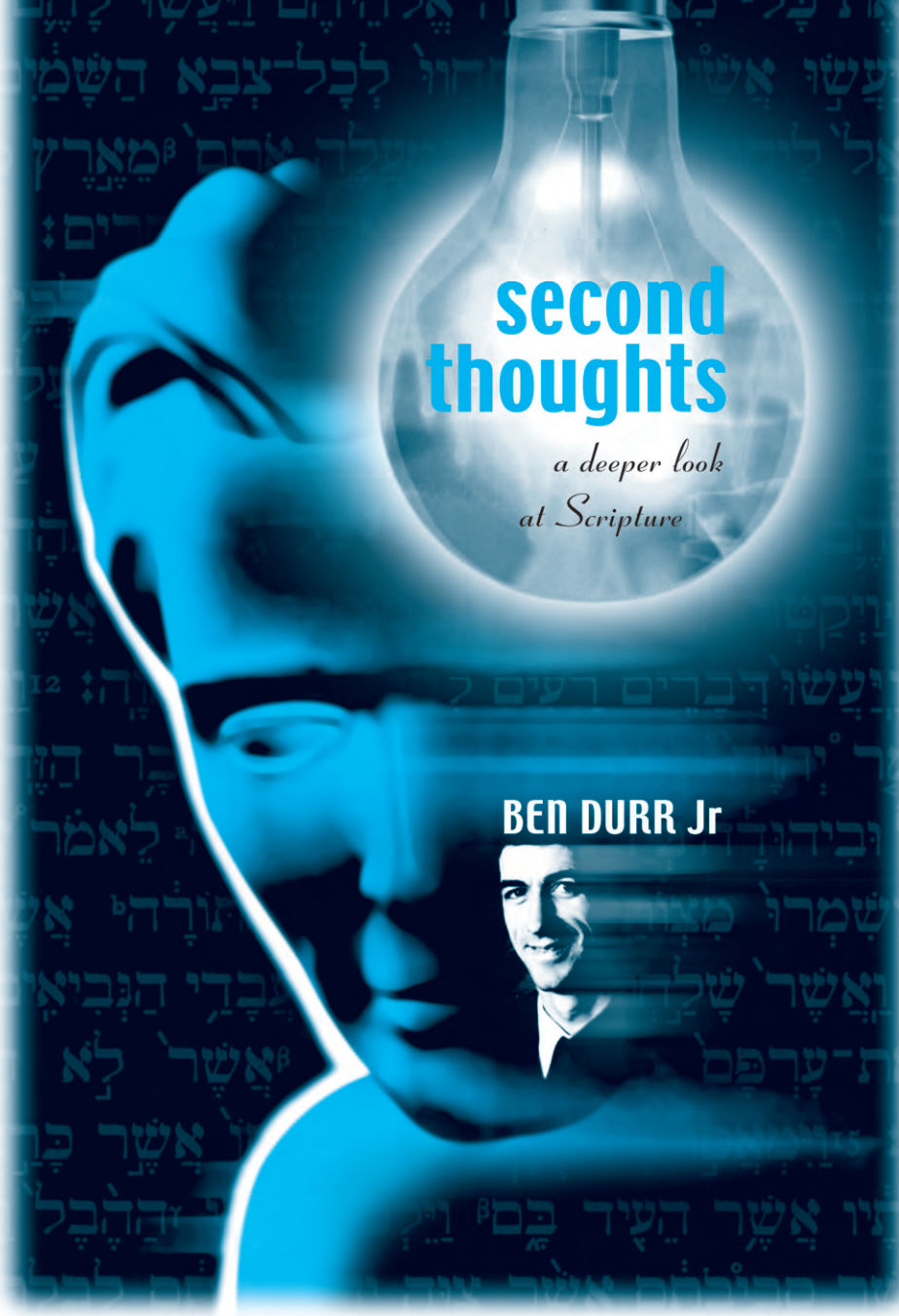
"A government official gripped my hand and said, 'Back in those mountains are two million Iggorrots (headhunters). Don't you think they should be able to hear the gospel at least once?' He ran along beside the jeep for three miles begging for someone to go to his Iggorrots. Only a missionary knows the sorrow such pleading brings."

Suffering All Things

Night has fallen in a town high in the Peruvian Andes. In the bedroom of a three-room mud house, seven people are sleeping. Sleeping? Not all! In one corner lies a man violently ill. His hosts had not seen the necessity of boiling the drinking water which had been dipped from the ditch in the street. There are no windows in the room; the only air comes in through some cracks in the floor. There is no doctor available and no place to get medicine. In recalling the experience, R.G. Flexon simply says, "The conditions under which I lived the next few days cannot be described."

The Woman by His Side

Emma Flexon was one in heart and soul with her husband in his passion for the lost. She traveled with him as far into primitive situations as he would allow and gave up traveling abroad only when the (p17)➡



second thoughts

*a deeper look
at Scripture*

BEN DURR Jr



**“...Fornication...murder...whisperers... backbiters...”
(Romans 1:29-30)**

Was last September’s tragedy an act of God’s judgment for America’s sins of rampant homosexuality, lesbianism and abortion? In a widely quoted statement, one evangelical leader said just that in a public forum shortly after the assault on America. Predictably, his remarks were sharply criticized throughout the media. Even President Bush himself joined the public reprimand.

Coincidentally, I was teaching a major prophets class when I received

word of the attacks. For several weeks the class and I had been studying the repeated warnings of the prophets to Israel. Their message was clear: *national sins result in national catastrophe*. And, in fact, at the heart of God’s complaint were despicable sins such as idolatry and perverse sexual behavior.

The revived public debate soon led me from the prophets to the book of Romans, which opens with an ominous warning about sexual deviance falling under the wrath of God. But before I could “Amen” the thought of God’s unleashed fury on moral perverseness, I noticed in the same passage that the circle of divine wrath also encompassed the

covetous, malicious, envious, argumentative, deceitful, gossipers, slanderers, promise-breakers and the unmerciful! Frankly, a couple of those latter descriptions hit close to home!

I went back to the prophets for a closer reading. Was God’s anger caused exclusively by flamboyant sins? Or were “lesser” sins also on His list of judgment-causing evils? Sure enough, right alongside a good text for abortion doctors (“hands full of blood”), and a terse rebuke of harlotry, I found two divine citations for the neglect of orphans and widows (Isa. 1:15-23). For some reason forgetting about widows didn’t seem as big a deal to me as harlotry and murder, but God raised all these complaints in the same passage. Turning to Jeremiah, I heard Judah blasted for her blatant sexual perverseness, iniquity that invited the hoof-beats of the Babylonian army. But in chapter 13 it is the seemingly innocuous offence of arrogance that evokes God’s wrath.

Back to the New Testament. In Galatians 5, Paul lists the “works of the flesh.” Among them: adultery, fornication, idolatry and witchcraft (vv. 19-20). Heavy-duty sins, to be sure. But then, with no adjustment in tone, Paul adds “discord, jealousy, fits of rage, selfish ambition, dissension, factions and envy” (NIV). Is a sower of discord really as obnoxious to God as a fornicator? Is “selfish ambition” in the crosshairs of God’s wrath just as surely as is sodomite behavior? Judging from the ease with which Paul moves from one sin to the other, it appears so.

Was September 11 an act of God’s judgment on America? Frankly, I don’t know. Maybe it was just one of those unfortunate tragedies that is a part of our fallen world. But if it was judgment, I wonder just which sins God was punishing—the rampant moral perversion I so quickly and thunderously denounce? Or the equally reprehensible sins (in God’s view) of discord, selfish ambition, backbiting and neglecting the needy? ■

Ben Durr Jr. is a pastor and member of the faculty in the Division of Ministerial Education, God’s Bible School and College.

Dad—Measuring Up?

By J. Grant Swank, Jr.

Not too long ago I heard the preacher tell the congregation all that a father is to be. He made us priest and king and prophet and disciple and companion. Then there were all those scriptures to support his tally. It was neatly outlined. The delivery was impressive, too.

The only thing is that when he neared the end, I felt like David strapped down with Saul's armor. I couldn't get up from the pew. Whew!

I glanced around to see other fathers in a similar mindset. They, like I, were trying not to show it. Throughout the concluding hymn we men were wondering how we could bring it off. How do we match up to being "The Perfect Father"?

I know I'm supposed to take the children to church regularly and teach them the Bible, the ways of prayer, and the salvation path early in life. I know also that it is probably more important for me to live the truth than talk about it.

But what formula applies when "spit-spats" seem to increase within the family and the halo slips a bit off center?

It is in those moments that I grapple with the priestly, prophetic, and kingly hats, only to find them slipping off my brow. And then I glance to right and left, hoping the world isn't watching. After all, as a Christian father, am I not to live out the perfect example?

I must confess that I'm not always up to it, whether the church is glaring at me or not. And the longer I live, the more I reason that few others are always up to it either. It has taken some time, however, to actually accept that as fact.

