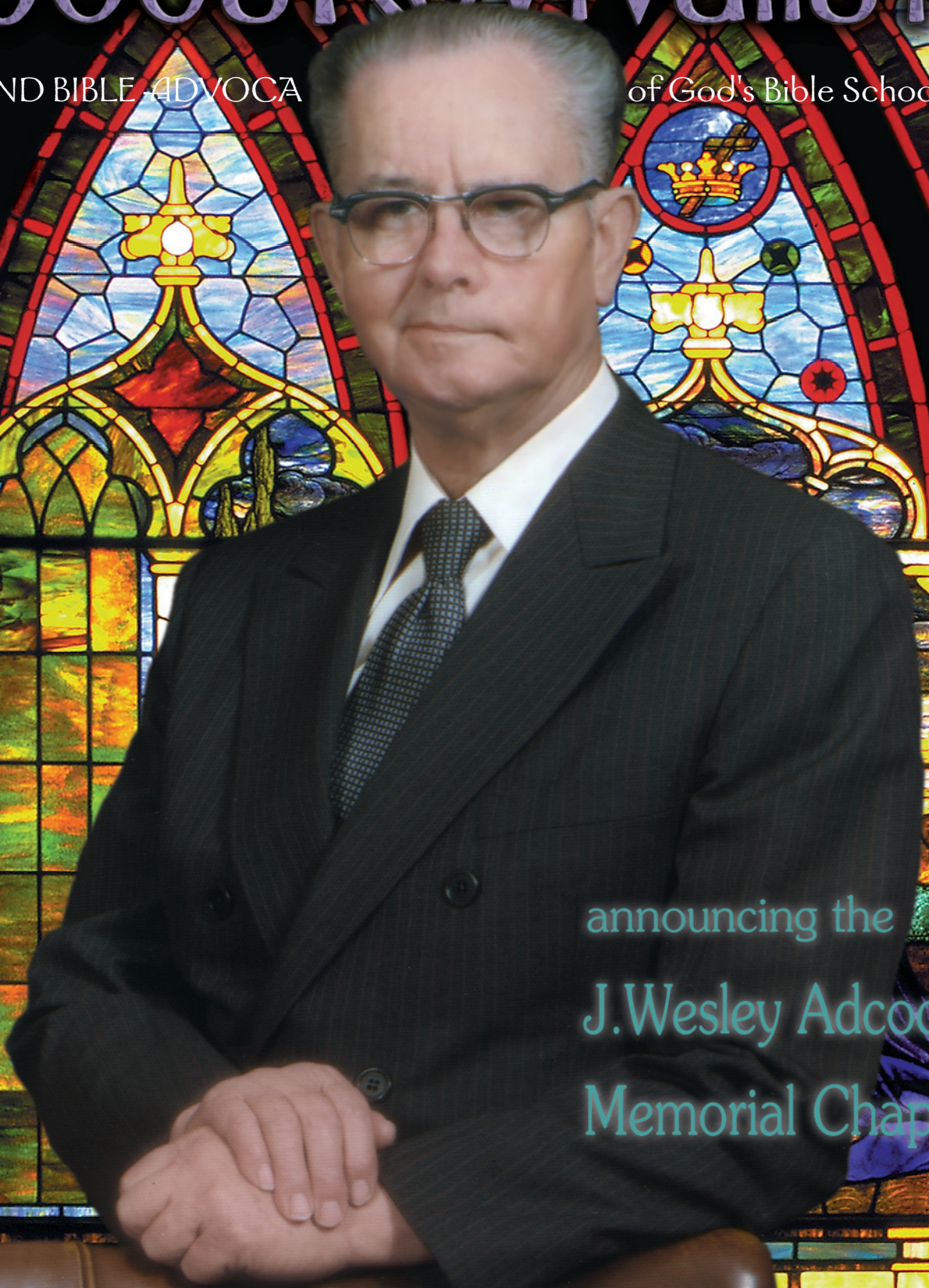


Published Since 1888

God's Revivalist

AND BIBLE ADVOCATE

of God's Bible School



announcing the
J. Wesley Adcock
Memorial Chapel

SUN-LIT CERTAINTY OR SHADOWED INSECURITY?

Thanks to my friends, I've been on a reading binge lately. My list includes: *Latimer: The Apostle to the English* (thanks to Dr. Kinlaw); *Anatomy of a Conversion: The Messages and Mission of John and Charles Wesley* (thanks to Dr. Brown); and *Lives of Eminent Methodist Ministers* (thanks to Uncle Bob). Reading about the English Reformation, the birth of Methodism, and the colorful men who moved forward with its message renewed my love for and commitment to our historic holiness message.

Interestingly, though, I found a common doctrinal thread running through all of these books. The Reformers were burned at the stake for it, the Wesleys were banned from many Anglican pulpits because of it, and the Methodist preachers placed it at the very heart of the Wesleyan message. It was the doctrine of assurance—the simple fact that man can know that he is saved.

The Reformers contended that a man *can know* that he is justified by grace through faith in the atoning work of Jesus Christ. Samuel Wesley's dying words to his sons John and Charles were "the witness, son, the witness; that is the proof of Christianity." Wesley's own heartwarming experience at Aldersgate convinced him that a man can have a clear knowledge of the salvation experience. In his sermon, "The Witness of the Spirit," Wesley defines the testimony of the Spirit as "an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God, that Jesus Christ hath loved me and given himself for me, and that all my sins are blotted out and I, even I, am reconciled to God." Wesley, later in life, after many years of developing thought on the subject, made it clear that the objective witness of God's Word is and must be our sure anchor. He also realized that the conscious witness of the Spirit may dim or fade in relation to a person's mood, emotions or physical condition. However, he contended to the very end that a man *can know* that he is saved, and that justifying faith will bring a sweet calm to the heart, enabling the believer to rest in the arms of Jesus. Hence, historic Methodism still has at its heart the truth that "all men can know they are saved."

On one occasion, when Wesley was visiting Bristol, the bishop of Bristol, Joseph Butler, endeavored to stop Wesley from preaching. Their dispute centered around the doctrine of assurance. The bishop contended such a doctrine was not true to the Scripture or the teachings of the church. This happened sometime in the late 1730's. Thirteen years later, as the bishop lay dying, he approached his death without the assurance of salvation. He called for his chaplain and told him that he was afraid to die. The chaplain encouraged him with the thought that Christ is our Saviour, but the bishop plaintively asked, "How can I know that Christ is *my* Savior?" Some forty years later as Wesley lay dying, the words that fell from his lips were these, "The best of all is, God is with us."

Bishop Kern notes the startling contrast between these two dying men. There is the "sun-lit certainty of Wesley's experience and the shadowed insecurity of a bishop's soul." The bishop "could prove the existence of God by analogies from nature but did not know Him in the peace of an inward mystical and redeeming fellowship."

I'm so grateful that I can sing with Wesley, "My God is reconciled; His pardoning voice I hear, He owns me for His child, I can no longer fear; With confidence I now draw nigh, and, 'Father, Abba, Father,' cry." Can you sing that verse with me?



Michael R. Avery, President



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Winter 1998

Volume 110 No. 1

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God's Revivalist and Bible Advocate, the official organ of God's Bible School, is a magazine founded by Martin Wells Knapp in July of 1888. We seek to proclaim the good news of salvation; to stir a revival spirit among Christians; to stimulate Christian growth and responsible Christian living; to present the happenings and interests of God's Bible School.

Please obtain permission before reprinting any articles from *God's Revivalist and Bible Advocate*. **Unsolicited manuscripts are welcomed, but not returned.**

God's Bible School and College does not discriminate on the basis of age, race, color, national or ethnic origin, or against otherwise qualified handicapped persons in its admission of students or employment of its faculty and staff.



Featured on our cover is the late Rev. James Wesley Adcock, in whose honor the campus chapel has been named. That honor, together with the projected chapel renovations, is explained in this issue. Dr. Adcock was a distinguished professor and gracious Christian who impacted students who are now in Jesus' service around the world.

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.

ESPECIALLY MOVED BY "MARY'S STORY"

We recently received the December issue of the *Revivalist*; and as always, we enjoyed it very much. We deeply appreciate the Scripture-based messages [and] especially were moved by the "Editor's Pen" this time—"Mary's Story." It's refreshing and assuring to believe in Scripture and to understand Mary to be a "faithful servant" in God's redemptive plan, as we may all be, as well. Thanks for your messages and ministry.

JERRY ROETHEMEYER
Minden, Nebraska

"CLOSER TO THE OLD PATHS"

My husband and I have been taking *God's Revivalist* for many years. I believe it's number one in the papers we take. You stay closer to the old paths. My father and Mother took the paper and enjoyed it too. I am 80 years old now and enjoy it a lot. We [also] appreciate your school. Three of our granddaughters spent time in your college.

MRS. ALLEN HARMAN
Wenatchee, Washington

STAND ON HOLINESS

Please renew my subscription. I appreciate your stand on holiness and the dress code that your students have. May the Lord continue to keep you in the true paths.

ISABELLE DAUGHERTY
Evansville, Indiana

"VERY PRECIOUS TO ME"

Your magazine is precious to me (I'm nearly 90 years old and in poor health). I give my copy to my Nazarene pastor. He's very familiar with GBS.

BESSIE CRAIG
Alpharetta, Georgia

"TO A NEEDY WORLD"

We appreciate the good work you are doing through the printed page and the message it sounds out to a needy world.

REV. PAUL CASE, Pastor
Pilgrim Holiness Church
Schenectady, New York



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.

CUBA

"God has been quietly working in the still-Communist country of Cuba," reports **Steven E. Hight**, Director of Friends of Missions. **David Middleton** and **Don Mobley** (EBM) have made several trips into Cuba where they found much interest in the gospel. "Cuba has bands of people who still serve the Lord and are hungry to learn more of Him." House services were held, as well as meetings with a small group in town. Tentative plans are being made for May 1998 to return and visit these Cuban Christians who "despite their physical hunger and financial need, are more interested in bread for their souls than in meat for their stomachs."

MYANMAR (BURMA)

"Eleven churches and about nine house churches or missions have chosen unanimously to become a part of the Bible Missionary Church," according to the **Rev. Don Bowman**, secretary of foreign missions. "The total membership of the churches is about 2,200 besides the two to three hundred people who attend the house churches." While there, Mr. Bowman preached on entire sanctification; and after a fervent time of prayer many testified to this work. "We thank the Lord for the wonderful, profitable time in that needy, hungry country."

HONDURAS

"To God be the glory!" Evangelistic Faith Missions has just celebrated its 30th anniversary of their work in Honduras. Since December 26, 1967, when **Leonard and Janet Sankey** founded the work there, it has expanded greatly. "A maternity clinic, a radio station, the resident Bible School and local church, are all located in San Luis, Santa Barbara. All through that area there are churches and preaching points. In San Pedro Sula itself and its environs there are a number of churches and another radio station. With a minimal amount of missionary supervision, the work continues to grow," asserts the Rev. Sankey. (p22) ➡

from the editor's pen

Our Future and Our Past



Larry D. Smith

Dismay filled the lofty chamber as graying Christian leaders adjusted pince-nez spectacles and peered uneasily at the dark-skinned “native” who had so abruptly confronted them. It was the year 1910, and from many nations they had come to Edinburgh as delegates to the prestigious World Missionary Conference. Mostly they were from the affluent and imperialistic West; and for decades they had faithfully borne the “white man’s burden” for King Jesus. They had poured out their lives and fortunes in His service; and at His command, they had sent their sons and daughters everywhere to “make disciples of all the nations.” Now they were in Scotland’s ancient capital to chart the final conquest.

But this unknown representative from Asia was as disturbing as he was direct. “You have sent us your missionaries who have introduced us to Jesus Christ; and for that we are grateful,” he had begun. “But you have also brought us your distinctions and your divisions. Some preach Methodism, others Lutheranism, Congregationalism, or Episcopalianism. We ask you to preach the Gospel to us and let

Jesus Christ Himself raise from among our peoples... a Church conforming to His requirements... It will free us from all the *isms* with which you color the preaching of the Gospel among us.”

*Yes to Jesus and His Church!
No to denominationalism and its divisions!* That message is as riveting to us at this century’s ending as

*Why does the
American
holiness
movement exist
at all?*

it was to those earnest Christian leaders at this century’s beginning. Today, however, it is a vigorous demand rather than a lonely plea. Among Christians everywhere, there is increasing emphasis upon the transcendent certainties which unite us rather than the creedal differences which divide us. This is especially true in Africa, South

America, and other areas where the Faith is growing and where it is often a homegrown, evangelical, and generic variety of what C. S. Lewis calls “mere Christianity.” Of course, the old lines are etched more deeply in Europe and America. But even here, sectarian loyalties no longer arouse the passions they once commanded.