I guess the attractive pictures on religious magazines, the ones with a

handsome man surrounded by beautiful offspring and that gorgeous woman for a wife really did brainwash this naive mind.

At times, I would gaze at those perfect families seated on the sofa with the thick Bible positioned in the center and ask myself if they ever dropped French fries—catsup and all—on their laps. No, that could never happen in that family!

Nor could that lovely wife ever

argue with that handsome husband with the large smile and dimpled chin. How could it ever be so with such sweetness abounding?

I have seen those same perfect families walk into church. On some Sundays, especially in spring with the buds just starting to bloom and the birds tweeting in the trees, I can see them still. They slide down the center aisle to take their places, with hymnals held high. (p14)➔



NEWS FROM THE HILLTOP

REED GIVES COMMENCEMENT ADDRESS; RECEIVES DOCTORATE

Delivering the address at GBS commencement exercises, May 25, was the Rev. Thomas Reed, veteran Chicago pastor, church executive, IHC leader, and former member of the GBS Board of Trustees. President Michael Avery, who presided over the service, noted Reed's example of faithful and exemplary ministry and presented him with the college's highest award, the honorary degree Doctor of Divinity. Dr. Avery also honored former GBS student Beulah Haggard with a Christian Worker's Diploma, the first awarded at GBS in decades. Haggard, a retired Cincinnati bank teller and enthusiastic GBS supporter, was unable to complete the original two-year course of study in the early 1950's because of illness.

Conferring college degrees was Dr. Leonard Sankey, president of the board of trustees. Dr. Ken Farmer, Vice President for Academic Affairs, presented the candidates for college degrees; and Paul Clemens, retiring high school principal, presented high school honors and diplomas. Prayers were offered by the Rev. Greg Makcen and the Rev. Tim Bender, and the scripture lesson was read by the Rev. Joseph Smith. Special music was provided by Heritage, the college men's quartet, and by Mrs. Martha Miller, organist.

Honors presented by the various academic divisions of the college were presented by the appropriate chairs. These honors included the following: *Christian Teacher Education*, Christopher Lee Ryan; *Ministerial Education*; Raymond Bruce Campbell; David Troy Fry; Stephen Bryce Smith; and *Music Education*, Lisa Emmalee Burton. Lisa Burton, valedictorian, and Myra Brown, salutatorian, were honored with membership in Delta Epsilon Chi, prestigious honor society of the Accrediting Association of Bible Colleges. Ms. Brown is the production manager and secretary for the Revivalist Press.

Baccalaureate services were held May 19 with the Rev. Ben Durr, Jr., presenting the sermon.

MULLINS, HEDDEN, AND REIMANN STUDENTS OF THE MONTH

The following have been named "Student of the Month" in honor of their Christian testimony and exemplary character:

1. **Mark Mullins, March**, who has graduated with the degree Associate of Arts in General Business at the spring commencement. Converted in a camp meeting service four years ago, he says that coming to GBS was "one of the best choices I ever made." He describes his time on the Hilltop as "awesome, because of lifelong friends made," but most importantly, "because of the growing I did spiritually, academically, mentally, and socially." He plans to enroll at LeTourneau University this fall.

2. **Elisha Hedden, April**, a 2002 graduate with a BA in Church and Family Ministry with cognates in counseling and missions. She will marry GBS student Luis McLaughlin in June, and they plan to live in Cincinnati while he finishes college. She says that her "time at GBS was the greatest learning experience of her life." Eventually she plans to start a home for troubled youth.



*Thomas Reed Receives
Honorary Doctorate*

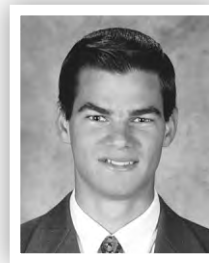


Mark Mullins



Elisha Hedden

3. **Joseph Reimann, May**, a sophomore ministerial student, was saved as a child. He is currently leader of the personal witnessing team and a faithful worker at Laurel Homes mission. Joe, who advises, "Seek the Lord, because He will give you the abundant life mentioned in John 10:10," intends eventually to become a pastor. He believes God led him to GBS. "He has helped me to grow and change while here." He adds that he loves his friends, teachers, and Bible classes.



Joseph Reimann

JOHN LUM DIRECTOR OF FACILITIES MANAGEMENT

The Rev. John W. Lum, who attended GBS 1977–1980, has been named the school's new Director of Facilities Management. His wife Julia, also a GBS alumna, will work closely with him as director of campus housekeeping operations. They are the parents of two children, Wesley, a college student at GBS; and Becky, who with her husband Don Hallenbeck, reside in Pennsylvania with their daughter Meghan.

Lum is an ordained minister of the Pilgrim Holiness Church of New York and has pastored the Pilgrim Holiness Church in Sayre, Pennsylvania, for six years. Other denominational duties have included service as a member of the conference examining board and as supervisor of the Binghamton camp.

His qualifications include work in general construction for 13 years. He was elected three times a town supervisor, serving as chairman of the town board and as town financial officer. He also served three years in the U.S. Army as a chaplain assistant with the 101st Airborne Division, Ft. Campbell, Kentucky. For six years he was senior chaplain assistant in the New York Army National Guard, 42nd Infantry Division.



John &
Julia Lum

POSITION AVAILABLE

God's Bible School is always interested in quality people in a wide range of fields, including teaching at various levels, office work, etc. We need the following position filled for fall 2002.

History/Social Studies. Preferably a graduate degree in history, social studies, or political science. Will accept a candidate with a bachelor's degree if there is a willingness to pursue a master's degree. Suggested assignment for each semester would be to teach several high school classes with the possibility of an occasional college class. All interested parties are encouraged to send a resume as soon as possible to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45210.

BRIEFLY NOTED: GBS-related marriages scheduled for this summer include the following: (1) **Susanna Marie McCasland to Matthew Glen Redcay**, June 1, Roxbury, Pennsylvania; (2) **Elisha Hedden to Luis McLaughlin**, June 1, Norwood, Ohio; (3) **Tara Joyce Powell to Matthew Carl McCasland**, June 8, Massena, New York; and (4) **Elizabeth Schenck to Darrell L. Stetler II**, June 15, Parsons, Kansas, the Rev. Darrell L. Stetler I, officiating, assisted by the Rev. Melvin Schaper...GBS alumni are reminded that the **annual alumni association meeting and the annual GBS Corporation meeting, formerly held during camp meeting, will be held during Homecoming 2002.** This is a permanent move authorized by the Board of Trustees and the the Alumni Council....The following have been elected to serve on the student council next year: **President, Jon Ayars; Vice President, Pat Murray; Vice President, Aaron Terry; Secretary, Kim Easley; Treasurer, Eric Englund.** ■

GBS 2002 GRADUATES

Academy Kindergarten

Amr Bailey
Gabrielle Dobson
Alea Jordan
Bethany Jordan
Mollie Jones
Jacob Pitman
Valencianna Shirley
Angelina Villafana
Kassandra Willis

Academy 8th Grade

Shayle Babo
Matthew Backlin
Nathaniel Brock III
Melissa Crosley
Savannah Givan
Jayne Kennedy
Brandi Spear
Brittany Turner
Jessica Wina

High School

Bradley Bishop
Stacy Bishop
Elizabeth Clemens
Dustin Dean
Daniel Durr, *Salutatorian*
Mark Gabbard
Elizabeth Hoemer
Quincy Jones
Tosha Justice
James Kelso, *Valedictorian*
Paul McIntyre
Rebecca Pitman
Danica Romans
Arlette Flores
Sheryln Stetler
David Tucker
Trent Wetherald
Forrest Wingham
Michael Welker

Associate of Arts in Bible and Theology

Joshua Avery
Jonathan Brown
Jonathan Maiken
Vincent Tyler
Timothy Wall
Michael Weaver

Associate of Arts in General Business

Brian Mattingly
Mark Mullins
Michael Temple
Joshua Thompson

Associate of Arts in Office Administration

Paula Miri
Kristina Pennellatore
Jennifer Robison

Associate of Arts in Christian Teacher Elementary Education

Michelle Bishop
Charity Carpenter

Bachelor of Arts in Ministerial Education

Jonathan Bender
Randy Brown
Raymond Campbell
David Fry
Jonathan Hood
Stephen Smith

Bachelor of Arts in Church and Family Ministry

Elisha Hedden
Linda Nicodemus

Bachelor of Arts in Missions

Stephen Buckland
Demetrius Wildgoose

Bachelor of Arts in Christian Teacher Elementary Education

Michael Arnold, *magna cum laude*
Marybeth Brown,

summa cum laude

Myra Brown, *Salutatorian*,

summa cum laude

Jeremy Glass, *cum laude*

Jessica Hood, *magna cum laude*

Dorie Johnston, *magna cum laude*

Shannon Miller

Tara Powell, *magna cum laude*

Christopher Ryan

Nathan Walkins

Bachelor of Arts in Church Music (Non-Performance)

Elisabeth Schafer,

magna cum laude

Bachelor of Arts in Christian School Music Education (K-12, Non-Performance)

Elisabeth Schafer,

magna cum laude

Julia Sechrest

Bachelor of Arts in Christian School Music Education (K-12, Performance)

Lisa Burton, *Valedictorian*,

summa cum laude

Bachelor of Arts in Christian School Elementary Music and Classroom Education

Lisa Burton, *Valedictorian*,

summa cum laude

On these pages, we feature items about GBS alumni, vital statistics, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement. Items for inclusion in the "Revivalist Family" should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45210; or revivalist@gsbs.edu.