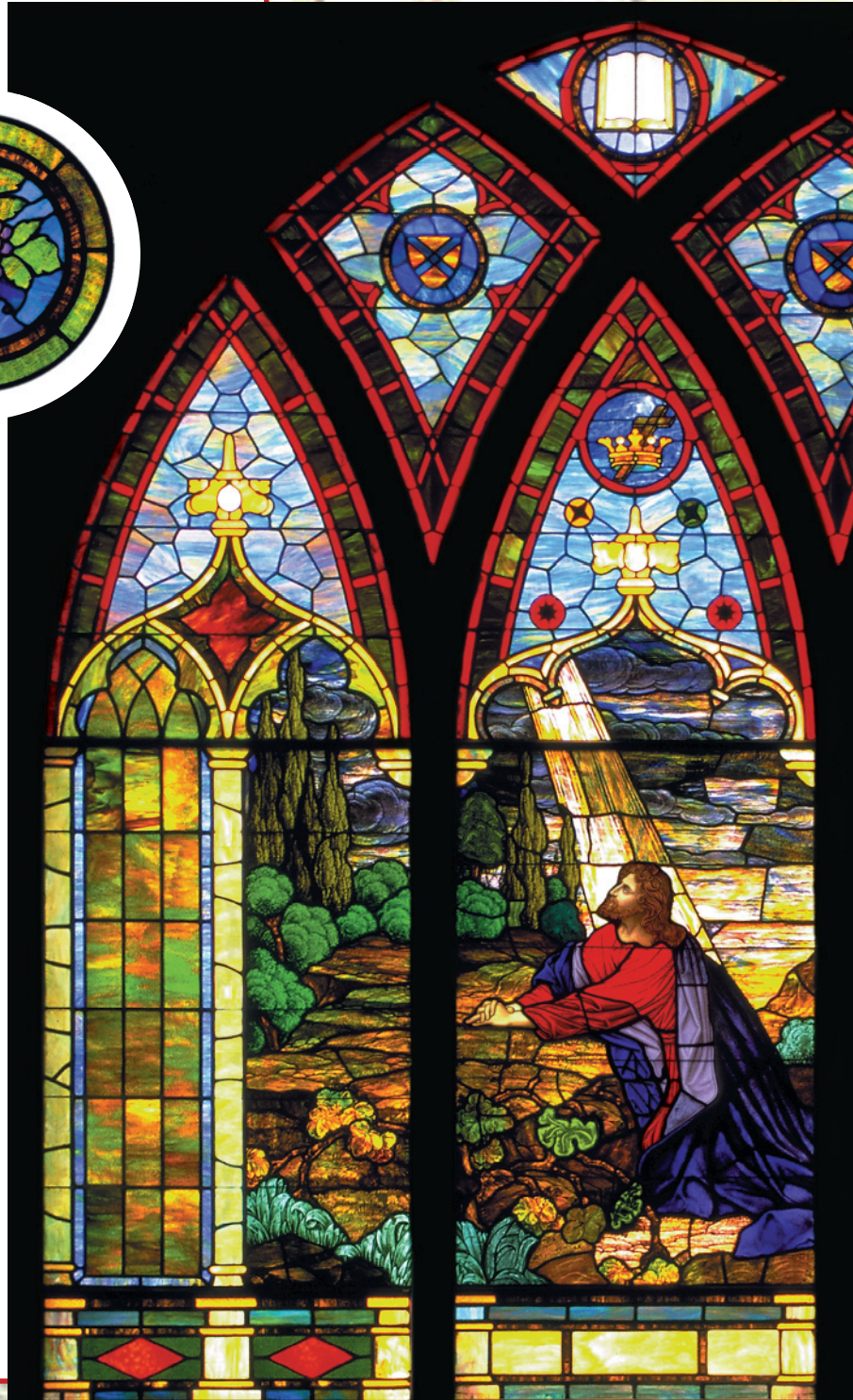
Even more significantly, this appears to be the direction of the unfolding future. For the most part, long-established denominations will remain; but *denominationalism*—defined as rigid and divisive adherence to sectarian priorities and prejudices—has become antiquated and repulsive to millions of believers. Those theological alignments and ecclesiastical structures which hope to be viable, visible, and vibrant in Christian witness must sharpen their sense of purpose within the circumference of universal Christian essentials. Those who fail to do this will drift into torpor and irrelevance and probably into oblivion.

This speaks powerfully to us “holiness people” of Wesleyan doctrine and tradition. After all, Wesleyanism is our particular “ism” within the broader community of Jesus’ followers. Our (p26) ➡

DR. JAMES WESLEY ADCOCK MEMORIAL CHAPEL

by President Michael Avery

The Board of Trustees of God's Bible School and College have voted to name the renovated college chapel the J. Wesley Adcock Memorial Chapel in honor and recognition of the significant contribution Dr. Adcock made to the holiness movement.



HISTORY OF THE COLLEGE CHAPEL

The God's Bible School college chapel is an historic landmark for those within the holiness tradition. Its pulpit has held the Bible and notes for so many of the great holiness preachers of this century. Men like Martin Wells Knapp, Oswald Chambers, Charles Cowman, Juju Nakada, Samuel Logan Brengle, W.B. Godbey, Seth C. Rees, George B. Kulp, and C.W. Ruth are a few of the early greats who preached there. After the chapel was rebuilt in 1930, men like John and Bona Fleming, Joseph Smith, E.E. Shelhammer, Uncle Buddy Robinson, T. M. Anderson, Paul Rees, R.G. Flexon, Wingrove Taylor, L. D. Wilcox, H. E. Schmul, Dennis Kinlaw, Richard Taylor, Charles Carter and J. Wesley Adcock all graced the pulpit and proclaimed the great and wonderful truths of holy living. J. Wesley Adcock emerges from this list of great men as one who had a unique blend of Christian graces that stood him apart from so many others. He was Christlike and scholarly. He was powerful and fearless, yet warm and tender in his pulpit ministry. His intimate communion with God in prayer was the fertile soil out of which all of these Christian graces grew with such abundance. His life and legacy merits the honor of having our chapel named in his behalf.

DR. ADCOCK'S LIFE AND MINISTRY

J. Wesley Adcock was born April 19, 1911 on a farm in the rural area of Central City, Kentucky. Life on the farm taught Brother

Adcock many lessons that he would utilize throughout his ministry. He learned the disciplines of rising early and working hard. He learned patience and forbearance when times were hard and difficult. He also learned how to touch and reach the common man, a lesson that aided him in touching and reaching thousands for Christ. It was also during these formative years that his own heart was drawn toward spiritual things. He was converted as a young man in an old opera house revival meeting. He married his forever sweetheart, Juanita Frailey, in 1939.

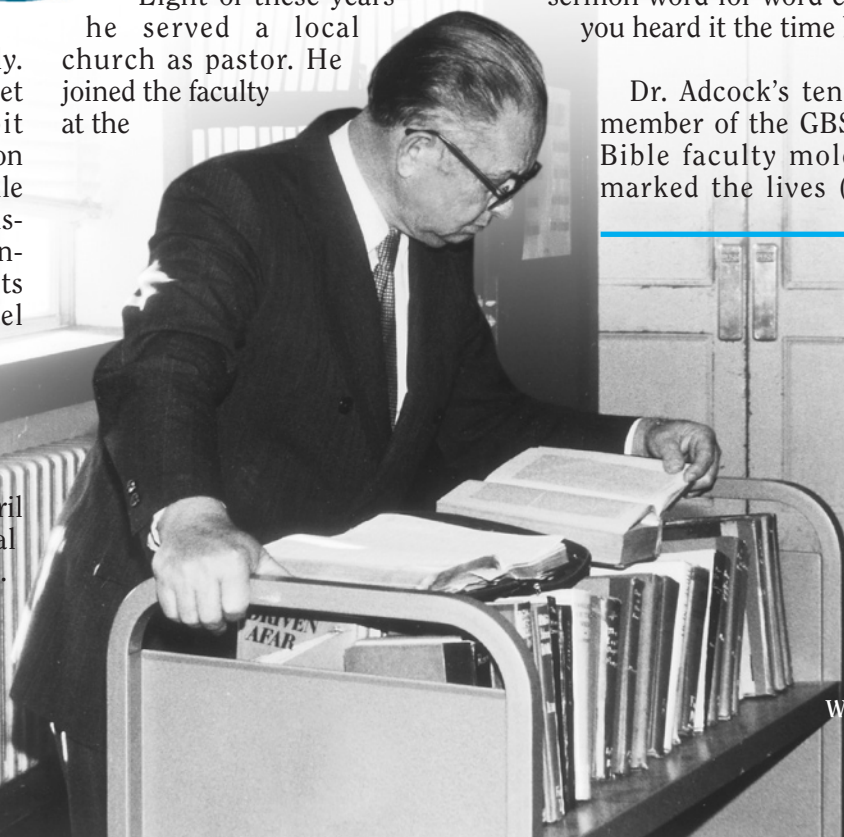
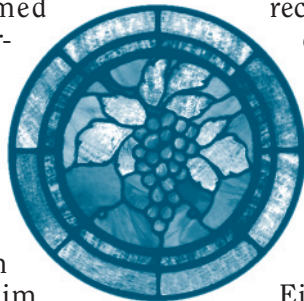
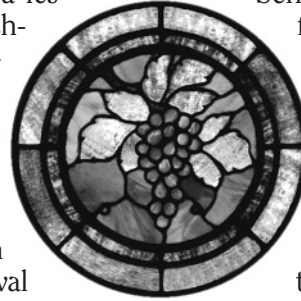
After his high school days, Brother Adcock did his undergraduate work at Bowling Green University in Kentucky and Marion College in Marion, Indiana. He received a Master of Religion degree from Butler University. He taught public school for five years. After feeling a call to the ministry, he began teaching at Trinity Bible College, where he remained for ten years. Eight of these years he served a local church as pastor. He joined the faculty at the

Frankfort Pilgrim Holiness College in 1949 and served there for 23 years until the school closed in 1972. He came to God's Bible School and College in the fall of 1972 and taught here until his retirement in 1976. God's Bible School and College conferred upon him the honorary degree, Doctor of Divinity, in 1980.

During all of his teaching years, Rev. Adcock traveled almost every weekend, holding revival meetings in local churches. His summers were filled with camps and revivals. His pulpit ministry spanned 43 years. He was without question one of the most well-known and respected holiness preachers for more than three decades.

His humble and unassuming way often hid from the casual acquaintance his brilliant mind and powerful ability with words. His photographic memory enabled him to quote hundreds of scripture portions, as well as re-preach a sermon word for word exactly as you heard it the time before.

Dr. Adcock's tenure as a member of the GBS college Bible faculty molded and marked the lives (p17) ➡





by Ben Durr Jr.

“And a great company of the priests were obedient to the faith.” (Acts 6:7)

The book of Acts records the steady, triumphal advance of the Church as early Christians carried the gospel from Jerusalem to Rome. But periodically throughout his written account, Luke marks the various phases of the Church’s progress with transitional statements. This literary device serves momentarily to pause the story and summarize for the reader the activities of the church up to that point before the next phase of evangelistic activity is unfolded (eg., 2:46-47, 8:25, 9:31).

Often these summary statements include some mention of the Church’s numerical increase. Such is the case in Acts 6:7 where yet another transition in the story-line is found: “ And the word of God increased, and the number of disciples multiplied in Jerusalem greatly.” But then Luke adds this happy observation: **“...and a great company of priests were obedient to the faith.”**

This is the first mention in the book of Acts of the evangelistic influence of the Church infiltrating the religious hierarchy of Judaism. Now while the disciples would have certainly considered themselves to be Jewish, and while many of their converts were doubtlessly of Abrahamic origin, the early Church generally found itself quite at odds with the Jewish temple officiants and their colleagues in the Sanhedrin. In fact, by the time Luke penned our text, the apostles had already felt the lash of both the Sanhedrin’s tongue and whip as the religious establishment vented its contempt for this upstart new movement called Christianity.

But how could the unthinkable have happened? How could the Church have drawn many new members from among the very ranks of an ancient institution that was so actively opposed to its very existence?! Several answers might be proffered. Certainly the simple **message** of the gospel, punctuated by the performance of **miracles**, combined with the Christlike **mannerism** of the disciples (4:13) had made a deep impact upon these believing priests. But I find it impossible to separate the mention of priestly conversions from the story of the evident **mutuality** of the early church which immediately preceded Luke’s account of their profession of faith in Christ.

Chapter six opens on an ominous note: “there arose a murmuring.” Of all the obstacles faced by Jesus’ disciples in their execution of the Great Commission, this one was no doubt the most serious. The Church can survive the caustic tongue of a declared enemy much quicker than it can the critical tongue of a professed friend, but such was the perilous situation of this young community of believers. (p25) ➡

Joe Christian's Discontent

by Daniel R. Glick

Submerged in a materialistic culture, deluged daily by advertisements, and tormented by his own internal desires, Joe Christian has lost sight of the meaning, importance, and practice of the virtue called contentment. How this can be true is almost incredible seeing that Joe is prospering today in ways that are simply unmatched at any other time or place.

But Joe isn't thinking of other times and places. He's thinking of his neighbors and even of some brothers in his church who drive newer cars, live in bigger homes, and take more expensive vacations than he can afford. Though Joe is a man of average means, with much more than many in this world, these comparisons have destroyed Joe's ability to enjoy what he does have. Contrary to St. Paul, Joe has learned in almost every state to be discontent.

Failing to give proper consideration to the ever timely words, "A man's life consisteth not in the abundance of things which he possesseth," Joe heeds the subtle voices around him. They proclaim, "Go ahead, indulge, you deserve this, and just imagine how your friends will be impressed." Joe buys this line and falls into many hurtful and deceitful lusts.

Never mind that Joe will have to borrow money to appease his covetous desires and will forge his own manacles that will bind him to his lender. Never mind that he will have to steal time from God, family, and other priorities to pay the debts that he has contracted. Never mind that to justify his actions he will simply



Contrary to St. Paul, Joe has learned in almost every state to be discontent.

dismiss the sound wisdom that argues, "If God hasn't provided me with it, perhaps He doesn't want me to have it." This no longer seems like sound reasoning to Joe. He has a credit card.

There was a day when Joe was content to enjoy simple pleasures, pleasures savored without price: a beautiful sunset, a hike up a mountain, a book from the library, a conversation with a friend. But now Joe measures his pleasures by how much they cost. He mistakenly believes that his joy will be full by making the next purchase and by acquiring the next convenience. That vacation, far from home and so pricey, will bring far more happiness than the inexpensive one nearby.

Joe has problems with discontent in other areas of his life. Because he feels the weight of debt hanging about his neck, Joe often complains about his wages. He actually believes that his employer is somewhat responsible for the frustration he feels. It never occurs to him that his unruly desires have created his problems.

Sometimes Joe is discontent with his position in the church. He secretly wishes that he were the chairman of the board, so that God's kingdom could be governed the way it ought to be. This sentiment causes Joe to be critical of the faults of the present chairman. When it seems appropriate (which means it will not negatively reflect on himself) he loves to point out these faults to others, thus hoping to strengthen his own candidacy. Even though Joe doesn't know it, he is the perfect candidate to be brought down by any number of vices, because sin takes root, grows, and bears abundant fruit in the soil of discontent. For instance, Joe is forgetting that almost every illicit affair is brought about through discontent.

Joe's desire for more position, power, possessions and pay are insatiable. After one desire is gratified he finds that it is replaced by another, even more demanding. Joe's condition brings to mind the (p25) ➡

NEWS FROM THE HILLTOP

PROF. MARK BIRD SERVES IN UKRAINE MINI-SESSION

Mark Bird (pictured far right), assistant professor of Theology and Bible at GBS, spent two weeks in October 1997, teaching creationism and apologetics in the Ukraine. His classes, held during Kiev Wesley Bible College's mini-session, enrolled about forty students. These were mostly new Christians, who were instructed to defend their Christian faith more intelligently in the gospel-starved culture of eastern Europe.

Melvin Adams, KWBC Director describes "a wonderful deepening" among the school's student body and credits much of it to "God's moving through the instruction" of faculty members. "Mark Bird, an instructor at God's Bible School is a good example of such dedicated faculty," he notes. "Each year he comes and teaches two classes for us... We are indeed thankful for Mark's commitment and are praying that God will raise up more professionals like him who realize that they can serve God both at home and abroad."

BRIAN WELLS TO SERVE INTERNSHIP IN BRAZIL

Brian Wells (pictured near right), junior in the GBS ministerial department and president of the student council, left Friday, January 16, to serve his ministerial internship in Brazil. He will be associated with the missionary activities of his parents, the Rev. and Mrs. Roderick Wells, whose work is centered in Manaus. "I speak Portuguese fluently," Brian comments, "so I will be teaching in the Training Center of the New York Pilgrim Holiness Church, and will also be assisting with the pastorate of the church in the neighborhood of Alvorado II. My other duties will include helping with construction and other general missionary work."

SECOND SEMESTER BEGINS ON THE "HILLTOP"

Second semester GBS classes began Wednesday, January 6. Morale is high, and enrollment statistics are encouraging. According to Phil Collingsworth, Dean of Enrollment, there is a 12% increase in college enrollment figures over that of second semester last year, while student population in the high school is up 2.9% over the same period. "The trend of our enrollment is certainly creating excitement in the admissions office," comments Collingsworth. "Plans for VIP Day are advancing, and we thank God that the future is filled with promise."

New faculty includes Mr. Tim Fleener I, former missionary to Papua New Guinea, who will serve as adjunct professor in missions; and Mrs. Viola Johnson, adjunct professor at Cincinnati State College, who will teach speed writing at GBS.

MARSHALL, TAYLOR, AND MILLER GIVEN CHRISTIAN SERVICE AWARDS

GBS students Aaron Marshall, LaDonna Taylor, and Tom Miller have been honored with "Extra Effort" recognition certificates by the school's Christian Service Department. Awarded on a monthly basis, the certificates are granted to those who demonstrate "exemplary performance in the area of Christian ministry. In a long-standing GBS tradition, most students participate in some sort of applied ministry activity each weekend under the direction of a faculty Christian Service Director. Mr. Mark Bird is current director, succeeding Mr. Ben Durr who served during the first semester.

Marshall was honored for his "leadership in jail ministry," Taylor for her "dedicated service as secretary of the Christian Service Department, and Miller "for three years of dedicated service at the Vine Street mission in downtown Cincinnati."

"Pray that these efforts will yield an abundant harvest of souls," Director Bird requests.



POSITIONS AVAILABLE

Vice-President for Academic Affairs

The Administration of God's Bible School seeks nominations and applications for the position of Vice-President for Academic Affairs. The Vice-President for Academic Affairs oversees the academic program of our institution, including the college, high school, and academy. He reports directly to the President and is a member of the Administrative Committee. He has responsibility for supervision of faculty recruitment, appointment, reappointment, tenure, and promotion; for maintenance of the range, depth, and quality of college programs, curricula and courses and their evaluation; for coordination of faculty development; and for divisional long-range planning and short-range implementations.

It is preferable that he would have an earned doctorate in a discipline represented by the college or in higher education administration. A minimum of a Master's Degree in a discipline represented by the college is acceptable if candidate is willing to pursue a terminal degree. He must have a record of distinction in college training and scholarship, at least three years of higher education, proven ability to manage fiscal resources, communication and organizational skills, and a personal and professional commitment to the distinctive and goals of God's Bible School.

The position is effective August 15, 1998. The review of applications will begin on December 15, 1997, and continue until the position is filled. Applicants should submit a letter of interest which draws attention to the pertinent features of their credentials, a curriculum vitae, and the names and telephone numbers of three references. Submit to the Office of the President, God's Bible School and College, 1810 Young Street, Cincinnati, Ohio 45210.

Director of Auxiliary Services

The Administration of God's Bible School seeks a person qualified to serve in the position of Director of Auxiliary Services. This person will be answerable to the Vice-President of Administration and will work directly under him. He will need a general knowledge of plant maintenance, commercial janitorial care, and food services. This person will also need to have the people skills and organizational gifts necessary to direct a number of people in work activity. For further information, please direct applications or letters of interest to Monte Stetler, Vice-President of Administration, God's Bible School and College, 1810 Young Street, Cincinnati, Ohio 45210.

Teacher of Secretarial Science

God's Bible School and College is in need of a teacher of the Associate of Arts in Secretarial Science. Candidates for this position must have a Master's Degree in Secretarial Science and be able to teach shorthand, accounting, computer applications, and office procedures. This position will be available for either the spring or fall semester in 1998. Interested persons should direct correspondence to Tom Ellis, Vice-President of Academic Affairs, God's Bible School and College, 1810 Young Street, Cincinnati, Ohio 45210.

High School Teacher

Teacher position available in God's Bible High School for the fall of 1988. Interested persons should contact Mr. Paul Clemens, Principal, at (513) 721-7944, Extension 245.

BRIEFLY NOTED:

Miss **Tonya Heatwole** and Mr. **Randy Wayne Brown** were united in marriage, December 20, 1997, at Corydon, Indiana. Officiating were the Rev. Dr. Allan P. Brown and the Rev. Richard Heatwole. The newly-married couple reside in Cincinnati, where Tonya is employed in the GBS Academy and Randy is a GBS ministerial student. . . . **Deanna Wolf**, GBS music major who will graduate in May, has received a \$400 Ohio Music Educators Memorial Scholarship, an honor given to outstanding music education students who are student teaching in Ohio. Deanna, who plans to pursue a Master's Degree in music this fall at Miami University, Oxford, Ohio, is currently student teaching at Cincinnati Christian Schools, Inc., Fairfield, Ohio. . . . Off-campus chapel speakers for December include the Rev. **Walter Hedstrom**, Mr. **Wayne Mateer**, the Rev. **Leonard Sankey**, Mr. **Chris Fleck**, and the Rev. **Mark Cravens** . . . In order to serve our constituents better, the Revivalist Press has acquired the following additional pieces of equipment: (1) a new multi-media system computer; (2) a developer for photographic negatives; (3) a two-color press; (4) a one-color press; (5) a plate burner; and (6) a folder. The last three were gifts of the Christian Brotherhood Newsletter. ■



FEBRUARY ITINERARY

SYMPHONIC WIND & STRING ENSEMBLE

Sunday, February 1

Calvary Bible Wesleyan Church
Plainfield, Indiana, 10:30 a.m.

Independent Nazarene Church
Beech Grove, Indiana, 6:30 p.m.

COLLEGE CHOIR

Sunday, February 15

Amelia Church of the Nazarene
Amelia, Ohio, 10:35 a.m.

Auburn Bible Methodist Church
Hamilton, Ohio, 6:00 a.m.

FLORIDA QUARTET TOUR

Saturday, February 21

Breezewood Community Church
Summerfield, Florida, 7:00 p.m.

Sunday, February 22

Zephyrhills Wesleyan Church
Zephyrhills, Florida, 9:15/10:30 a.m.

Lakeland Holiness Camp
Lakeland, Florida, 2:15 p.m.

Brooksville Wesleyan Church
Brooksville, Florida, 6:00 p.m.

Monday, February 23

Community Bible Church
Avon Park, Florida, 7:00 p.m.

101st annual Camp Meeting

at God's Bible School & College
Cincinnati, Ohio

May 22 - 31, 1998

Evangelists:

O. W. Willis • James B. Keaton • Wingrove Taylor

SPECIAL EVENTS:

Alumni Day: Saturday, May 23
Alumni meeting 1:30 P.M.

Corporation meeting 3:30 P.M.

Baccalaureate: Sunday, 2:30 P.M., May 24

Commencement: Friday, 8:00 P.M., May 29

*Limited space, so register early
and avoid disappointment!*

Contact God's Bible School Camp Meeting
1810 Young Street • Cincinnati, Ohio 45210
Phone: (513) 721-7944

FIFTY YEARS AGO IN THE REVIVALIST, January/February 1948

"For some time we have known Walter A. Haman, a former personal bodyguard of the late President Roosevelt, and later of President Truman. Mr. Haman, with his wife and daughter and little son, has visited us here at the School, and we have seen the marvelous pictures he took on his different trips." Harran, whose work brought him into contact with such leaders as Churchill, Stalin, and Chiang Kai-Shek, is "an earnest Christian" who has felt God's call into His service. "He and his family play several musical instruments, and the recommendations he has are marvelous."

A. C. Palmer reports "a glorious week of soul winning—MORE THAN 1500 CAME TO CHRIST" in the continuing evangelistic thrust of the GI's of the Cross in Cuba. "We preached to governor, lawyers, doctors, and large businessmen, as well as the poor. If I were younger, I would not waste my time preaching in the States. Churchmen told me we had the greatest spiritual awakening at Santiago that they had ever seen; and words cannot express the welcome and entertainment." Evangelist C. B. Fugett also adds this about the Cuban venture: "We went to a little colony of approximately 25,000 population. They were so poor that no one had a floor in his home, or rather his dilapidated hut... Walter Standley was taking pictures of these poor people and their homes, and he wanted to give his coat away. He said that he had never been so touched in his life. They almost loved us to death! Walter Stanley and his wife and Miss Mary Satterfield from Greenville, North Carolina, were a great blessing and inspiration in all of these services."

Fees for "board, room, light, heat, tuition and registration fee — total for the school year" was \$414.00. Classes were offered in the College Course, the Theological Course, the Christian Workers Course (three years), the Music Course, the High School (four years) and the Ten Weeks' Course. ■

DOWN MEMORY LANE

Selections From
The Revivalist Files



REVIVALIST FAMILY

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 "The Revivalist Family" should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45210.



ALUMNI FOCUS...

Stay in touch with GBS! Send an update of the latest activities in your life to Rebecca Crouse, Alumni Coordinator, God's Bible School, 1810 Young Street, Cincinnati, Ohio 45210. Call (513) 721-7944, Extension 267 or e-mail alumni@gbs.edu. We'll do our best to keep an updated data base as a resource for you!

TOM SPROLES SINGS "TO COMFORT AND ENCOURAGE"

The alumni spotlight shines this month on former students, Tom Sproles, and his wife, Mary Beth Creech Sproles, who reside in New Castle, Indiana, with their two daughters, Sarah Beth and Hannah Marie. Mary Beth graduated from the GBS high school in 1987, and then attended Christ Hospital School of Nursing in Cincinnati. She is a Registered Nurse at the Community Hospital in Anderson, Indiana. Tom, the son of a Wesleyan Methodist minister, was a student at GBS between 1987 and 1989 and then studied mortuary science at Xavier University in Cincinnati.



Around eight years ago when Tom first began his career in funeral service, the Lord gave him the idea of providing a tape of

comforting music to help the grieving families he visited. The idea percolated in his mind until a door was opened one evening in the spring of 1996. As a result of Mary Beth's nursing work in obstetrics, she and Tom became friends with Barry and Suzanne Jennings. Suzanne is the daughter of Bill and Gloria Gaither; and Barry is manager of the Gaither Studios in Alexandria, Indiana. He liked Tom's idea of creating a tape of music "to comfort and encourage" and invited him to record at their studios.

This recording, completed October 1996, is entitled *Peace*; and features ten songs, including such selections as "Tears are a Language God Understands" and "He's Been a Friend to Me." Tom, an insulin-dependent diabetic, has designated one hundred percent of the profits of the album's sale to the American Diabetes Association. Over 1200 copies have been sold.

You may order a copy of *Peace* from the GBS Bookstore or contact Tom by calling (317) 529-4400 or write him at Main and Frame Funeral Home, Inc., 2011 Broad Street, New Castle, Indiana 47362.