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SPECIAL INTEREST

Milton Schaper (GBS '90 BA), Rogers, Arkansas, is running for representative to the legislature of his state. He is married to the former Donna Lee Fye (GBS '89 BA), and they have three children, Curtis, 9, Anna, 3, and Kara, 1. He also serves as pastor of the local Bible Holiness church.

Former GBS student **Brant A. Luther** has received notification that he has passed the Ohio state bar examination. Luther, who received the degree *Doctor Juris* at spring graduation exercises at the University of Akron School of Law, will serve as judicial attorney for the Stark County Court of Common Pleas. He lives in Alliance, Ohio, with his wife, the former Merrilee Stetler, also a former GBS student and a 2000 graduate from a Cincinnati school of dental assisting. Mr. Luther is a second-term city councilman in Alliance.

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CAMP MEETINGS

The following are additions to the summer camp meeting guide published in a previous *Revivalist* issue.

CAROLINA CHRISTIAN CAMP will be held June 7–16 at the campgrounds located at Carolina Christian Academy, five miles south of Thomasville, North Carolina, off Cunningham Road on Faith Chapel Road. Serving as evangelists are J. Steven Manley and James Keaton. For further information call (336) 472-8950.

FORTY-THIRD INTERDENOMINATIONAL HOLINESS CAMP MEETING, Christiansburg, Virginia, August 1–11, Rev. William Gale, Speaker. Services will be held daily at 10:30 AM and 7:30 PM, with soul-winning classes and children's services at 6:30 PM. For further information, contact H.D. Sawyer at (540) 382-8743 or (540) 382-0527.

BALD EAGLE VALLEY HOLINESS ASSOCIATION CAMP, August 9–18, 2002, Rev. B.J. Ward, evangelist. Singers: The Keeling Family. 1576 Reese Hollow Road, Port Matilda, Pennsylvania 16870.

PILGRIM HOLINESS CHURCH CAMP, July 18–28. Rev. Albert Barr and Rev. Robert England, evangelists. Singers: David and Frances Fuller. Swinter Road, Vermontville, New York. For further information call (518) 891-3178 or (518) 891-4330.

BELSANO HOLINESS CAMP MEETING, June 27–July 7, 2002. Rev. Noel Scott and Rev. Robert Thornton, evangelists. Singers: Elizabeth (Edwards) Welsch Family. 3919 Ben Franklin Highway, Belsano, Pennsylvania. For information call (814) 938-6475.

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BIRTHS

To David L., and Martha M. (Madden) (GBS '82 BSM) Miller, a son, **William Hamilton-David Miller**, born February



26, 2002, Cincinnati, Ohio. He joins a sister, Michelle, 18, and a brother, David Lee, 17. His mother is a veteran member of the faculty of the GBS Division of Music, and his paternal grandparents are former President and Mrs. Bence C. Miller.

To Philip (GBS '92 BSM) and Sherry (Campbell) Schuler, Frankfort, Indiana, a daughter **Leticia Cherie Schuler**, born December 17, 2001, Lafayette, Indiana.

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DEATHS

THE REV. ELDON R. MARTIN, 83, died April 23, 2002, in Marion, Indiana. A native of Ohio, he was a graduate of God's Bible School and a retired minister of The Wesleyan Church. He served as pastor of various churches in Ohio, as a general evangelist, and as vice president of the Ohio Conference. He is survived by his wife Constance (Tissot) Taylor, whom he married on November 10, 1990, as well as by two daughters, Mary Ellen and Marlene; a son John; a son-in-law Roger (Dee) Breedlove; four grandchildren, and two great-grandchildren.



REVIVALIST FAMILY

dren. He was preceded in death by his first wife Emma Lea Martin, who died in 1989; by a daughter, Jane Breedlove; and by four brothers and two sisters.

Funeral services were held at the Lakeview Wesleyan Church with interment in the Grant Memorial Park cemetery.

FRANCES LOUISE (ASHER) MILLS, 68, of North Vernon, Indiana, departed this life, January 12, 2002. She was one of eight children born to Helder and Maude Asher, and her parents and one brother preceded her in death. She was a member of the Westport Wesleyan Church, Westport, Indiana, and a happy, faithful, and earnest Christian. "Her last audible word on earth was 'amen.' It was like a period at the end of a sentence, a shout of victory at the end of the battle, a beautiful sunset after the storm clouds have passed away."



Left to mourn her passing are her husband, The Rev. Paul Mills, a member of the Board of Trustees of God's Bible School and College; two daughters, Pam Compton and Diana Clouse; one son, Steve; eight grandchildren; four brothers, two sisters, nieces, nephews and other relatives and friends.

In his tribute presented at her funeral, her husband Paul noted that he and his future wife were students together in a Christian Workers Class at God's Bible School in January of 1952. "She was so pretty that she caught my attention right away." They were married on June 20, 1953. He continued:

"She was a great lady, not only a wonderful wife to me, but also a wonderful mother to her three children. She served as a Sunday school teacher, youth leader, Sunday school secretary and treasurer and counselor at youth camps. She faithfully served with me in pastoring for 43 years. She was a good cook and liked to entertain people who had a good appetite. She has served many evangelists and singers, as well as scores of students of God's Bible School, and they really liked to eat."

"She is now resting from all her earthly labors and has gone home to that eternal rest. The name of Louise Mills never flashed on the marquee. Her picture was never in the glamor magazines. On earth she never served in any county or government positions, but ever since she gave her life to Jesus, she has been serving the King of kings and Lord of lords. Now she serves Him with no thought of sickness or of growing old and no thought of retirement from that eternal position. I thank God for my wife of 48 years, and I thank Him that He didn't take her from me suddenly, but gave me a full year to care for her and show her my love."

Funeral services were held in the Westport Wesleyan Church, Dr. Mark Eckart and Dr. Michael Avery, officiating. The Rev. Gordon Tilley conducted committal services at Union Chapel Cemetery near Grantsburg, Indiana.

RALPH W. DAUGHERTY, SR., 93, of Newfane, N.Y., died April 15. He had been a self-employed farmer and later was employed by National Transit during World War II. He moved from Renovo to Lockport, N.Y., in 1954, where he was last employed by the Harrison Radiator Company for 11 years. He was a member of the Free Methodist Church and had attended both the Nyack Missionary Institute and God's Bible School. He is survived by his wife, the former Olivette Wertz, to whom he was married on June 15, 1940; two sons, Ralph W., Jr., and Raymond F.; two daughters, Donna and Mary Jane; eight grandchildren, three great-grandchildren, a brother, three sisters, and other relatives. Following funeral services, burial was in the Hammersley Fork Cemetery in Clinton County.

PRENTICE E. (PETE) TEETS, 86, of Terra Alta, West Virginia, died January 13, 2002. The son of the late Ross and Fannie G. May Teets, he is survived by two sons, David Allen and Roger Lyle; a daughter, Linda Ruth Teets Lantz; 12 grandchildren; 11 great-grandchildren; a step-granddaughter, and two step-great-grandchildren. He was preceded in death by his wife, Velma M. Teets, who died in 1996; his stepmother, two sons, and a brother.

Funeral services were held at the Terra Alta Wesleyan Church.

L.G. WHITE, 80, of Millmont, Pennsylvania, died May 1. He was reborn in Christ in 1953; and from that time he served the Lord, pastoring for several years in Wolf Lake, Michigan. In 1970 he moved to Pennsylvania, where he established the Key Stone Service Co, which installed kitchen equipment for McDonald's, Burger King, and other restaurants. He also donated equipment and time to many church campgrounds and Bible colleges, including God's Bible School, where he installed the kitchen that is still in use. He served in the U.S. Navy during World War II.

On January 31, 1942, he married the former Ellen "Mickey" Sterling, who preceded him in death in 1994. On October 22, 1994, he married the former Janet Bange Deetz, who survives. Other survivors include one son, Joe; four daughters, Mrs. Kaye Delemater, Mrs. Darlene Lewis, Mrs. Dawn Woodard, and Mrs. Joy Gangrich (stepdaughter); sixteen grandchildren, and fifteen great-grandchildren. Following funeral services, he was buried in Freesoil, Michigan.