ALUMNI INFORMATION

Paul Weaver, GBS alumnus, musician, and attorney, plays the part of the angel Gabriel in the magnificent Christmas production, *Two from Galilee*, at Prestonwood Baptist Church, Dallas, Texas, which was produced in December for the fifteenth year. In a major feature article, published December 17, 1997, in *USA Today*, journalist Deborah Sharp notes that Weaver sings the part "with a rich baritone voice," while dressed in "flowing white robes"; he also wears a "wing brace that leaves welts and a flying harness that tightly corsets his diaphragm," enabling him to fly 40 feet above the stage. "It's the hardest work I've ever done," says Weaver who performed pro-

professionally for 10 years before he went back to school to study law.”

“My mother and father attended GBS just after they were married in 1931,” writes **Gilbert Carlson, Asheville, North Carolina**, of his late parents, **Robert and Z. Adalene Carlson**. “Their hopes were to prepare to go to China for mission service. After finishing God’s Bible School in 1934, they went to National Bible Institute in New York City for further preparation. China closed to missionaries by the time they were ready. [They] followed the leading of the Lord in State-side ministry for the rest of their lives. First it was at Old Faith Mission in N. Y. C., then to the pastorate with the Free Methodists, and later a Community Church.

“My mother died June 9th, 1996. My father followed her March 20th, 1997. They often spoke of the good memories and training that they carried with them from their time at God’s Bible School. They planted the seed for service in their three children and cultivated it well. Wilma and her husband Ron Priest are missionaries with the C & MA in Russia after serving in Papua New Guinea. Robert W. Carlson trained first at GBS and then at other schools. He pastored with the C & MA in New York and Florida and is now a full-time hospital chaplain. I am an active layman and quite busy with children’s work in Kid’s Crusades and camp work.”

BIRTHS

Phillip and Heather (Bryan) Dickinson, Cincinnati, Ohio, are parents of an infant daughter, **Kimberly Anna**, born January 13, 1998.

Daniel and Angie (Tallman) Edwards, Ridgeville, Indiana, are parents of an infant son, **Titus Daniel**, born January 6, 1998.

Jim and Darla (Joslin) Stroup, Decatur, Indiana, are parents of an infant daughter, **Kirsten Renee**, born November 13, 1997.

ANNIVERSARIES

The Rev. and Mrs. Francis Taylor, 1552 West Green St., Frankfort, Indiana 46041, celebrated their 50th wedding anniversary, June

16, 1997. They were married in Colorado Springs, Colorado, with G. A. Porterfield, officiating, and have had a long and faithful ministry in the pastorate, Christian education, and the mission field. He currently is pastor of the Mt. Hope Chapel Wesleyan Church, Michigantown, Indiana. Mrs. Taylor is also an ordained minister in the Wesleyan Church.

“I graduated from GBS in 1943,” writes Mr. Taylor, “I attended from 1942—1946. I plan to retire from the pastorate this year, making it 55 years in the Lord’s work. I am now in my 80th year. I remember many good, deep, spiritual events in GBS. Dr. John Brasher, Dr. C. B. Widmeyer, Dr. Holland, and Sr. Peabody were my good teachers. I thank God for God’s Bible School. I know the Lord led me there. My native state is Maryland, and I was saved and sanctified through the Methodist Church and the ministry of Rev. Everett W. Culp.”

CORRESPONDENCE

THE IMPACT OF GOD’S REVIVALIST.

“As long as I can remember, *God’s Revivalist* has always come to our home,” writes **Mrs. Darlene Chaffin Drummond**, 4885 S. E. 146th Lane, Summerfield, Florida 34491. “My precious mother was a woman of real faith in God and one to obey her Lord at any cost. The Lord laid it on her heart to send the *Revivalist* to her father-in-law, O. N. Chaffin of Perrinton, Michigan. He was my grandfather; and despite the fact that money was very scarce in those days, she obeyed the Lord. Could you ever imagine what happened? He had been a faithful member of the M. E. Church for many years, as far as I know. Nevertheless, he had never had a real experience of saving grace.

“To the best of my knowledge, one day he was sitting in his living room reading the wonderful news, *God’s Revivalist*, which my mother had sent. The light broke in upon him, and he realized that he was not saved. So he knelt right there by his chair and prayed through to a real, born-again experience. Oh! Praise the Lord! He was a different man after that. He has been in Heaven many years [now]. After this experience,

when our family would go to visit he would say, 'Darlene, play my piece for me,' which was 'Jesus, Lover of My soul.' I would play it on their piano, and it pleased him very much. I am 85 years old now and in a wheel chair. This all happened many years ago. Thank God for the heritage of a praying and obedient mother!"

"I attended the school [GBS] from February 1948 to 1951," remembers **Esther Murry James**, 833 Lime Valley Road, Willow Street, Pennsylvania 17584-9786. "I took the ten weeks course. In the fall of the same year, I took the first year of the Christian Workers course. After I finished the second year, I went on the road with the GIs of the Cross. While the world looks at me as being poor, unable to work, after having the second open-heart surgery, I declare before all mankind I'm the richest person alive. I have truly found that the blessings of the Lord 'maketh rich and addeth no sorrow.'

"I have visions of those dark bars [where] we went in and collected [donations] for the Thanksgiving dinner. You always got a good offering and many... expressed gratitude for giving a dinner for the underprivileged children. I hated those places and never would enter except I had the clearance with the Lord. He is still watching out for me, and His protecting hand is ever upon me."

DEATHS

Eunice Rachel (Bennett) Vreugdenhill, 93, died October 16, 1997, at Hood River, Oregon. A graduate of God's Bible School, she served for three years as a missionary in the mountains of Kentucky. She was married to Harmen Vreugdenhil in 1934; and together they served as missionaries in South Africa and then for many years in pastoral service in Nebraska, Montana, and South Dakota. They retired in 1964, and moved to the northwest, where they lived in Oregon and Washington. Her husband died in 1976. Mrs. Vreugdenhill carried on a wide correspondence with missionaries and was known for her ministry in prayer. She was an ordained minister in the Dakota District of the Wesleyan

Church and is survived by four children, two brothers, eleven grandchildren and ten great grandchildren.

SPECIAL NEEDS

"We are looking for a **set of the hymn orchestration instrumental books** that accompany the *Praise and Worship* hymnals," writes the Rev. Paul Case, pastor of the Pilgrim Holiness Church, Schenectady, New York. "The set is of four books (Books C, B, E, D, and were printed by Lillenas Publishing Co. We would be happy to hear from readers of the *Revivalist* who may have one or all or would know where we may obtain sets or single copies. We would be happy to purchase such copies and pay postage to receive them. Used ones in usable condition would be fine." Please contact Mr. Case at 2105 Curry Road, Schenectady, New York 12303, or call him at (518)-355-2295.

Independence Bible School, a department of the Bible Holiness Church, Independence, Kansas, is looking for a Superintendent, beginning with the 1998—99 school term. IBS is a state-accredited Day Care through Grade 12 institution. Applicant should have a Master's Degree in Administration, have good communication skills, and some practical experience. Housing is included in the salary. Contact Stephen Douglas, 1347 2000 St., R. 3, Iola, Kansas 66749. Telephone (316) 365-8075.

CLASSIFIED ADVERTISING

We will accept only items appropriate to our purpose and mission. Cost is fifty cents per word for each inclusion. We reserve all rights to accept or reject materials submitted to us.

Want your e-mail address printed in the *Revivalist*? If there is enough interest, we plan to print an e-mail directory in these pages. If you wish yours included, please send information to the editorial office.

ELEMENTARY TEACHING POSITION AVAILABLE. Liberty Bible Academy, an

independent-holiness, interdenominational, traditional-style, Christian elementary school in Cincinnati, Ohio, has an elementary position opening for the 1998—99 school year. The successful candidate for the position will have a minimum of a bachelor's degree from an accredited college or university and will be in general agreement with the doctrine and standards of Liberty Bible Academy. Interested persons may contact R. Dean Truesdale, Administrator, 4555 Kugler Mill Road, Cincinnati, OH 45236. Phone (513) 984-4011.

PASTOR NEEDED by conservative holiness congregation. Please contact Bob Perdue, Route 5, Box 2696, Ponca City, Oklahoma 74604.

Holy Ground, Too: The Camp Meeting Family Tree, second, enlarged edition. Pre-publication special: \$20.00 ppd. Order now! Send check to Dr. Kenneth O. Brown, 243 South Pine St., Hazleton, PA 18201.

HELP GBS BUILD ITS ARCHIVES! We need old copies of the *Revivalist* — either bound or single copies — printed before 1900. Also we welcome photographs and other memorabilia relating to GBS or persons connected with it. Our grand centenary celebration will soon be here, and we need your help in building our archival collection. Contact Editorial Office, 1810 Young St., Cincinnati, OH 45210.

FOR SALE: Nazarene Manuals — 1906, 1908, 1911, 1915, 1919; Wesleyan Methodist Disciplines — 1843, 1900; Brethren in Christ Discipline — 1880; International Apostolic Holiness Church Manual — 1915; Send a S.A.S.E. to Rev. Kenneth O. Brown, 243 South Pine Street, Hazleton, PA 18201.

WANTED: I will buy camp meeting brochures, posters, post cards, histories, etc. Rev. Kenneth O. Brown, 243 South Pine Street, Hazleton, PA 18201. Ph. (717) 454-1468.

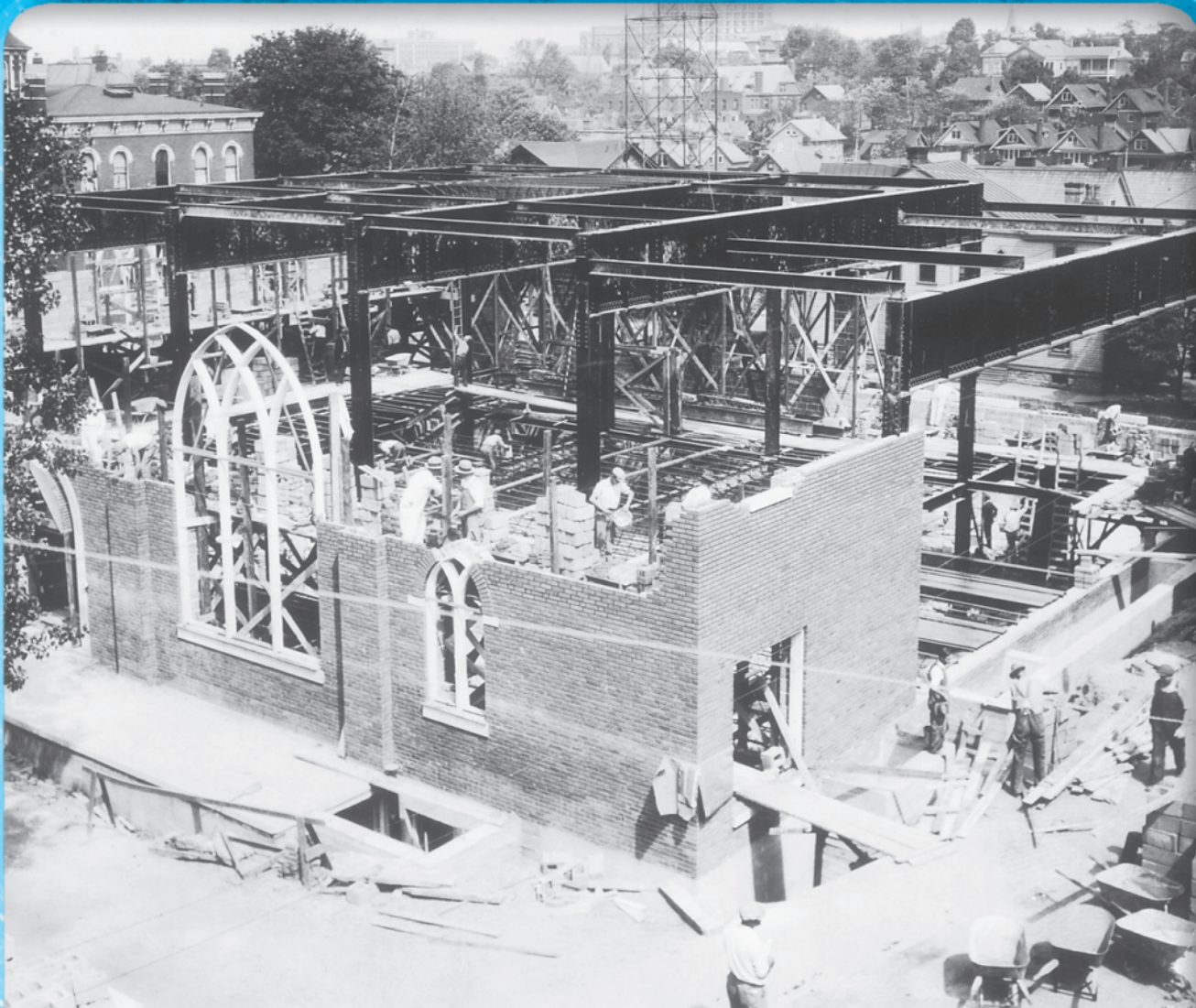
HITHER AND THITHER AMONG US

News Among Christians
of Wesleyan Heritage

September 15, 1997, the **Charles Wesley Heritage Center**, Bristol, England, was officially opened in the house where Charles Wesley, his wife Sarah, and their children lived from 1749 to 1771. Many of his famous hymns were written in Bristol, and the center will include restored rooms and displays of hymn manuscripts and hymnbooks. But the building will not only be a museum but will welcome conferences, retreats, displays, and mission works and be a place “where Wesleyan hymns and spirituality can be rediscovered in a way that can inspire and encourage a global church.”