His daughter, Mrs. Dawn (White) Woodard, Cincinnati, Ohio, a former GBS student and academy teacher, notes the following: "His stepdaughter relayed the following to me. On the morning of May 1, as she was holding his hand, he let go and raised his hands upward, repeating, 'Jesus! Jesus!' When he did this a second time, his wife Janet asked him if he could see Jesus. He nodded his head. She bent down to kiss his forehead and told him, 'He is coming for you. I love you, L.G.' When she stood back up, he was gone."

LOVINA H. WISEHART, 95, a resident of Shirley, Indiana, died March 27, 2002. A member of the Bible Holiness Church, New Castle, Indiana, and a retired Registered Nurse, she is survived by two sons, Joseph and Robert; a daughter, Barbara; a brother, Lawrence Ehrsam; 15 grandchildren; 28 great-grandchildren; 13 great-great-grandchildren; and other relatives. She was preceded in death by her first husband,

Joe Harvey; her second husband, Orville Wisehart; four daughters, and 16 brothers and sisters. Funeral services were held in Wilkinson, Indiana, with burial at Glen Cove Cemetery, Knightstown.



The Rev. Robert E. England, Sr. (GBS '63 ThB), will assume duties as

president of Allegheny Wesleyan College, Salem, Ohio, in late June. A well-known educator and evangelist, he has given veteran service as faculty member and as academic dean at God's Bible School and College and is also former president of Union Bible College, Westfield, Indiana. At Allegheny Wesleyan College, he succeeds the Rev. David Phelps (GBS '59 ThB), who requested the board of trustees not to reelect him to the presidency but who will remain as academic dean. In May, England also received the degree Doctor of Ministry from Nazarene Theological Seminary.

The Rev. Howard S. Russell has been appointed new executive director of the Christian Brotherhood Newsletter, Barberton, Ohio. In a published statement, the organization's board of trustees noted that Mr. Russell is an ordained minister "with a

successful term as the general manager and CEO of a sixty-employee, \$6,000,000 per year, office-supply business in Knoxville, Tennessee, and numerous examples of selfless public service to several diverse and varied non-profit organizations." Christian Brotherhood Newsletter is designed to assist subscribers in the payment of medical bills. Dr. Garry Spriggs, former editor of *God's Revivalist*, is Director of Subscriber Development.

Norman G. Wilson, General Director of Communications and speaker of "The Wesleyan Hour" has been re-elected to another three-year term to the board of directors of the National Religious Broadcasters. This action was taken during the organization's convention in Nashville, where Dr. James Dobson and Attorney General John Ashcroft were featured speakers. ■

➡(p9) But enough years have gone by that I know families don't always come in such attractive packages. With that, I heave a sigh and recoup.

You see, being a good father isn't a matter of appearances. It's not whether or not you could jump into that slick magazine cover with the perfect family.

When you stand before your Maker, He won't ask you to smile or show off your family. Instead, you must be able to face Him honestly and say, "I did my best—even in the worst of times."

The other evening, I had a tussle with my seven-year old son. We were not seeing eye-to-eye on a matter. It was time for him to get ready for bed, and I felt as if the evening had been rather botched up. I didn't like the feeling at all.

After he climbed into his pajamas and then curled up under the blanket, I sat on the edge of his bed and started to pray, as I usually do. It was hard to find the right words, but I made a stab at it.

Should I turn the prayer into a mini-lecture, trying to get in one last punch? Don't the pros tell us that during sleep the brain keeps on absorbing the last thoughts that are planted on the mind? Well, this would be my chance!

Or should I turn tender and love the little fellow to pieces? Would that be copping out? Or would it be wisdom?

His face was turned away from me. He was wondering as well what approach Dad would take! After all, this was not the first time the day's endings had wound down to this.

Then I caught his big, brown eyes turn a bit more to size up my expression. With that, I wilted. After all, he

knew he had done wrong earlier. But there was the look of hope in his face. Could there be mercy in the court?

I closed my eyes to pray, "Dear Lord, thank You for my boy. You know how much I love him. He means the world to me. Now we thank You for this night's sleep. Be near us all. And may tomorrow be a good day. In Jesus' name, Amen."

He swung his body around toward me and hugged me tightly around the neck. His eyes were closed tight. There was no more reason to glance in wonder.

"Daddy, do you love me even when I am bad?" he asked in my ear.

"Yes," I answered. "I always love you."

So, with that he said one of the most encouraging statements known to mankind. It isn't novel or new. Yet it's powerful, that's for sure.

"You're the best daddy in the world."

It was then that I promised myself something. Yes, there's still much room for improvement as far as my being a father is concerned. And yes, I've goofed from time to time.

Yet that night I told my memory to hold on to one thing as the years pass. It was the innocent testimony of a little boy to a father who was sincerely trying.

"You're the best daddy in the world."

"Don't forget it," I said to myself as I turned out the light.

Don't ever forget it. ■

J. Grant Swank, Jr., is a well-known pastor and Christian writer who lives in Windham, Maine.

gbs alumni spotlight

A GREAT GATHERING IN DAYTON

by Jack Hooker, GBS Vice President for Advancement

It is always a great time when the GBS family gets together! Such was the case when alumni gathered during the Inter-Church Holiness Convention in Dayton, Ohio. Nearly 200 former students and staff met in the convention center for a time of fellowship. Many of these alumni are presently involved in full-time ministry. The alumni took advantage of the mealtime to get reacquainted with classmates and friends. Dr. Leonard Sankey, Executive Secretary of the IHC and Chairman of the GBS Board of Trustees, warmly welcomed the group to Dayton. Musical groups Heritage and Hope sang with spirit and enthusiasm. President Avery gave an exciting update from the campus. The reception was closed with a time of prayer for GBS. Why not plan now for the next alumni gathering— Homecoming 2002, October 11–12 on the GBS campus? You will find a great time of family fellowship! ■

clockwise from top right:

Heritage Quartet; Leonard Sankey;
Hope Trio; Reception Guests;
Jack Hooker; Reception Guests



Leaving A Legacy



Many people want to make a lasting difference with what God has entrusted to them. Here are 10 ways you can leave a legacy* here at God's Bible School and College.

Making a Difference for the Future

6. Purchase a new life insurance policy naming GBS as the beneficiary. You can even purchase a paid-up policy that will be a great blessing for the future.

1. Prepare a will. Only 50% of those who pass away have one. Without a will, you lose control of the possessions and wealth you worked a lifetime to acquire.

7. Name GBS as the beneficiary of an existing life insurance policy. This is a simple but powerful way to benefit God's work.

2. Leave a gift in your will for God's Bible School and College. Less than 3% of all wills settled contain a charitable provision. Imagine the positive impact on our institution if each of our friends made a donation in their will, even a modest gift.

8. Remember deceased loved ones with a memorial gift to GBS. What a thoughtful way to honor your loved ones and bless the ministry of God's Bible School!

3. Leave a specific dollar amount or a percentage of the assets in your will to GBS. This provision can be a part of a new will or added to your existing will with a simple amendment, called a codicil.

9. Encourage family members and friends to leave gifts to GBS in their wills and financial plans. This is a wonderful way to witness and be a blessing at the same time.

4. Consider using your present assets for a charitable gift. These can include, but aren't limited to, stocks, bonds, CD's, real estate, etc. Such gifts may even provide a tax savings to you and your family.

10. Invest in the many opportunities God's Bible School has in estate planning. Charitable Gift Annuities, Charitable Remainder Trusts, and Scholarship Endowments are available to aid in your gifting and offer tax savings.

5. Name GBS as the beneficiary of your IRA, retirement or pension plan. This will help you to avoid costly probate fees and insure a smooth transition of your bequest.

For more information, please fill out the box on this page or call Rev. Jack Hooker, Vice-President for Advancement at 513-721-7944 Ext. 223. ■

**Information courtesy of Cincinnati Planned Giving Counsel*

God's Bible School & College Leaving A Legacy

Please send me more information on the following:

- Making a will Charitable Gift Annuity Estate planning Memorial gifts Scholarships

Name(s) _____

Address _____

City _____ State _____ Zip _____ Phone _____

Mail to: Office of Advancement God's Bible School and College, 1810 Young Street, Cincinnati, OH 45210

➡(p7) doctor forbade it. On Flexon's last visit to British Guiana (now Surinam) a band of Arrowwack Indians walked six days from neighboring Brazil to request that the gospel be preached to them. Flexon promised to send someone and if he could not, He would return with his wife.

"I shall never forget her reply when I told her of my promise. She had long suffered with arthritis of the spine, and with an enlarged heart. But as she stood weeping, with her hands outstretched, she said, 'I am ready to go anywhere on earth to give people an opportunity to hear the gospel.'"