Christian Holiness Partnership (formerly the Christian Holiness Association) has announced a “new publishing venture” which will use the trade name “**Partnership Press.**” First book to be published is *Hungers of Your Heart*, which will consist of chapters written by a variety of authors and edited by Dr. Wesley Tracy, editor of *The Herald of Holiness.*

National Conference of the **Confessing Movement** will be held April 16—18, 1998 in Tulsa, Oklahoma. The Confessing Movement consists of United Methodists who have united to call their denomination back to its historic roots in orthodox, evangelical Christianity. ■



May 6, 1930, and President M. G. Standley's "New Tabernacle" is under construction on the GBS campus, where it still stands firm and regal. A little more than a month earlier on April 2, the cornerstone for the building was laid with appropriate ceremonies, which were conducted by President Stanley and included choir, orchestra, and quartet numbers; prayers by John Fleming and Standley; comments by ten speakers; and the laying of flowers on the cornerstone in memory of the founders. These, of course were the Rev. and Mrs. Martin Wells Knapp, for whom the building was intended as a memorial. Note the massive steel beams, the wooden tracery in place for the windows, and the busy workers and their equipment.

The speed with which the five-story building was erected seems unbelievable. By opening night of camp meeting, Friday, May 30, it was ready for use, although much finishing work still had to be done. In that service, the Rev. Joseph Smith, "the great Bible expositor" and famous holiness leader, prayed: "We want to recognize Thy presence in this Tabernacle! . . . We want, O Lord, to ask Thy blessing upon everyone who has had a hand in this work—all these dear trustees, teachers, workers, students, friends, laborers, mechanics, foremen—all these contributors . . . May this tabernacle to made glorious beyond all comparison because of the outpouring of Thy Holy Spirit." That, of course, is still our prayer for the Knapp Memorial Building, whose auditorium is being named in honor of the late Dr. J. Wesley Adcock. ■

➡(p7) of hundreds of young men and women who are now in Christian service in various places around the world. His pulpit ministry during revivals, camps and chapel services made an eternal impact on thousands of people. None of us who heard him speak will forget such sermons as “If a Man Die Shall He Live Again?”, “There’s a Smiling Face Behind a Frowning Providence”, or one of his more sobering messages, “If I Make My Bed in Hell.” Brother Adcock was a pulpit hero to so many of us during those days. I used to make sure I was up early enough to be in the prayer room at the same time he was, so I could hear him “pray heaven and earth together.” No student will forget watching as he knelt at the side of his desk to begin his class with prayer, and then hearing him begin his prayer with those familiar words, “Our gracious, loving, kind Heavenly Father.” On many occasions the class never left their knees, for God came down and spiritual needs were met. I remember in Isaiah class, as he quoted Isaiah 53, the Holy Spirit came upon him so powerfully that he was never able to finish quoting

the chapter, nor was the class able to go on. We simply sat in the presence of the One who was “wounded for our transgressions.”

PURPOSE OF THE MEMORIAL

When Israel crossed the Jordan into the promised land, God commanded them to take stones from the Jordan River and build a memorial. God did not want the passing of time to blur the memory of the great event that happened there. He wanted future generations to ask questions when they saw these memorial stones.

Keeping the heroes of yesterday before us as living legends to what God can do through the lives of those who are fully surrendered is the task and privilege of every generation. Brother Adcock is one of those whose ministry and work must be kept alive for future generations of holiness young people. They must see his name on the chapel wall or his

portrait hanging there and ask, “Who is this?” They can then be told how God used the life of this humble servant.

DETAILS OF THE MEMORIAL PROJECT

It is our intention to completely renovate the chapel in five separate phases. Phase I will cover most of the visible areas in the chapel proper. Phase II will replace the old seats with new seating. Phase III will add restrooms and a foyer addition on the back of the chapel. Phase IV will be a balcony to help with overcrowding. Phase V will be air (p21)➡



GBS will soon be celebrating its 100th birthday. Already preparations are under way to mark the Grand Centenary Year, which officially will begin with Heritage Week and Homecoming 1999 and continue through the same events in the fall of the year 2000. Preparatory activities will focus upon the Centenary; and from time-to-time, the Revivalist will publish “Centenary Scenes” from our rich history—little “vignettes” from the fascinating procession of people and events on our historic “Hilltop.” This is the first in the series.

“EVER SPEAKING WINDOWS”

“If only you could see the expression on the children’s faces as they come into the big auditorium and behold the beautiful pictures on the three windows over the platform.” President Meredith G. Standley, writing in the December 31, 1931, *Revivalist*, was describing the great GBS Thanksgiving Day dinner for boys and girls from inner-city Cincinnati. The “New Tabernacle” had just been completed on the northwest corner of the Mt. Auburn campus; and the glorious new

chancel windows were considered one of the major wonders of the new building.

“What an inspiration to see those pictures...,” Standley continued. “One said, ‘They must have cost \$10,000. No, the windows in the auditorium did not cost much more than if we had common glass in them.’ No wonder (p22)➡



Rebecca Crouse
Director of
Development

**Will you
see the
products
of your
dollars on
the other
side of
Jordan's
bank?**

So, there was a hundred dollar bill and a one dollar bill sitting side by side in an incinerator. Mr. One asks Mr. Hundred how he spent his life. With a snooty air, Mr. Hundred shared how he had traveled first class across the world, staying in the best hotels and in the fancy restaurants. Then, Mr. Hundred glances to his side and asks Mr. One the same. Mr. One smiles and says, "I spent my life in little country churches."

The punch-line renders images of tightly folded dollar bills lining an offering plate. While smiling about the truth behind the anecdote, think about how God uses all the ones he receives.

One by One

With one dollar bills, God still works miracles. One by one, your dollars join the flow of the mighty river of Christian generosity. That mighty river sends Christian workers to labor throughout the world. That mighty river supplies preachers for pulpits and godly teachers for classrooms. That mighty river delivers tracts to the godless and food to the hungry.

From the child who gives her "tooth money" to Missions, to Grandma's gift for the student work program, God pours out His blessing. On the Hilltop, we continue our mission to train Christian teachers, preachers and missionaries. One by one, we receive your gifts that literally keep the light shining. One by one, we send out laborers for the harvest.

Join the River

You can add to the mighty river that flows across the world. Where have your dollars gone? Have you added to the river of generosity? Will you see the products of your dollars on the other side of Jordan's bank?

Join the river by giving to the ministries of God's Bible School and College. Sponsor a student or a staff member. Underwrite the cost of a meal. Print tracts for the personal evangelism team. Donate office equipment. Volunteer to paint a faculty home. One by one, witness God's amazing ability to multiply what He receives. ■

innocent men lost their lives because of Achan's secret sin (Josh. 7:1, 5-26). Achan's punishment? He and his entire family were executed, and all his possessions were burned with fire. He sowed the wind, and he reaped the whirlwind!

King David caused the premature death of Uriah, the husband of Bathsheba, because he coveted his neighbor's wife. What did David reap? Four of his sons died premature deaths (Shimea, 2 Sam. 12:19; Amnon, 2 Sam. 13:28-29; Absalom, 2 Sam. 18:14; and Adonijah, 1 Kings 2:24-25). We always reap more than we sow!

E. We reap IN PROPORTION as we sow.

The difference between this law and the previous one is that although we always reap more than we sow, our reaping is determined by the quantity of our sowing. If a person sows one acre with wheat, he will receive what one acre can produce. However, if he sows 100 acres, he will receive what 100 acres can produce. This law operates both positively and negatively. The more one sows to the Spirit, the more he reaps the blessings of a righteous harvest. The more one sows to the flesh, the more he reaps the sorrow of an unrighteous harvest. This law teaches us why it is much better to be saved early in youth rather than late in old age. It is also the reason we are urged to be zealous to do good works (Titus 3:1).

F. We reap the full harvest of the good ONLY IF WE PERSEVERE; the evil comes to harvest on its own.

"And let us not be weary in will doing; for in due season we shall reap, if we faint not" (Gal. 6:9). Everyone who has planted vegetables or worked with a garden knows that much labor is necessary to produce a bountiful harvest. If, after planting, the garden is neglected, weeds will spring up and choke out much of the desired harvest. The same is true in the spiritual realm. The only way we will enjoy the blessings of an abundant harvest is if we persevere. This is not true of sowing to the flesh. Once evil is sown, it comes to harvest on its own.

This is illustrated in Ezekiel 3:20. When a righteous person turns from continued obedience to God's Word, and commits iniquity, and God lays a stumbling block before the person, and he or she dies in that sin, God says that the righteous deeds which that person has done will not be remembered. "In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24; see also 33:12, 13).

Conclusion:

We have seen that there are two contrary realms of sowing, two contrasting results of sowing, and six consequential laws of sowing. Do not ignore God's warning and deceive yourself into thinking that somehow you are an exception. Whatsoever a person sows, that also shall he reap! If we sow to the flesh we shall of the flesh reap corruption. If we sow to the Spirit, we shall of the Spirit reap everlasting life. There are irrevocable consequences of sowing. If there are areas in your life in which you are sowing to the flesh, stop it now. You can't do anything about what you sowed in the past, but you can do something about what you sow today. By God's grace, purpose to sow only to the Spirit. Persevere in godliness until the bountiful harvest of God's blessings comes to bless you and all those around you



—Sermon outline by Dr. Allan P. Brown

"COMMITTED TO EXCELLENCE
IN PREACHING"



"THE BIBLICAL LAWS OF THE HARVEST"

Scripture: Galatians 6:6-10

Introduction:

"Why didn't someone tell me about reaping?" The anguished cry came from the lips of one who was beginning to receive the harvest of sowing to the flesh. "Tell everyone you meet, it's not worth it!" Mistakenly, the person thought his "payday" had arrived. What he didn't know was he had received only the first fruits of the harvest. Sad to say, there was much more to come. And the greatest tragedy? It all could have been avoided!

Our Scripture passage teaches that each one of us is daily sowing to the flesh or to the Spirit. Sow to the Spirit and reap a harvest of blessing. Sow to the flesh and reap a harvest of sorrow and adversity. Ignorance of this irrevocable truth lies behind such trite phrases as, "We all have to sow a few wild oats," or "Oh, go ahead, God will forgive you." But, from Cain's sullen lament, "My punishment is greater than I can bear," to Judas' silent remorse and suicide, we have stark testimony of the bitter harvest produced by sowing to the flesh. Godly sorrow, repentance, even forgiveness from God, and restitution, do not alter the painful harvest. The warning, "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap," needs to be emblazoned in brilliant six foot high letters in everyone's mind.

There are three truths I wish to share from our text. There are two *contrary realms* in which one can sow, two *contrasting results* of sowing, and six *consequential laws* of sowing. These laws are called "the laws of the harvest".

I. The two CONTRARY REALMS in which one can sow. (6:8)

We can sow to the flesh or we can sow to the Spirit. The immediate context of our passage gives several examples of sowing to the Spirit. When we bear one another's burdens we are sowing to the Spirit (6:2) When we financially support faithful teachers of God's Word, we are sowing to the Spirit (6:6).

The larger context of the book of Galatians teaches us many ways to sow to the Spirit. Obedience to Scripture is sowing to the Spirit. Expressing Christlike attitudes is sowing to the Spirit. To manifest love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and self-control is to sow to the Spirit (Gal. 5:22-23). To be led by the Spirit and to walk in the Spirit is sowing to the Spirit (Gal. 5:16, 25).

On the other hand, to be self-centered, critical of others, or envious of others is sowing to the flesh (Gal. 5:15, 26). Parents can sow within their children a critical

spirit by finding fault with everyone and everything. When the parents begin to reap what they have sown, as their grown children criticize them and reject their values, they are often bewildered. The thought that they are reaping what they sowed never enters their mind!

Paul lists many practices that illustrate sowing to the flesh. Such things as marital unfaithfulness, sexual impurity, indecency, sensuality, involvement with the occult, hatred, quarrels, fits of temper, selfish ambition, dissension, envy, drunkenness, carousing, and allowing other things to take God's place in our life are ways one sows to the flesh (Gal. 5:19-21).

Sowing to the flesh begins in the thought-life. Every time you harbor resentful thoughts, nurse a grievance, entertain an impure fantasy, wallow in self-pity, speak ill of another person, or fail to carry out your responsibilities through procrastination or laziness, you are sowing to the flesh. On the other hand, when you choose to forgive, not to mediate on grievances or harbor resentful feelings, you are sowing to the Spirit. When you bring your imaginations and thoughts into captivity to the obedience of Jesus Christ, you are sowing to the Spirit (2 Cor. 10:3-5). When you refuse to tell something negative about another person (even though it is true!), you are sowing to the Spirit. Each time you speak the truth, honor your word, pay your bills, offer praise to God for His goodness, you are sowing to the Spirit.

II. The two CONTRASTING RESULTS of sowing. (6:8)

Just as there are two contrary realms in which one can sow, there are two contrasting results of sowing. If we sow to the flesh, we shall of the flesh reap corruption. "Corruption" speaks of physical decay and moral rottenness that ultimately leads to eternal death. If we sow to the Spirit, we shall of the Spirit reap life everlasting. The essence of everlasting life is to have a personal relationship with God through Jesus Christ His Son (John 17:3; 1 John 5:11).

III. The six CONSEQUENTIAL LAWS of sowing.

There are six consequential laws of sowing that cannot be circumvented. The phrase, "God is not mocked," means that God cannot be outwitted, nor His Word ignored, without severe consequences.