Akin to the Prophets

There was something of Elijah and Daniel in R.G. Flexon. The decisiveness of character which appeared even before his teen years carried him on a straight course through turbulent and changing times. Truth was never compromised in the face of opposition. On a missionary trip to Jamaica he faced a peculiar test. Protestants of the island had rented a theater seating two thousand people for a three-night crusade. R. G. Flexon was asked to preach the second night, and God had laid a holiness message on his heart. Just before he rose to speak, the leader announced that they did not want any doctrinal messages in these meetings, but a general sermon on Christ. He was formally introduced, took his text and began.

"Immediately there was a change in the atmosphere. I may as well have been at the North Pole. For fifteen minutes I fought demons but God came to my help. I gave an altar call, and preachers were among the seekers for holiness."

R.G. Flexon held many general leadership positions in the Pilgrim Holiness Church; and though he did not leave the denomination when it merged with the Wesleyan Methodist Church in 1968, he stepped down from leadership, "because of personal disappointments on crucial church issues." To the end of his life, he

maintained a strong conservative stance—a stance which is illustrated in his ringing call published in *God's Revivalist*, September 23, 1971:

"Has the spiritual part of God's church ever drifted with the standards of the world? Have they not always lifted up a standard that was opposite to the world in their age and called upon the church to stand by that standard? Some warn that we will limit our ministry if we cry out against worldliness.... I ask, must we compromise...standards God has always owned and blessed in the interest of superficial growth?"

The Cincinnati Years

One more crucial assignment remained for R. G. Flexon. In 1965 he became deeply involved in the future of God's Bible School at Cincinnati, Ohio. The institution was heavily in debt, and the outlook was very dark. Newly-elected President Samuel Deets asked Brother Flexon if he

would stand by him until the huge debt was paid. In later years, Brother Flexon wrote, "Together we went to work on the debt." That "working together" was a great factor, under God, in the revitalizing of God's Bible School. His autobiography reveals that his "gift" of fund-raising was not without its price. Hours of prayer and fasting were often involved.

Other avenues of service opened up as he continued to serve the school under two administrations. To keep up with the responsibilities of teaching and counseling, he read through fifty good-sized books in nine months during those years.

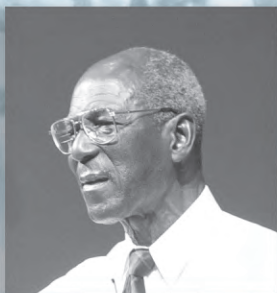
The Glow of Approaching Glory!

In his years on the Hilltop, Flexon often traveled with GBS's men's quartets. A member of one of those quartets, John Parker, who also served as Flexon's helper and companion, has given us a rare and intimate view of the aging saint: (p25)➡



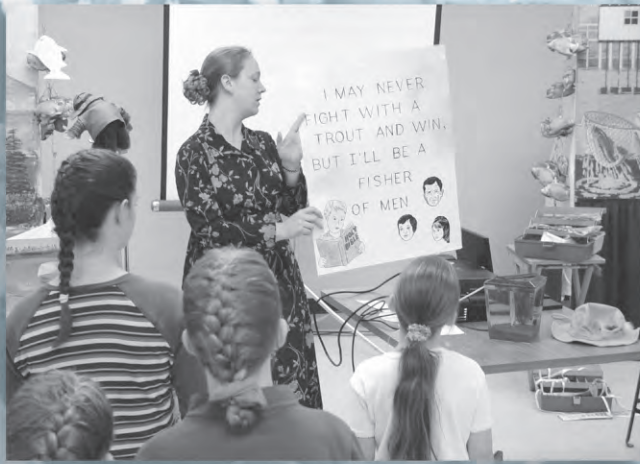
Flexon enjoys the warmth of a camp fire at one of the GBS picnics.

Camp Meeting Commencement 2002



The 2002 camp meeting, May 17–26, was marked by a special sense of the Spirit's presence in conviction, conversion, and sanctifying fullness. Our evangelists were Dr. Wingrove Taylor, the Rev. Albert Barr, and the Rev. Chris Cravens; and their varied and anointed ministry brought exciting challenge both to the campus family and to the many visitors who crowded onto the Hilltop. Earnest prayer, victorious testimonies, and an atmosphere of joyous praise and intense seeking marked the services. Dr. Allan P. Brown taught an Aldersgate Community class in Daniel and Revelation in the afternoons. Of significant note also was the special Sunday afternoon service which focused on various GBS student ministries and summer missions teams. Baccalaureate and commencement services highlighted the encampment.

2002



➡(p3) aversion to humility. Some erroneously see it as a weakness—one of those traits which if possessed too much might even hinder a person getting along in life.

Is Humility Important to Revival?

The answer is quite easy. There can be no revival without first a spirit of humility gripping the church. It is out of a spirit of humility that all the other attributes of revival flow.

Will God Humble Us?

When we set our hearts to seeking God for revival, we are actually asking God to humble us. The evidence that He is answering our prayer for revival can be seen in the way that He chooses to humble His church.

In his book, *Changed Into His Image*, Jim Berg lists four ways that God may choose to humble us.

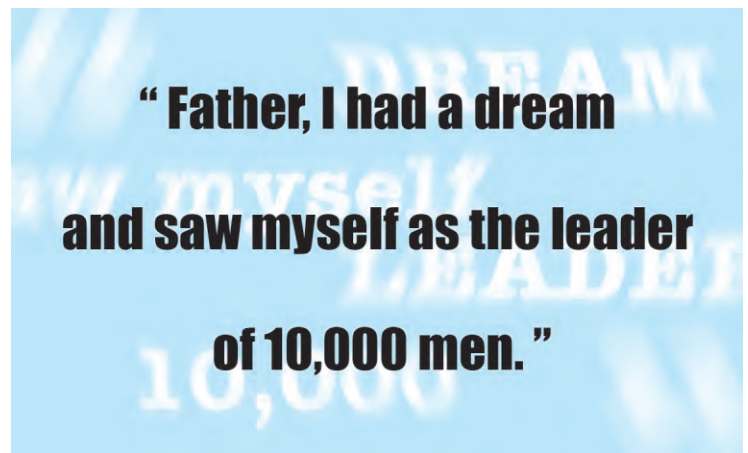
First, He will send a problem we can't handle, so as to expose our helplessness. Do you remember the story of Naaman in II Kings? A high-ranking Syrian official who needed healing from his leprosy could not accept the humility of meeting only with a second man and then being told to wash in the muddy Jordan River. But Naaman was confronted with a problem that would not go away until he humbled himself and did what God commanded.

Second, God humbles us by giving us a command we won't obey, so as to expose our self-centeredness. Do you remember the prophet named Jonah? God commanded Jonah to go to Ninevah, and Jonah simply wouldn't go. The end result was that Jonah got a real glimpse of his self-centered and self-ish heart.

Third, God humbles us by an outcome we can't control, so as to expose our sinfulness. Do you remember when King David took Bathsheba into his bed chamber for an evening of pleasure, only to send her back home thinking no one would ever know? When word came back from Bathsheba that she was pregnant, David knew he had a problem on his hands that he couldn't control. He tried desperately to corral it and deal with it, but it was beyond his control; and God intended it to be that way. David needed to see his own sinfulness.

Fourth, God humbles us by showing us a God we can't comprehend, so as to expose our finiteness. Job was no doubt a good man. God Himself testified to such. But Job needed a lesson in humility, so that he could understand that God Himself is beyond our human understanding.

When you and I begin to pray for revival and when we begin to look about for signs of that revival, we should not be shocked if the first face we see is not a pleasant one, but one that humbles all of us. ■



➡(p6) “God’s will” by direct revelation, perhaps it would be better to speak of “the best course of action,” or “the decision that will have the best results.” If the decision turns out to be an error, it will be better if the person did not claim that he had a message from God. Also, a person should avoid putting himself beyond help from the advice of others by claiming that he has a special insight into God’s will.

Besides the principle Wesley gave, here are more questions to consider:

1. *Is it consistent with clear Scriptural commands?*
2. *Is it consistent with Scriptural priorities?*
3. *Is it consistent with a realistic view of the circumstances?*
4. *Is it consistent with reason and common sense?*
5. *Is it consistent with Christian ethics?*
6. *Is it consistent with loving others as yourself?*
7. *Will it have a good influence on others?*
8. *Is it confirmed by godly advisors?*

When God’s will is something very unusual, He is able to make that will known to you beyond doubt. An angel, or vision, or a burning bush has given sufficient certainty for some people in the past. Or He may simply give an inner assurance that is beyond doubt. But when no clear message from God has been received, follow reliable principles for discerning the right option. Do not expect to receive an inner impression for every decision. If you sincerely reason with the right priorities, you will later see that God guided your decision more than you were conscious of at the time.

Motives are the most important factor in discerning God’s direction. A person who seeks the will of God only so that he can decide whether or not to do it will probably become confused, because his motives are divided. A person who seeks God’s will with wholehearted determination to do it will not miss God’s will. ■

Dr. Steve Gibson is director of Kiev Wesley Bible College, Kiev, Ukraine.

time there were almost no independent Gentile assemblies. On the other hand, synagogues were available in almost all the major cities in the Roman empire. When Paul took his missionary journeys, the first place he visited in each of the cities was the synagogue. It was out of his ministry at the synagogues that Gentile converts were reaped. Knowing that God-fearing Gentiles would attend the synagogue services, the Council felt the Gentile converts could receive all the necessary training they needed from hearing the Scriptures read each Sabbath. This, I believe, is the meaning of the phrase, "For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath" (Acts 15:21).

God appointed Paul and the author of the letter to the Hebrews to explain what things in the Mosaic law had changed with the inauguration of the New Covenant (i.e., circumcision, food laws, and animal sacrifices), and what things in the Mosaic law had not changed (i.e., loving God with all your heart and your neighbor as yourself). I call the unchanging truths "universal principles" because they reflect the attitude and character of our unchanging God (Mal 3:6).

With the inauguration of the New Covenant, only the universal principles within the Mosaic law would be binding at all times on all people. It was no doubt quite a shock for some of the Jewish believers to learn that circumcision was not one of the unchanging universal principles.

III. What changed between the Old Covenant and the New Covenant?

"How do I determine which teachings in the Mosaic law are unchanging universal principles? To answer this question, let me first point out two methods that I believe are wrong.

A. Wrong Method #1: "The pick and choose method."

This method uses the Old Testament for its own purposes. If you like a verse and think its appropriate, use it. Passages in the Psalms, Isaiah, and Proverbs fit into this category. If you don't like a verse, or don't understand it, this method either ignores it or discards it as irrelevant for us today.

B. Wrong Method #2: "The three category method."

This method divides the Old Testament into three categories: (1) ceremonial law, (2) civil law, and (3) moral law. The ceremonial law is said to include sacrifice and other aspects of worship and was fulfilled in Christ's ministry. The ceremonial laws, therefore, do not apply to New Testament believers. The civil law is said to apply only to Israel while they lived in the land of Palestine. Therefore, the civil law is not binding on New Testament believers. The moral law, however, is said to be a reflection of the unchanging moral nature of God, and is still binding upon all men.

(To be continued)



—Sermon outline by Dr. Allan P. Brown

1 A.W. Tozer, *Christ the Eternal Son*. Christian Publications: Penn. 1991, p. 26.
2 *Ibid.*, pp. 26, 27.

"COMMITTED TO EXCELLENCE
IN PREACHING"



NOT UNDER LAW,
BUT UNDER GRACE

Part IV

Scripture Reading: Romans 6:14: "You are not under the law, but under grace."

Introduction:

In our last three sermons, we examined Paul's view and Jesus' view of the Old Testament. We learned that the Old Testament continues to be profitable for doctrine (2 Tim. 3:16), that the Law is not nullified by the establishment of the New Covenant (Rom. 3:31), and that the Law is "good if a man use it lawfully" (1 Tim. 1:8). We then examined what Paul meant by his statements, "we are not under the law, but under grace" (Rom. 6:14); "we are delivered from the law" (Rom. 7:6); and "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). Then we learned that the commands within the Mosaic law that were designed to create a barrier between Jew and Gentiles have been abolished by the establishment of Christ's church (Eph. 2:11-22).

We concluded our last message by noting the Old Testament Law has a continuing role in the New Covenant (Heb 8:10), the Gospel of the New Testament is the same Gospel of the Old Testament (Rom. 4:1-17; Gal. 3:8), and that the writers of the New Testament continually cite the Old Testament for authority.

Let's now look at the meaning of John's statement, "the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). Is John saying that the Old Testament is a book of law and the New Testament is a book of grace?

I. The Old Testament is filled with "grace" and is itself a gracious gift from God. John 1:17

To interpret John's statement, "the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17), to mean that the Old Testament is primarily a book of "law" and the New Testament is primarily a book of "grace" is not only a tragic misunderstanding of John's statement, but it is also a misunderstanding of the nature of God's self-revelation through Scripture. A.W. Tozer, commenting on John 1:17, issued a timely warning when he wrote, "The idea that the Old Testament is a book of law and the New Testament a book of grace is based on a completely false theory. There is certainly as much about grace and mercy and love in the Old Testament as there is in the New."¹ He notes,

There is more about hell, more about judgment and the fury of God burning with fire upon sinful men in the New Testament than in the Old. If you want excoriating, flagellat-

ing language that skins and blisters and burns, do not go back to Jeremiah and the old prophets—hear the words of Jesus Christ!

Oh, how often do we need to say it: the God of the Old Testament is the God of the New Testament. The Father in the Old Testament is the Father in the New Testament. Furthermore, the Christ who was made flesh to dwell among us is the Christ who walked through all of the pages of the Old Testament.

The only contrast here is between all that Moses could do and all that Jesus Christ can do. The Law was given by Moses—that was all that Moses could do. Moses was not the channel through which God dispensed His grace. God chose His only begotten Son as the channel for His grace and truth, for John witnesses that grace and truth came by Jesus Christ. All that Moses could do was to command righteousness. In contrast, only Jesus Christ produces righteousness.

Grace came through Jesus Christ before Mary wept in the manger stall in Bethlehem. It was the grace of God in Christ that saved the human race from extinction when our first parents sinned in the garden. It was the grace of God in Jesus Christ yet to be born that saved the eight persons when the Flood covered the earth. It was the grace of God in Jesus Christ yet to be born but existing in preincarnation glory that forgave David when he sinned, that forgave Abraham when he lied. It was the grace of God that enabled Abraham to pray God down to ten when He was threatening to destroy Sodom. God forgave Israel time and time again. It was the grace of God in Christ prior to the Incarnation that made God say, "I have risen early in the morning and stretched out my hands unto you!"

John was not contrasting the Old Testament with the New Testament. He was simply stating that God's channel of grace in both Testaments has always been through His Son, Jesus Christ.

II. Did Peter call the Old Testament a "yoke of bondage"? Acts 15:10

If the Old Testament is still profitable for doctrine in this New Testament age (2 Tim. 3:16), what was Peter saying when he accused some of the participants at the first church counsel at Jerusalem of placing on the Gentile converts "a yoke that neither we nor our fathers have been able to bear" (Acts 15:10)? Isn't the "yoke" a reference to the Mosaic Law?

To answer this question, may I say first that it seems incredible to me that anyone would believe that Peter was referring to the Mosaic law when he spoke of a "yoke" that no one could bear. Peter knew the Mosaic law to be a gracious gift from God. It was not a burden to be born; it was a treasure to be loved. "O how love I thy law! it is my meditation all the day" (Psa. 119:97; 119:113). He knew that "the law of the LORD is perfect, converting the soul; the testimony of the LORD is sure, making wise the simple" (Psa. 19:7). Further, Peter knew that God values His revelation so highly that He has magnified His word above all His name (Psa. 138:2). That "word" includes the Mosaic law! "For ever, O LORD, thy word is settled in heaven" (Psa. 119:89). Peter knew that the law was not the personal opinion of Moses. It was the product of the Holy Spirit moving upon a holy man of God (2 Pet. 1:19). The Mosaic law was designed to be a blessing to God's people. God said, "this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people" (Deut. 4:6). Therefore, it seems clear to me that Peter was neither impugnig nor maligning the

Mosaic law when he spoke of "a yoke that neither we nor our fathers have been able to bear" (Acts 15:10).

The contextual key to understand what Peter meant by the term "yoke" is found in his next statement (Acts 15:11). Peter is addressing the question of the "means" of salvation—what is required in order to be saved. Some of the conference participants were seeking to make circumcision and keeping the law of Moses as vital to salvation as faith in Jesus Christ (Acts 15:1, 5). In other words, they were wanting to make law-keeping a means of salvation. Peter adamantly opposed requiring anything except faith as a requirement for salvation. He cites the working of God in the life of Cornelius and his Gentiles friends (Acts 15:7-9) to prove that faith in Jesus Christ was God's only requirement of the Gentiles for salvation (Acts 15:9, 11). To require the Gentiles to be circumcised and keep the law of Moses (15:5) would essentially deny that God had saved Cornelius, even though He bore them witness by giving them the Holy Spirit (15:8-9). Peter saw requiring obedience to the law as a condition for salvation as "putting God to the test."

Therefore, to require of the Gentiles anything apart from faith in Jesus Christ for salvation was to lay upon them an unbearable "yoke" of bondage. It was a "yoke" because no one could be saved through law-keeping (Gal. 3:2, 11, 21). Therefore, the "yoke" Peter was rejecting was not the Mosaic law, but the age-old Jewish error of attempting to gain justification with God through keeping the Mosaic law (Gal. 5:1; Rom. 9:31-32). This error was indeed "a yoke that neither we nor our fathers have been able to bear" (Acts 15:10).