A. We reap only WHAT has been sown.

If we stop and think about it, we will realize that much of what we reap we never planted. Many of us are reaping the benefits of the good and godly deeds of Christian parents. Some of us are reaping sorrow and heartbreak because "significant others" in our circle of relationships sowed to the flesh. If we could see the immediate results of our choices, most of us would sow only to the Spirit. However, "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccles. 8:11). The absence of immediate consequences and ignorance of the laws of the harvest emboldens people to continue wrong doing.

It is especially important for fathers to understand this law of the harvest. God explicitly warns fathers four times that their sins will be visited upon their children unto the third and fourth generations (Ex. 20:5; 34:7; Num. 14:18; Deut. 5:9; Jer. 32:18). This means that not only the evil consequences of their sins will be transmitted to their descendants. If you wish to have godly children, grandchildren, and great grandchildren, do not sow to the flesh; sow to the Spirit.

B. We reap the SAME IN KIND as we sow.

If we sow wheat, we will reap wheat. If we sow a lie, unfaithfulness, or discord. If we sow a kindness, we will reap a kindness. The warning, "Be not deceived, God is not mocked, whatsoever a man sows, that shall he also reap" (Gal. 6:7), behooves us to be very careful what we sow.

Jacob deceived his father Isaac by lying and using a baby goat to prepare him "venison," convincing his aged and blind father he was Esau. Years later, Jacob reaped this deceit when his own sons lied to him and used the blood from a baby goat smeared on Joseph's coat of many colors to convince Jacob that Joseph was dead (compare Gen. 27:9-29 with Gen. 37:31-35). Jacob's heart was broken and he mourned over the loss of his son. Without knowing the cause-effect relationship, he was reaping what he had sowed!

Jacob schemed to get the blessing due to the firstborn. He reaped what he sowed when Laban tricked him with the rights of the firstborn and required him to marry Leah before Rachel (Gen. 29:20-26).

King David coveted his neighbor's wife, committed adultery, bore false witness, and ultimately murdered to cover his sin (2 Sam. 11:2-21). David's confession and forgiveness did not stop the harvest (Ps. 51). He reaped every one of these sins within his own family.

Paul caused great suffering for Christians before his conversion. He later reaped great suffering for the Gospel of Christ (Acts 9:16; 2 Cor. 11:23-27). Is there a connection between Paul's role in Stephen's stoning and the time Paul was stoned and left for dead (Acts 7:58; Acts 14:19)?

C. We reap in a DIFFERENT SEASON than we sow.

Many people are sowing "wild oats" through the week and then going to church on Sunday and praying for a crop failure. And many think their prayers are answered because nothing goes wrong immediately. They forget that the harvest never comes immediately after planting. The harvest comes in God's time — His appointed season. Paul said, "And let us not be weary in well going; for in due season we shall reap, if we faint not" (Gal. 6:9).

An example of this law is seen in God's judgment on Israel. They failed to obey the Sabbatical year law which required rest for the land every seventh year (Ex. 23:10-11; Lev. 25:1-7; Deut. 15:1; 31:10). The people thought God's postponement of judgement proved that God didn't really care whether or not they planted crops on the Sabbatical year. It probably seemed "nonessential" compared to the moral and social problems of society. They failed, however, to reckon with the nature of God: He does not lie. Whatever is sown will be reaped!

D. We reap MORE than we sow.

In the world of farming, this law of surplus is what makes sowing worthwhile. For every kernel of corn planted, the farmer hopes to gain at least one ear of corn bearing many kernels. If it were not for this law, no farmer would plant anything.

In the spiritual realm, this law also holds true. Hosea 8:7 warns, "For they have sown the wind, and they shall reap the whirlwind." There is a chain reaction that takes place when you do wrong. Achan, in secret, disregarded the official ban placed upon the spoils of Jericho and all it contained. Thinking no one would know, he stole a robe, some silver, and some gold. What was the result? In the next battle, 36

➡(p17) conditioning. The following breakdown describes the phases and their projected costs.

<u>Work to be done</u>	<u>Projected cost</u>	<u>Work to be done</u>	<u>Projected cost</u>
Phase I		Phase II	
1. Plaster work on walls and columns	(Completed) \$30,000.00	8. New theater seating to replace the old broken theater seats, approximately 760 seats	\$88,000.00
2. Preparation and painting of ceiling beams	6,000.00	Phase III	
3. Rewiring and new lighting	10,000.00	9. Restrooms and foyer addition, built on to the back of chapel (estimate)	\$125,000.00
4. Ceiling	25,000.00	Phase IV	
5. Carpet	(Committed) 25,000.00	10. Balcony to seat 225 people(estimate)	\$225,000.00
6. Renovation of the chancel/platform area	5,000.00	Phase V	
7. Back wall replacement	20,000.00	11. Air conditioning	\$200,000.00
Total:	<u>\$121,000.00</u>		
Raised and/ or Completed:	<u>98,293.00</u>		
Total remaining for Phase I:	<u>\$22,707.00</u>		

HOW YOU CAN HELP SEE THIS PROJECT COMPLETED

There are many ways to help us complete this project.

1. You may want to select an item on the project list above and pay for it in full.
2. Make a contribution of \$5,000, \$1,000, \$500, or \$100 toward this memorial project. (Any contribution of \$1,000 or above will be recognized on a plaque that will be placed by the Adcock portrait.)
3. You may help by purchasing a seat or a row of seats. The seats cost \$115 each. An average row contains 15 seats. A contribution of \$1,725 will provide an entire row of seats. Anyone providing an entire row of seats will have a name plate on the end of the row indicating the same.

The chapel is one of our most visible and oft-frequented places on campus. It has only had minor repair in the 68 years since its construction and needs this major renovation. **If you are willing to help us, fill out the form below, clip it and mail it to the school:** God's Bible School and College, ATTN: President Avery, 1810 Young Street, Cincinnati, Ohio 45210; (513) 721-7944

Remember, your gift, of any amount, will be helpful and appreciated.



“G.B.S. was my mother’s favorite school. She had five children who attended there. Brother Adcock was one of the godliest men I ever knew. I’m happy to help with this project.”
— Mr. Charles Metz

J. Wesley Adcock Memorial Chapel

President Avery, I want to help with the renovation of the chapel.

- _____ I will contribute \$ _____ toward this project.
- _____ I would like to contribute \$115.00 to provide one seat
- _____ I would like to contribute \$1,725 to provide a row of seats
- _____ I want to pledge \$ _____ to be paid by _____
- _____ I would appreciate a call from the President to talk about a gift.



PLEASE CLEARLY PRINT NAME, ADDRESS AND PHONE NUMBER BELOW

➡(p4)HAITI

Road repair is being done on the road into Leogane. According to reports in *Rope Holders*, a publication by Anita Brechbill, this project is involving both the missionaries and the local community. "Materials and equipment are being donated. Even the witch doctor is helping!" say missionaries **Bonnie Cleaver** and **Miriam Kratz** of God's Missionary Church. Due to the fact that this road is "necessary to the work of the Gospel in this area, it is important that it is completed without major problem." Please pray for this project in Haiti.

PHILIPPINES

"It is a privilege to be able to do this kind of ministry," says the **Rev. Clair Sams** of their projected six months of service in the Philippines. Mr. Sams and his wife **Melba** have been appointed by the General Missions Board of the Bible Methodist Church to take the place of **Tim and Becky Keep**. The Keeps face medical complications with their infant son, Jesse Alexander, which will keep them in the States for an unknown period of time. During their period of service, Mr. Sams will be teaching various classes, some of which are Christian theology, expository preaching, and doctrine of the Holy Spirit. He also plans to assist in the administration of a new building which is under construction and possibly a tabernacle structure for camp meeting. ■

LAST CALL FOR THE GOD'S BIBLE SCHOOL AND COLLEGE ALUMNI DIRECTORY

The telephone verification phase of our alumni directory project, in which each alumnus can make a final change to his listing, is almost complete. Representatives from Bernard C. Harris Publishing Company Inc., the official publisher of our Directory, have just a few more calls to make before final proofreading begins.

Since we are only publishing enough directories to cover prepublication orders placed at this time, please let the Harris representative know if you are interested when he or she calls. This will be your only opportunity to reserve a copy of the God's Bible School and College Alumni Directory.

If for any reason you have not heard from our publisher by mid-February, you may contact the company directly at Customer Service Department; Bernard C. Harris Publishing Co., Inc.; 16 Koger Center, Suite 103; Norfolk, VA 23502; Phone: 1-800-877-6554. ■

➡(p17) there was question about the expense of the glittering beauty in glass, for America was in the agony of her "Great Depression." In a later *Revivalist* account, October 14, 1937, Standley gave a further explanation of the origins of the "Ever Speaking Windows":

"I want to tell you about those windows. One day when we were talking of the New Tabernacle (worshiping then in the unfinished building), I was preaching. For days there had been on my heart a longing to have before the audience—and I thought especially of the Thanksgiving children—three beautiful windows; and in the course of my message I mentioned the fact and said we couldn't have them because of the expense. I was not thinking of Brother Ruckel of the Art Stained Glass Company of which he is president. I was thinking only of the inspiration, not only to the adults, but to the thousands of children. Mr. Ruckel instantly rose to his feet, interrupted me, and said, 'Brother Standley, I will give you the three windows at a very special price, not much more than for the other plain glass windows!' Marvelous!"

More than 60 years have passed, but the radiant colors of Brother Ruckel's "Ever Speaking Windows" still flood the chapel platform with radiance and inspiration. Rendered with exquisite loveliness and sensitivity, they are set in Gothic architectural settings and portray the Lord Jesus as He prays in Gethsemane, knocks at the door, and blesses little children. Those Thanksgiving dinners now are only a memory; but the stained-glass pictures remain an enduring tribute to a big-hearted GBS president who wanted to bring beauty and gladness to Cincinnati's little street urchins and also to his craftsman friend whose generosity helped provide them. "I often wonder how our friend, Mr. Ruckel, who has been coming to the School over thirty years, feels on these Thanksgiving Days!" remarked Standley. "I wonder if his heart doesn't simply sing with happiness?" We hope both their hearts still are singing in the world of endless beauty! ■

Youth Challenge

Future Dates:

- 1998 - November 13 & 14
- 1999 - December 31 & January 1
- 2000 - November 10 & 11

For more information, contact:

Timothy Dotson
2121 N. 500 West
Winchester, IN 47394
(765) 584-7464

FINANCIAL REPORT

God's Bible School and College



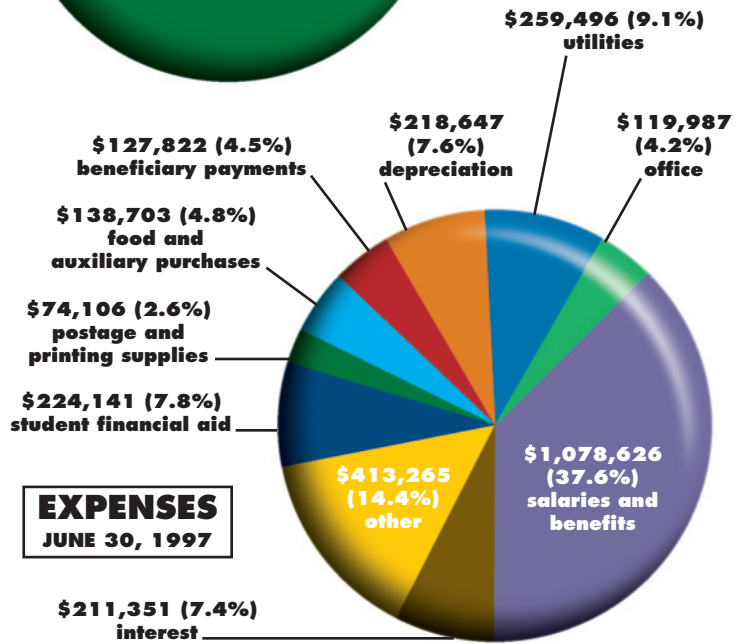
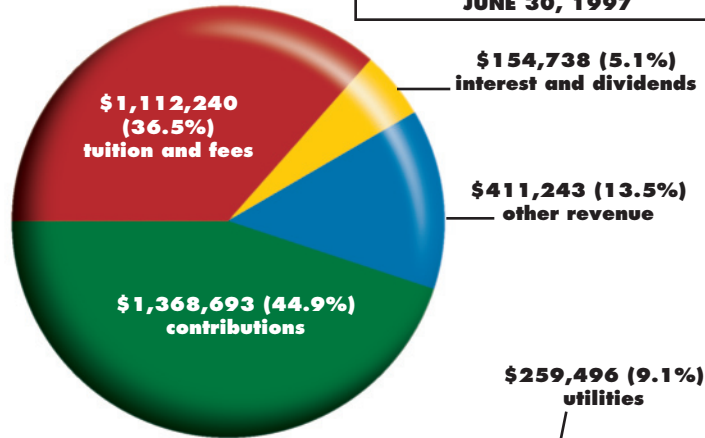
FINANCIAL YEAR IN REVIEW
 by Monte Stetler,
Vice-President of Administration

We are praising the Lord for His continual faithfulness in meeting our financial needs and giving us a bright future! We thank God that He is continuing to supply our daily bread. The past fiscal year, which ended June 30, 1997, was one of the best years for God's Bible School and College in terms of the overall financial picture. One major step taken this past fiscal year was to refinance the overall school indebtedness. This has a total future savings of \$300,000 for the college! GBS closed the fiscal year in the black; and for the second year in a row, we have received a clean audit opinion. Operations were positive with income exceeding expenses, providing continued financial stability.