Was it possible to keep the Old Testament Law? Yes! Luke 1:6 tells us that Zacharias and Elisabeth "were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord." In God's eyes they kept the law blamelessly. Yet their obedience to the law did not earn them salvation. Their obedience was the fruit of their faith in God. They had learned that the faith that saves issues forth in obedience (Hab. 2:4; see also Gal. 5:6; Rom. 8:4).

The Jerusalem Council decreed that faith in Jesus Christ was the only requirement necessary for anyone's salvation (Acts 15:13-19). But the Council also recognized that they were in a period of transition between the Old Covenant and the New Covenant. Therefore, the people of God needed to be taught what elements of the Mosaic law were no longer binding and what elements of the Mosaic law were still binding. Such teaching would eventually be forthcoming. In the meantime, since most of the Gentile converts would attend Jewish synagogues, they decided to require four things of all new Gentile converts. They were to abstain from: (1) food polluted by idols; (2) sexual immorality; (3) meat of strangled animals; and (4) blood (Acts 15:20). These four rules were designed to keep the Gentile converts from needlessly offending the Jewish believers, as believing Jew and believing Gentile learned how to function together in the new entity called the "Church."

Please notice that the Jerusalem Council made no mention of teaching the Gentile converts not to steal, not to lie, not to covet the property of others, or not to worship other gods. Nor was there any mention of teaching them to love God with all their heart, soul, mind, and strength and their neighbor as themselves. Why these four requirements? Are there not other more important truths?

The Council knew that as the Gentile converts attended the synagogue services, they would gradually learn other biblical principles. We must remember that at this

Glimpses of God at a Secular University

GBS Students Witness in Open Air Campaign

Gone are the days of street preaching—people don't want to hear about Jesus anymore... Well, not exactly! The message of the gospel is the same; but now instead of thumping a Bible, the preacher paints God's Word in full color. The Open Air Campaigners were able to captivate an impromptu congregation of 20–30 university students. People who probably never would enter a church watched and listened as the Bible came alive. Following the presentation, GBS students were able to talk to non-Christians about personal application for what was presented."

In these words, Andrew Street, sophomore GBS student from southern Indiana, describes Christian witness on the University of Cincinnati campus during GBS's Open Air Outreach Seminar, April 29–May 3. Since 1892, Open Air Campaigners, described as "an independent evangelical faith mission," has "found ways to touch the multitudes of people who would never step foot inside a local church," according to its literature. Under the direction of Dr. Mark Bird, Christian service director, GBS hosts OAS personnel for a week of training in unique, out-of-doors methods of effective Christian witness. Students spend time both in classroom training and practice and in actual hands-on presentations in parks, on the streets, and on a university campus.

"God's Word was proclaimed on a spiritually-barren campus in much the same way that Paul preached on Mars Hill," remarks Street. Other students share his enthusiasm. "Open Air is a fun and exciting way to share the gospel message with kids and adults," says Terri Campbell. "They love it. We plan on using it in our community and in VBS this summer." "It was good to see the results that occurred," concludes Adam Morton. "Through OAS training, I was supplied with step-by-step lessons for the streets." ■



Eric, Open Air Campaign director, paints a riddle for passers-by on Fountain Square.



A sketchboard presentation of the Gospel is shared with students at the university.



"God's Word was proclaimed on a spiritually-barren campus in much the same way that Paul preached on Mars Hill."

Joe Reiman uses a rope trick to evangelize kids in a city park.

evangelists

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- Barnes, William D.** 3464 Lazy Creek Rd. NE, Lanesville, IN 47136. (812) 952-3324.
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- Earley, Rev. Robert D.** (evangelist), 107 Timbersprings Dr., Indiana, PA 15701. (412) 349-0829 or 349-0823.
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- Fay, Kenneth and Eleanor** (evangelist and singers), 2369 Mesa Ave., Emmett, ID 83617. (208) 365-5993 or 365-4742. Aug 1-11..Hancock County Camp, Findlay, OH Sept 6-13.....Bible Miss. Church, Lima, OH
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- Russell, Mark** (evangelist), RR 1, P.O. Box 158B, Centerville, PA 16404. (814) 827-7594.
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- Searls, Rev. Chad and Valerie** (evangelist and singers, travel trailer), 2730 N. State Rt. 555, Malta, OH 43758 (740) 347-4647. July 5-14....Pilgrim Holiness Camp, Marion, IN July 17-28...Evan Meth Camp, Oakland Mills, PA Aug 5-9 ..Vision Youth Camp, Junction City, OH Aug 10-18.....Molten Camp, Crooksville, MO Aug 27-Sept 1...Bible Holiness, Martinsville, IL Sept 2-8....Pilgrim Holiness Ch, Petersburg, IN Sept 13-15Crystal Park Ch, Canton, OH
- Smart, Marshall and Nadine** (evangelist and singers), 1278 N. State St. PMB #119, Greenfield, IN 46140-1055. (317) 326-4455. June 24-30Youth Camp, Stoutsville, OH July 12-21.....Pine Ridge Camp, Venus, PA July 26-Aug 4 ..Penns Creek Camp, Penns Creek, PA Aug 10-18 ..Bible Holiness Camp, Anderson, IN Sept 3-8 ...Peniel Holiness Church, Beach City, OH Sept 10-15ICHA Church, Logan, OH
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➡(p17) “Sharing an apartment with him, I saw a man consumed with a burning passion to win souls. I saw that for him prayer was a way of life. In the eighty-third year of his life, with multiple physical problems, he maintained a consistent and intensive prayer life. He was up long before dawn, in the 4:00 to 5:00 A.M. time frame, communing with God. He lived not only to reach the lost personally, but to train and provide for the training of laborers for the whitened harvest fields. He was ‘un-

worldly.’ He owned nothing of this world’s goods. He literally spent up his possessions, burned up his physical body, and poured out his life in the pursuit of souls.”

The missionary convention in November 1981 was his last visit to the Hilltop. His mind was clear and his spirit fervent to the end. Just a few hours before his death, he admonished two of the GBS quartet boys who were at his bedside in the hospital in Salisbury, Maryland, “...*Stay true to God! Never compromise the truth!*”

On Monday evening, April 19, 1982, he slipped across the river, climbed the last hill and drew near the entrance to the Celestial City. Joyful blasts of welcome were sounded by the King’s trumpeters as a band of “Shining Ones” escorted him through the gates into the presence of the King whom he had so faithfully served. A great multitude with glowing faces of varied hues waited their turn to greet him, some of the more than one hundred twenty thousand who had responded to his invitation to join the company of the Redeemed. Thus was the Eternal Word fulfilled, “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him “ (Psalms 126:6). ■

Sources:

1. Flexon, R.G., *In Christ: Seeking the Lost*.
2. Flexon, R.G., *Illustrations from the Life of R. G. Flexon*.
3. Peisker, Armor D., *Life, A Joyous Adventure*.
4. *God’s Revivalist*, Flexon Memorial Issue, June 3, 1982.
5. *The Convention Herald*, Silver Anniversary issue, July 1988
6. John Parker, E-mail “Eulogy to R.G. Flexon”

Anita Brechbill, a freelance writer and editor of *Ropeholders*, lives in Mifflinburg, Pennsylvania. We are deeply grateful to her for this fascinating account of one of GBS’s heroes in faith.



Flexon breaks ground for the new GBS student center, March 19, 1975.

LOOKING AHEAD AT GBS

JUNE

- 14 **Flag Day**
16 **Father's Day**

JULY

- 4 **Independence Day**

AUGUST

- 16 **GBS Academy Opens**
19 **GBS High School Opens**
19–23 **College Orientation Week**
23 **College New Student and Late Registration**
24 **Grand Opening Picnic**
25 **Convocation Services**
26 **College Classes Convene**
27–Sept. 1 **School Revival**

➡(p5) But then, of course, the church is no longer a sanctuary, but a hybrid community center, theater, coffee house, gymnasium, concert stage, and youth hang-out, often stripped of cross, communion table, pews, or hymnals, and sometimes even without the Bible itself. After all, well-heeled boomers and “seeking” generation-X’ers are fixated on “doing their own thing”—as are all sinners; and they resent the demands of traditional Christianity or the intrusion of its symbols. This, too, is why the large, old-fashioned pulpit has disappeared into the furnace room, for it represents the unrelenting authority of Holy Scripture, as well as the magisterial office of the pastor who preached it there.

But now he is not so much the prophetic voice of Law and Gospel as he is the upbeat “facilitator of body life,” who roves about the platform in open-necked shirt, jeans and sweater, caressing the microphone and pumping up his people with chatty little God-talks to pull them through another week. This is “celebration” worship, we are told; and there is much hugging, clapping, and hands waving in the air; much “groovin’ and movin’” to the music and tearful talk of “loving Jesus”; and much emphasis on the immediate impressions which the Holy Spirit is supposed to give. Everything is relaxed and reassuring, but never is the congregation told that without holiness they never shall see the Lord.