Progress is continuing to be made with our on-campus improvements. During the past year we have renovated the exteriors on seven faculty and staff houses. Our five year campus plan is going as projected, and we thank God for this. Please pray that God will continue to give us direction in the financial areas of the school and also with the necessary campus improvements. Much progress has been made this past year, and we are very thankful for God's direction and help.

We appreciate your prayers and support for God's Bible School. Our goal is to continue to send young people into the harvest field. We thank God for supplying our needs. ■

SUPPORT & REVENUES JUNE 30, 1997



evangelists' slates

Direct all listings and inquiries about slates to Revivalist Press, Editorial Office, 1810 Young Street, Cincinnati, Ohio 45210

Bales, Rev. Fred and family (evangelist and singers), Box 124, Friendship, OH 45630. (614) 858-6152.

Barrow, Elbert, 2156 Dobbs Farm Rd., Kinston, NC 28504-8907. (919) 527-3987.

Bell, Rev. Michael (missionary and youth speaker), 10325 East St. Rd. 28, Frankfort, IN 46041. (317) 249-5490.

Bell, Rev. & Mrs. Thomas (evangelist and song evangelist with travel trailer), P.O. Box 162, Shirley, IN 47384-0162. (765) 737-6055.

Boulson, James (evangelist), 2C95 Jewett Rd., Steubenville, OH 43952. (614) 282-8341. OPEN DATES

Bradshaw, Rev. Walter D. and Sharon (evangelist and singers with instruments), 206 Prairie Dr., Lexington, NC 27292. (910) 798-3225.

Chalfant, Rev. Morris, 860 Bunker Hill, Bourbonnais, IL 60914. (815) 935-8573.

Collingsworth, Phil & Kimberly, (music evangelism), 1836 Josephine St., Cincinnati, OH 45219 (513) 651-3680.

Jan. 25.....Madison, IN, United Methodist
Feb. 4-8Lebanon, PA, God's Missionary
Feb. 10-15.....Hanover, PA, Evangelical Brethern

Darnell, H. E., 424 E. Alabama, Vivian, LA 71082. (318) 375-2930.

Dotson, Timothy and Esther, (song evangelists), 2121 N. 500 West, Winchester, IN 47394. (765) 584-SING (7464).

Dunn Family, The M. J. (youth workers, singers, instruments; house trailer), 6482 W. State Road 252, Edinburgh, IN 46124. (812) 587-5365 or 379-4721. OPEN DATES

Earley, Rev. Robert D. (evangelist), 107 Timbersprings Dr., Indiana, PA 15701. (412) 349-0829 or 349-0823.

Edwards, Daniel and Angie, 5672 W. 700 N., Ridgeville, IN 47380. (765-857-2725.

Feb. 1.....Greenville, OH, Wesleyan Hol.
Feb. 3-8.....Albany, OH, Union Ridge Naz.
Feb. 19-Mar. 1.....Pt. Myers, FL, Ft. Myers

.....Rescue Mission
March 3-8.....Austin, IN, Wesleyan Church
March 10-15.....Lake Placid, NY, Pilgrim Hol.

March 17-22.....Harrisville, NY, Pilgrim Hol.
March 24-29.....Penns Creek, PA, God's Mis.
April 3-12.....Northville, NY, Pilgrim Hol.

April 14-19.....Schenectady, NY, Pilgrim Hol.
April 21-23.....Dayton, OH, IHC
Emert, Rev. and Mrs. William (evangelist and spiritual counselor, with camper), 1030 E. Main St., Roaring Spring, PA 16673. (814) 224-2487.

Emmert, Dr. H. C. (evangelist and Bible teacher), 6221 N. Norman Rd., Warr Acres, OK 73122. (405) 720-0490.

Fay, Kenneth and Eleanor (evangelist and singers), 2369 Mesa Ave., Emmett, ID 83617. (208) 365-5993 or 365-4742.

Foster, Lowell L. (evangelist), P.O. Box 124, Murphy, ID 83650. (208) 495-2730.

Fox, Rev. Greg (evangelist), 2513 N. 14th St., Terre Haute, IN 47804. (812) 466-6197.

Gallimore, Rev. Allen (evangelist), Rt. 1, Box 151, Pulaski, VA 24301. (540) 980-3319.

Glick Family, The Jerald (song evangelists with instruments), P.O. Box 556, Westfield, IN 46074. (317) 896-2872.

Grubbs, Rick, LIFECHANGERS "Redeeming the Time" Seminar Series, P.O. Box 1065, Hobe Sound, FL 33475. 800-848-8367, code 3300.

Hallaway, Rev. Dale, 44625 Cloverdale Rd., Centerville, PA 16404. (814) 827-3222.

Jan. 20-25.....Franklin, PA, Faith Holiness
March 6-15.....Templeton, PA, Allegheny Wesl.
March 20-29.....Sparta, MI, New Hope Holiness

April 6-12.....Pittsford, MI, Faith Bible Holiness
April 17-26.....Clio, MI, Clio Holiness
Harrington, Rev. Milton (evangelist), 4005 Little Rock Dr., Antelope, CA 95843. (916) 334-6449.

OPEN DATES
Hulett, Rev. James R. (evangelist), 279 Creekside Dr., Asheboro, NC 27203. (910) 672-2198.

Humble, Richard G., 457 Tarlton Road, P.O. Box 356, Circleville, OH 43113. (614) 477-3052.

Feb. 24-Mar. 1.....Avon Park, FL (Camp)
Mar. 2-8.....Rutland, OH, (Indoor Camp)
Mar. 17-22.....Bird Lake, MI

April 1-5.....Strattonville, PA
April 8-12.....Keyser, WV
Jones, Rev. Philo (evangelist), RR 1, Box 202-A, Milltown, IN 47145.

Leonard, Bennie D. (evangelist), 1710 S. Morreland Ave., Indianapolis, IN 46241. (317)243-2181.

Light, Rev. and Mrs. David (evangelist and singers), 9342 Twin Falls Rd., Copper Hill, VA 24079. (540) 929-5163.

1998.....OPEN DATES
Loman, J. Harold, P.O. Box 1, Salisbury, NC 28145. (704) 636-1957.

Feb. 1-5.....Hudson, FL, Wesleyan Camp
Feb. 8-11.....Brookville, FL
Feb. 12-22.....Lakeland, FL (Camp)

Feb. 24-Mar. 1.....Brooksville, FL (Bible Conf.)
March 8-11.....Mabane, NC, Wesleyan
March 15-18.....Greensboro, NC, Bethel Baptist

March 22-26.....Connelly Spgs, NC, EMC
March 29-Apr.2.....Madison, NC, Old County Ch
April 5-9.....Millboro, NC, Faith Temple Baptist

April 12-16.....Troy, NC, Long Hill Baptist
April 19-23.....Asheboro, NC, First Wesleyan
April 26-30.....Burlington, NC, Peoples Church

Lucas, Rev. Paul D. (evangelist), 201 W. Robb Ave., Lima, OH 45801. (419) 222-3302.

Miller, Rev. and Mrs. Bence C. (evangelist), 2104 Pinewood Dr., Columbus, IN 47203. (812) 378-9614.

Dec. 10-March 1.....Belize, Central America
After March 1.....OPEN DATES
Norris, Rev. O. Lee and Sharon (evangelist, music evangelists, & children's workers), 109 North Walnut, Edinburgh, IN 46124. (812) 526-6920.

Parker, Rev. Dan (evangelist), 134 Straits Point Rd., Beaufort, NC 28516. (919) 728-6864. (Have motor home).

Peyton, J. B. "Juddie" and Eunice (evangelist and singers), 2031-27th St., Bedford, IN 47421. (812) 275-4068.

Richards, Rev. Arthur (evangelist), 1 Saint James Place, Apt. 225, Scottsburg, IN 47170. (812) 752-9152.

Roach, Charles and Helene (evangelists and singer, travel trailer), P.O. Box 506, Frankton, IN 46044. (765) 754-8152.

Russell, Mark (evangelist), RR 1, P.O. Box 158B, Centerville, PA 16404. (814) 827-4113.

Sams, G. Clair (evangelist), 292 Huron Rd., Goderich, Ontario N7A 3A2. (519) 524-2785.

Scott, Rev. Noel W. (evangelist), P.O. Box 297 Lowry City, MO 64763-0297. (417) 644-7521; Fax (417) 644-2363.

Smart, Marshall and Nadine (evangelist and singers), 1428 W. 400-N., Greenfield, IN 46140. (317) 326-4455.

Feb. 27-Mar. 8.....Orlando, FL, God's Missionary
March 20-29Port St. Joe, FL, Bible Brethren Fellowship

April 5-13.....West Bay, Grand Cayman Is., Wesl.
April 24-26.....Muncie, IN, Pilgrim Holiness
Storm, Dan and Rachel (evangelist), 1226 Highway 174, Marthaville, LA 71450. (318) 796-3420.

Thomas, Larry and LaDonna (song evangelists), 230 Roosevelt St., Westfield, IN 46074. (317) 896-1272.

Thornton, Rev. Robert J. (evangelist), 232 Northview Est., Indiana, PA 15701. (412) 357-9545.

Jan.-Mar. 8.....OPEN DATES
Thornton, The Wallace Family (evangelist and song evangelist with travel trailer), 136 Grundy Rd., Somerset, KY 42501. (606)-679-2924.

Tillis, Rev. and Mrs. William (evangelist) Box 189 Penns Creek, PA, 17862. (717)837-5859.

Wagner, Fred and Viola (evangelists and singers with several instruments - travel trailer), 129 Faith Ave., DeFuniak Springs, FL 32433-9544. (850) 834-3290. OPEN DATES.

Feb. 27-Mar. 8.....Sun City Ctr., FL
.....God's Acres Campmeeting

Walker, (Mr.) Rev. Dana Eugene (evangelist), P.O. Box 241, Jamestown, TN 38556. (931) 879-2533.

Watts, Rev. and Mrs. Billy (evangelist and singers), 910 S. Columbia St., Frankfort, IN 46041. (317) 659-9182.

Webb, Rev. Orlow and family, (evangelist and singers), Rt. 3, Box 1191, Mitchell, IN 47446. (812) 275-3279 or (812) 275-7820.

Wilkins, Chester (evangelist), P.O. Box 1311, Anderson, IN 46015. (317) 643-5666.

Willis, Dr. O. W. (evangelist), 1004 Johnson St., High Point, NC 27262. (910) 884-5999.

Wilson, Rev. and Mrs. Ermal L. (evangelist and musicians), 6730 S. Meridan St., Marion, IN 46953. (317) 674-7537. OPEN DATES.

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➡(p8) However, several factors quickly combined to diffuse the growing tension. First, someone “murmured” to the right people, namely, the God-ordained overseers. Secondly, these wise, Spirit-filled leaders responded immediately to the problem without upbraiding or demanding their parishioners. Then a creative and democratic solution was proposed that both considered the will of the Body (6:3) and acknowledged the leadership of the apostles (6:6). Contrasted to the murmuring of 6:1 are the comforting words of 6:5: “And the saying pleased the whole multitude.” Then Luke’s inspired pen records the incredible news: “...And a great company of priests were obedient to the faith.”

I wonder if there is not a link between the cooperative attitude of the Church and the colossal addition of priests to their number. Could it be that these temple clerics, who had doubtlessly witnessed plenty of wrangling, infighting and political standards, were somehow drawn to Christ through the sensitive, humble, self-denying approach to problem-solving that so characterized the primitive Church? And, if this is true, might the prevalence of the same attitude throughout the Church today have a similar result? ■

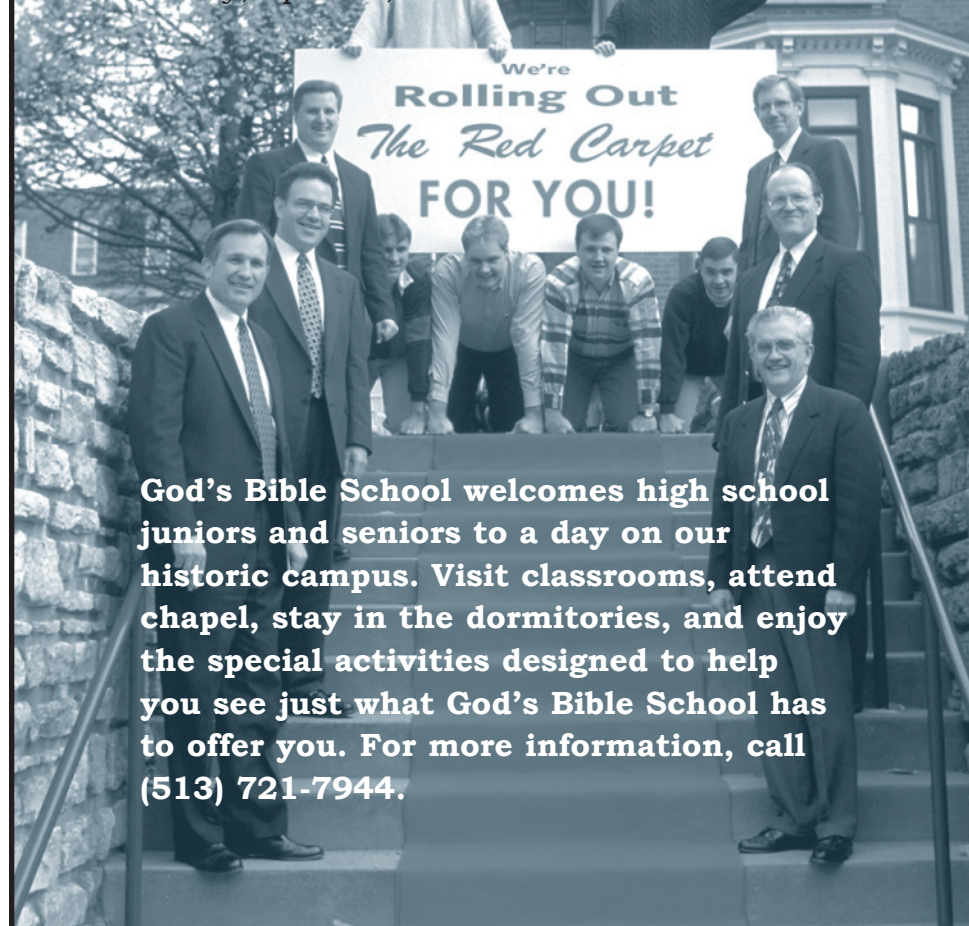
➡(p9) account of Lord Congelton, who coming downstairs one morning, heard his cook exclaim, “Oh, if I only had five pounds, wouldn’t I be content!” Thinking the matter over, and anxious to see the woman satisfied, Lord Congelton handed her a five-pound note, worth at the time about twenty-five dollars. She thanked him profusely. He paused outside the door to hear if she would express her satisfaction and thank God. As soon as his shadow was invisible, she cried out, “Why didn’t I say ten?”

It’s unfortunate that no one has told Joe that contentment is not possible by adding more fuel, but by taking away some fire; not in the multiplication of wealth, but in the subtracting of our desires (Thomas Fuller). Then Joe could begin taking away some of that fire by comparing himself, not to the ten percent of this world that have so much, but to the ninety percent that have so little. Perhaps he could ask himself why he thinks God owes him more than the average person walking around on the planet. It’s possible that he could subtract some of his desire by thanking God for what he has, while resolving to trust God for what he needs; or by reminding himself that if he isn’t content with what he has, more than likely he will not be content with what he wants. Then, too, Joe will make solid advancement in the school of contentment when he adopts, believes, and acts on the motto, “Not he who has little is poor, but he who wishes for more.”

**Daniel Glick, formerly a missionary in Ukraine, is pastor of Calvary Holiness Church, Apple Creek, Ohio. ■*

VIP Day

Friday, April 24, 1998



God’s Bible School welcomes high school juniors and seniors to a day on our historic campus. Visit classrooms, attend chapel, stay in the dormitories, and enjoy the special activities designed to help you see just what God’s Bible School has to offer you. For more information, call (513) 721-7944.

LOOKING AHEAD AT GBS

FEBRUARY

- 16 President's Day
25 **Ash Wednesday**, the first day in Lent, the historic Christian season of fasting, prayer, and self-examination based upon Jesus' forty-day fast in the wilderness. Lent is the Church's period of preparation for Good Friday and Easter
26 **Late Winter Break Begins**

MARCH

- 10 **Late Winter Break Ends**

APRIL

- 3-13 **Easter Vacation**
5 **Palm Sunday**, commemorating Jesus' Triumphant Entry into Jerusalem and the first day of Holy Week
9 **Maundy Thursday**, commemorating Jesus' washing His disciples' feet and His institution of the Lord's Supper
10 **Good Friday**, commemorating Jesus' sacrificial death for us
12 **Easter Sunday**, the Resurrection of Our Lord Jesus Christ
21-23 **Interchurch Holiness Convention (IHC)**, Dayton, Ohio
24 **VIP Day for Prospective Students**
28 **Pre-Registration for the Fall Semester**

➡(p5) yesterdays were breathtaking and heroic; but today there is massive confusion about our defining purpose and vocation. Middle class affluence, shallow promotionalism, and cultural compromise have clouded our identity, diluted our piety, and betrayed our witness. There has been brave resistance, but too often grumpy legalism, internal bickering, and societal retreat have undermined its effect. Everywhere we are confronted with troubling questions which are basic to our destiny and even to our survival. Why does the American holiness movement exist at all? What is our relationship to other believers in Christ's visible and universal Church? What is our unique "place in the sun" which God has given us?

We can shrug off these pointed questions, repeat our tribal slogans, and insist that we are heaven's protected darlings. Others, however, have done exactly that; and today they are nothing but defunct religious curiosities. Is this also to be our fate? We recoil at the very thought, for in answer to God's call, we have intertwined our lives, loves, and loyalties with the holiness movement and its ministries. Yet we also sense that we are at a decisive and historic moment—a moment filled with deadly

peril, but also with splendid opportunity. Never has our message of Jesus' conquering grace been more needed than in our lost and shattered culture, which yet desires that message far more than it comprehends.

But if we are to grasp the promise of our destiny, we must firmly recover our sense of who we really are and what really we are called to do. This means that we must not stray from our heritage but rediscover it; and it requires that we must do what is essentially old rather than what is essentially new. This places two clear-cut demands before us. First, as Wesleyans, we must reconnect ourselves to all that is universally, essentially, and irreducibly Christian rather than to what is only trifling, subsidiary, and passing. Then as Christians, we must powerfully reassert all that is distinctively Wesleyan as a unique and magnificent gift, offered to enrich Christ's Church, not scandalize or divide it.

First, we must reconnect with all that is truly Christian! Always we have acknowledged Christ's one, holy, and universal Church, which is far greater than our movement or any other. Never have we claimed to be that Church, but only a tiny bit of its universal fabric. That Church is the visible fellowship of all who follow Jesus in living faith and who are marked by baptism in His Name. Long centuries before the holiness movement, His Church confessed Him everywhere with grace and power; and should we disappear tomorrow, His Church will persevere until the consummation. To be Christian is to embrace that system of faith, worship, and discipline which it always has professed and to participate in that divine life which through the Spirit it gladly offers. In theory, at least, we are always Christians before we are Wesleyans.

Yet in practice, the passing decades have tended to separate us from any true sense of continuing identity with the classical, orthodox Christianity which is the absolute foundation of our movement. Thus, we have often distanced ourselves from other committed believers, denied ourselves the riches of our common life, and withdrawn into a narrow sectarianism which knows far better what it denies than what it affirms. Instead of marching with the saints, we so often stumble along as tattered spiritual ragamuffins, clinging fiercely to our own sectarian turf and denouncing all who "followeth not us." How different is this from the spirit of our Methodist forebears who pressed their rightful place within the universal Church, denounced bigotry and divisiveness, and who in the words of John Wesley, welcomed "a league offensive and defensive with every soldier of Christ"!

Not for a moment does recovery mean compromise with anything which Christ condemns or anyone who falsely claims His name. But it will give us a sense of glorious continuity with God's purpose for the ages and our unity with all His people, who are our brothers and sisters by virtue of our union in Jesus Christ. We

will build again upon the “glorious objectivity” of the ancient Faith, “once and for all delivered,” rather than upon fleeting emotional outbursts and satisfying “frames and feelings.” We will learn the doctrine of the Church itself, not as a motley collection of competing sects and squabbling saints, but as the faithful community of Christ’s beloved ones, the visible representative of His Kingdom, and “the pillar and ground of the truth.” We will be awed by the centrality of reverent, corporate worship based in the continuing ministry of Word and Sacrament rather than in folksy “preliminaries” and rambling sermons. Yes, we will uncover dazzling treasures which always have been ours in name, but which may also be ours again in true possession; and in doing so, we will discover to our excited wonder that we are part of something far greater than we ourselves.

But second, we must reassert all that is truly Wesleyan! This is what distinguishes us from other Christians; and we must assert our uniqueness within Christ’s Church as persuasively as we affirm our essential union with it. Indeed, we shall not be healed of the paralysis which so widely afflicts us until we recover an genuine, balanced, and robust Wesleyanism which both understands its authentic witness and unapologetically declares it. Never does this witness revolve around “new doctrines” created by our founders or “pet issues” concocted by their successors. For there are no “new” Wesleyan doctrines, but rather a dramatic and unique Wesleyan focus.

All the old doctrines of historic, confessional, and evangelical Christianity are ours to cherish and proclaim; but we declare them, as we believe the Bible does, in light of God’s eternal purpose “that we should be holy and without blame before him in love.” This is why we are the “holiness movement”; and holiness has been the “grand depositum” which has both identified and fueled our movement since the days of the Methodist Revival. Granted, we have too often reduced its meaning to simplistic revival slogans and repeated trips

All the doctrines of Christianity are ours to cherish and proclaim; but we declare them in light of God’s eternal purpose “that we should be holy and without blame before Him in love.” This is why we are the “holiness movement”; and holiness has identified and fueled our movement since the days of the Methodist Revival

to an altar bench. Yet we have never wavered in our insistence that “scriptural holiness” is neither an intriguing sideline or a pleasant option, but the absolute “central idea of Christianity.”

Holiness has vast dimensions both in our inner life and in its outer form; for holiness deals with all that we are and all that we do. At its core is the consuming purpose to be like Jesus—to love as Jesus loved and to live as Jesus lived; and in the moving panorama of redemptive grace, it embraces both crisis and process in all our pilgrimage to God. “O for a heart to praise my God,/ A heart from sin set free,” pleads one of our noblest hymns. “A heart in every thought renewed,/ And full of love divine;/ Perfect and right and pure and good,/ A copy, Lord of thine.” That impassioned cry should intersect with every corollary theme we preach and translate into every conscious act which we perform. We preach resolute separation from the world; vigorous and earnest piety; and forthright social witness, all because of our concern for holiness. Take away that “magnificent obsession,” and our movement will cease to exist, as of course, it should.

“Our future must spring from our past,” declared Methodist Bishop Richard Wilke nearly a decade ago. “Our hope is in our heritage. We must be who we are called to be, and we are Wesleyans. Apart from that we are nothing.” Wesleyanism is our heritage, our conviction, and our witness. Of course, we are Christians first; but also we are Wesleyans, and this is what identifies and upholds our distinctive place within Christ’s Church. All that Church should be a holiness movement, as once it was. But since it is not, God has raised up Wesleyan voices, as we believe, to call it back to the dazzling splendor of its original commitment. All the treasures of that Church are ours; and with both humility and gladness we return this priceless gift. We offer it with humility, for we have talked of holiness more readily than we have modeled it; but also we offer it with gladness, for this is our future as surely as it is our past. “Apart from this we are nothing.” ■

The College Choir from God's Bible School & College



1998 Late Winter Tour of the College Choir — February 26-March 8

**Thursday
February 26
7:30 p.m.**

Greater Cincinnati G.B.S. Area Rally
Hosted by: Loveland Wesleyan Chapel
6821 Oakland Road
Loveland, OH

Rally Coordinator:
Rev. Ray Campbell *
(513) 683-4872

**Friday
February 27
7:00 p.m.**

Terre Haute G.B.S. Area Rally
Hosted by: First Church of the Nazarene
801 Ft. Harrison Road
Terre Haute, IN

Rally Coordinator:
Rev. John Downs *
(812) 232-3564

**Saturday
February 28
7:00 p.m.**

Parkway Church of God
1111 State
Fort Scott, KS

Dr. John I. Page
(316) 223-0820

**Sunday a.m.
March 1
8:30 a.m.
9:40/10:50**

First Church of the Nazarene
Pittsburg, KS
College Men's Quartet
College Choir Services

Rev. Jim Sukraw
(316) 231-0658

**Sunday p.m.
March 1
7:00 p.m.**

Bible Fellowship Center
2929 S. Waco
Tulsa, OK

Rev. William Cook
(918) 446-3209

**Monday
March 2
7:30 p.m.**

G.B.S. Area Rally
Held at: Independence Bible School
2200 S. 10th Street
Independence, KS

Rally Coordinator:
Rev. Milton Schaper *
(918) 535-2958
[On March 2 only: (316) 331-0381]



TOUR DIRECTOR
Don Davison



CHOIR DIRECTOR
Garen Wolf I



ACCOMPANIST
Martha Miller

**Tuesday
March 3
7:00 p.m.**

Calvary Bible Fellowship
6606 N.W. 16th Street
Oklahoma City, OK

Dr. H.C. Emmert
(405) 789-6221 (O)
720-0490 (H)

**Wednesday
March 4
7:00 p.m.**

G.B.S. Area Rally
Held at: Mt. Zion Bible School
Ava, MO

Rev. Don Englund
(417) 683-5448 (H)
or 683-4600 (O)

**Thursday
March 5
7:30 p.m.**

Wesleyan Bible Holiness Church
Summitville, IN

Rev. M.R. McCrary
(765) 536-2349

**Friday
March 6
7:00 p.m.**

G.B.S. Area Rally
Faith Mission Church
Bedford, IN

Rev. Leonard Sankey *
(812) 275-2119 (O);
275-7820 (H)

**Saturday
March 7
7:00 p.m.**

G.B.S. Area Rally
Southport Church of the Nazarene
Indianapolis, IN

Rally Coordinator:
Rev. John Kinsey *
(317) 784-4610 (O); 784-8439 (H)

**Sunday a.m.
March 8
9:30 Sun. School
10:30 Morn. Worship**

Bethel Holiness Church
Columbus, IN

Rev. Robert Thompson
(812) 372-7778

**Sunday p.m.
March 8
7:30 p.m.**

Christian Nation Church
Cozaddale, OH

Rev. Carl Eisenhart *
(513) 677-8274

***Denotes G.B.S. Alumnus**