Now all this is fluff and fraud, and it would not last ten minutes in those places where believers are persecuted

and where at the risk of bloody stakes and dungeon cells they must take a forthright stand for Jesus and His cross. Indeed, the only reason it flourishes here is because we are so affluent, worldly, and self-indulgent that we think we can afford a religion which costs us nothing. For in every case, the mark of authentic Christianity is an intense moral earnestness which never forgets God’s enablement nor God’s requirement that we choose now and choose always for what is right and against what is wrong.

To “bend the will” is to do exactly this—to exercise freely, fully, and forcibly the volitional faculty which God has made the executive agent of personality and elect “what heaven loves” as the basic direction of all life and purpose. In conjunction with such other constituents of our humanity as the memory, the conscience, and the judgment, the will marks us as distinctly different from the world of sticks and stones and of puppy dogs and bunny rabbits. For none of them ever decide whether to live in Omaha or Tokyo, attend a baseball game or an opera, or accept Christ’s offer of salvation or reject it.

We can do all of these, however; and even civil law rewards or imprisons us on the basis of our ability to make free and informed decisions. Indeed, this is the bedrock of civilized society; and this is also the bedrock of Christian faith. For the gospel is offered to thinking men and women who are free either to accept it or reject it. True, the human will unaided by grace is totally bound by sin. But the “free gift” of Romans 5 is to all our fallen race; and because of Christ’s atonement, our will is released from its paralysis and enabled by prevenient grace to choose heaven over hell.

So the battle against “the world, the flesh, and the devil” may be won, if persistently we will “bend the will” to do His will, and that without reservation or negotiation. This is basic to our conversion, for saving faith is impossible without volitional response to obey the gospel, just as it is impossible without intellectual response to believe the gospel. Only then can we fully rest upon Christ’s promise to receive those who come to Him. Surges of emotions may attend this moment, or they may not; but what is essential is that we have bent the knee to Jesus and that we have cast ourselves on Him forever.

But this is just the beginning, for we must also “bend the will” continually thereafter. Every day has its challenges and its choices; and every day we must forge another link in the strong and growing chain by which we voluntarily bind ourselves to Jesus. Every choice for right makes all the more likely that we shall make another; but the reverse is also true, for every evil choice strengthens the will in evil. “*As a stream its channel grooves,/ And within its channel moves,/ So doth habit’s deepest tide/ Groove its bed and there abide.*” This is another stanza of Joseph Cook’s old hymn, and it points to a basic fact—eternity is determined by our choices, for as C.S. Lewis reminds us, by our choices we are becoming what we shall be forever.

This is exactly why our spiritual ancestors joined their continual call to “bend the will” to their unrelenting emphasis on “habituated virtue.” They were “Methodists” precisely because they believed that there is an essential method to serving God. This meant for them—as it should mean for us—a chosen and deliberate pattern of prayer and practice, duty and discipline, rhythm and routine which hallowed and reinforced all life within a framework of careful and conscientious piety.

Nor was this merely a series of solitary acts, but a corporate system of mutual affirmation and accountability, vertical in its allegiance to God and horizontal in its submission to His church. For holy system, as they believed, produces holy people; and it is within this system that the Spirit enables us *habitually to reject sin, habitually to cultivate holiness, and habitually to employ the means of grace* through which we receive His favor. It is this system which we desperately need to recover, for the secret of spiritual success is not in sentimental feelings about Jesus, mystical impressions, or repeated trips to the public altar, but in the devout, practiced, and recurring “habits of the soul”—a soul which is centered lovingly and faithfully in Christ.

“*But isn’t this all duty—grim, legalistic, and unloving?*” someone asks; and even the question shows how different our brand of Christianity is from that of our founders. We have cast off the old restraints which they employed, all in pursuit of joy and freedom in our religion; but frankly we seem to find so little of either. In their determined purpose to do right simply because right is right, they seemed to find so much of both. But then they believed that for a Christian, the way of blessing is always the way of duty, that the way of duty always centers in determined choice, and that determined choice always is fixed in “what heaven loves.” And for those who choose what heaven loves—for those who firmly, freely, and finally “bend the will” in its direction—heaven not only awaits, but heaven is begun. ■



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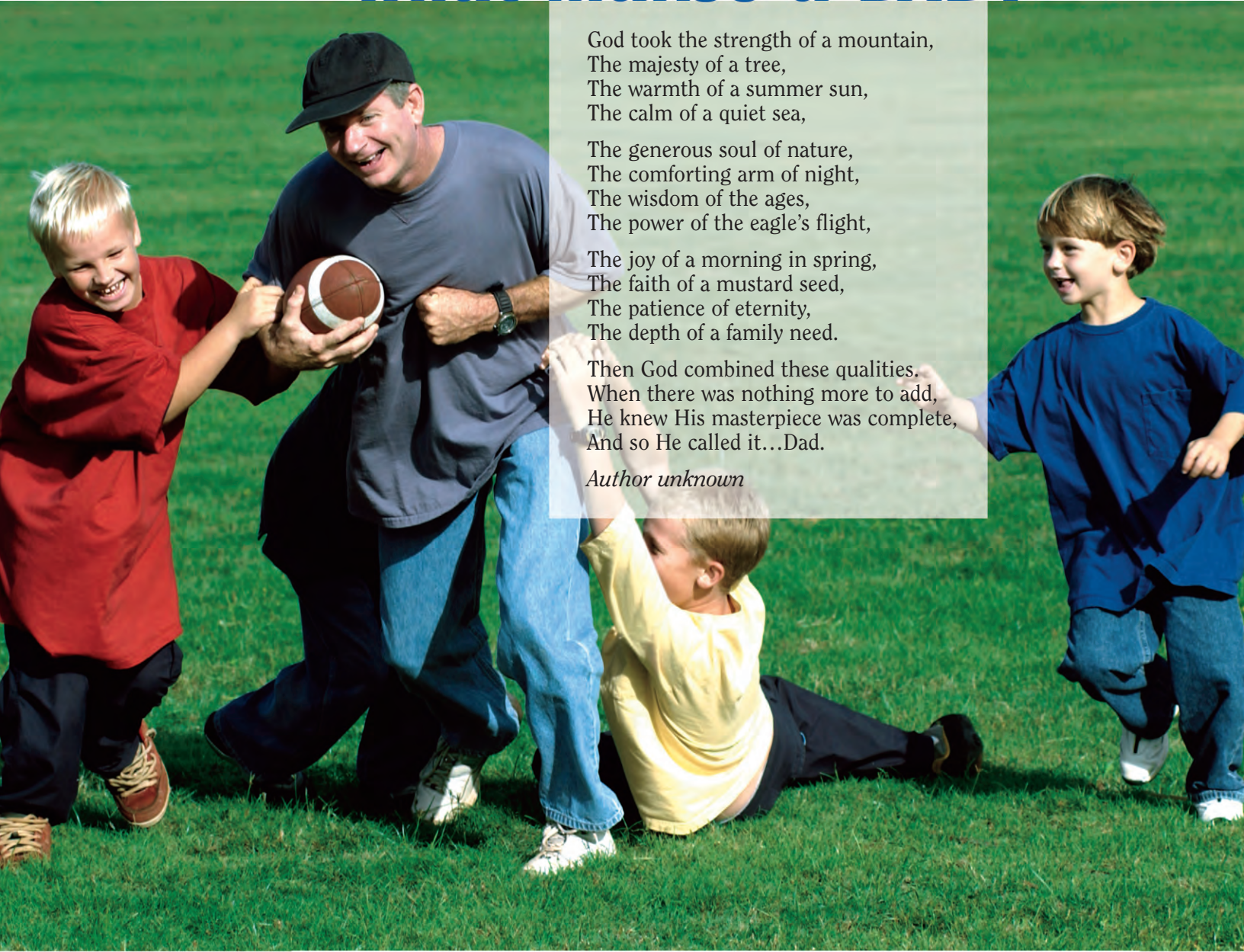
God took the strength of a mountain,
The majesty of a tree,
The warmth of a summer sun,
The calm of a quiet sea,

The generous soul of nature,
The comforting arm of night,
The wisdom of the ages,
The power of the eagle's flight,

The joy of a morning in spring,
The faith of a mustard seed,
The patience of eternity,
The depth of a family need.

Then God combined these qualities.
When there was nothing more to add,
He knew His masterpiece was complete,
And so He called it...Dad.

Author unknown

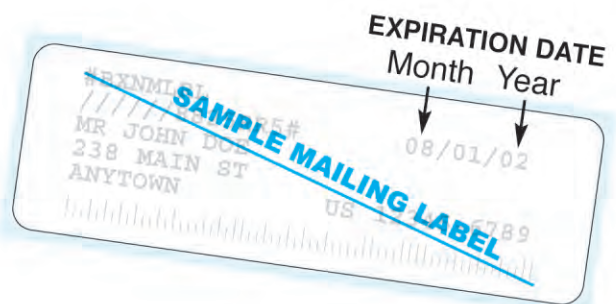


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