

The background of the cover is a photograph of the United States Capitol building in Washington, D.C., taken at dusk. The building's iconic white dome and classical columns are illuminated by warm, golden light from the setting sun, contrasting with the deep blue twilight sky. The steps leading up to the entrance are visible in the foreground.

GOD'S REVIVALIST

Winter 2009

and Bible Advocate

Barack
Obama
and the
City of
God

the editor's view



LARRY D. SMITH

BARACK OBAMA AND THE CITY OF GOD

Now that Barack Obama has become our president, it's time to remember Saint Augustine. Granted, it seems unlikely even to link their names together. In time, they are separated by 1600 years, and in purpose, by an even greater chasm. Why, then, should the first turn our thoughts to the second? In answer, we point to Augustine's sweeping philosophy of history, for it places Obama—and, indeed, all the rest of us—in clear-cut Christian perspective.

This is a perspective we sorely need. For as the *Christian Post* has expressed it, Obama's "victory was a huge setback" for conservative Christian leaders; and many of these, together with thousands of their followers, have reacted with alarm. Their fears were summed up by Dr. Robert Gagnon, well-known Presbyterian seminary professor, in his online article, "Obama's Coming War on Historic Christianity...." He predicted that those resisting the radical left's campaign for abortion and homosexual "rights" would eventually face persecution, ostracism, and reduction of civil liberties.

U.S. Catholic bishops also braced for battle. Meeting in Baltimore, as the Associated Press reported, they "vowed... to forcefully confront the Obama administration over its support of abortion rights, saying the church and religious freedom could be under attack in the new presidential administration." Bishop Thomas Paprocki declared that Catholic hospitals would close before they would submit to government pressure to perform abortions.

"Pray hard. Wake up," urged the editors of *Touchstone*, a prestigious "Journal of Mere Christianity." The "coercion is inevitable on many fronts," they warned, "for opposition to abortion and gay-rights 'will be counted as 'hate speech' and the courts will order the incarceration of the 'hateful.' Wolves must be let into the sheep pen because keeping them out would be intolerant."

(continued on page 22) ➡

CONTENTS

WINTER 2009
Volume 121 No. 1

FEATURES

What We Sing: Does It Really Matter? 5
by Randall McElwain

DEPARTMENTS

The Editor's View 2
The President's Page 3
Letters To The Editor 4
The World To Win 4
Faculty Forum 6
Called Unto Holiness 8
Down Memory Lane 9
News From The Hilltop 10
Revivalist Family 10
Dear Phil 14
World Pulse 15
Media Minute 15
Alumni News 16
Revivalist Pulpit 17
We Believe 21
Thoughts For The Quiet Hour 23

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God's Bible School and College seeks to glorify God and to serve His Church by providing higher education centered in Holy Scripture and shaped by Wesleyan conviction, thus preparing faithful servants to proclaim Jesus Christ and spread scriptural holiness throughout the world.

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the president's page



CHANGE

by Michael R. Avery, President

How many times have you heard an old-timer say, “The only things you can be sure of these days are death and taxes”? Actually, that statement is wrong. The only things you can be sure of are death, taxes *and change*. For over a hundred years both politicians and preachers have been declaring that we live in a day of “unprecedented change.” And whether those words were spoken in 1901, 1951, or 2001, they have been dead right.

In every decade, changes have occurred so rapidly in travel and communications alone that this massive planet of ours is now so small that we circle the globe

weekly for commerce and have daily chats or trade email messages with friends on multiple continents. We have gone from localized purchases at the general store to such global commerce that a collector of antiques in China can buy online today a lantern you bought at a yard sale yesterday. We deposit our checks, pay our bills, and buy needed items from anywhere in the world with a few clicks on the keypad.

Our new U.S. president won the election on a platform that promised to “change the way we do business in Washington.” The very fact that an African-American was elected to the highest office in the land indicates the change that has taken place in the attitudes of America’s white majority. A home that was built in part by black slaves now houses a black man as the most powerful leader in the free world. Change has affected every level of our lives. It has become a constant in the world in which we live.

The church, too, is affected by change. The church at the beginning of the twenty-first century is much different from the church at the beginning of the twentieth century. Changes like indoor plumbing and air conditioning have made worship more comfortable. Digital sound and video technology have made it possible to stream services via the Internet to people miles away. Advances in technology have changed the appearance of our bulletins, the quality of our educational tools, and the sound of our music, all of which can enhance the worship experience. The style of preaching and the length of most services and sermons have changed.

Not all change in our world has been good. For example, the Internet has placed an invaluable world of knowledge at our fingertips. It has opened a whole new world of commerce and even aided in the spread of the gospel to parts of the world closed to missionaries. But it has also become a sewer pipe of the most sordid sensuality, ready to spill its vile contents with just the click of a mouse or to spread the doctrines of a radical terrorist to anyone who chooses to browse in the realm of darkness.

America has some of the finest educational institutions in the world, but changes in the educational thought and moral philosophy they promote have secularized our society to the point that relativism and warped multiculturalism have eroded a belief in the absolutes of transcendent truth, resulting in behavior that is often immoral and sometimes pagan.

The changes in the church have had a mixed effect as well. Some of the changes have been a true blessing, while others have led the church to dilute its message, compromise its most deeply-held beliefs, and swerve from (p19)➡

Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or emailed to revivalist@gbs.edu. Letters reprinted here do not necessarily reflect the opinions of the editor of God's Revivalist nor those of the administration of God's Bible School. 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.

REHOBOAM SYNDROME

For some time I have been mulling over the way our church leaders are handling our worship services. I have coined a phrase: the *Rehoboam Syndrome*. [When] the elders of the ten tribes came to Rehoboam to plead for a lighter load, he went to his peers, and they said to increase the load and failed to give heed to the elders. The result was the lost tribes. I believe the failure to listen to the elders of our churches has led to a division of our people. I am of a mind that this is a cover for weak, shallow preaching, playing to the "feel good" crowds in an effort to build big, but lacking the disciplines of doctrinal holiness and discipleship.

MARVIN DONALDSON
Email

ANSWERED PRAYERS

I wanted you to know [that] when the young lady called me in 2007 [GBS phonathon campaign], I requested prayer for my grandson who had cancer. She sent me a card that she was praying for him. God answered, and he has been in remission nearly a year. This year I requested prayer for my left knee with arthritis. The young man prayed for me over the phone. I am much better and not using my walker. You are doing a great compassionate faith ministry.

KATHRYN E. WORSHAM
Carrollton, Texas

KUDOS FOR GOD'S REVIVALIST

If alive, I'll be 91 years old December 17. The *Revivalist* is a favorite, and I take several other holiness magazines. We've taken the magazine many years. I could say a lot about how (p21) ➡

the world to win

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.

BOLIVIA. "Elmer Sanchez is grateful for the young pastors who take seriously their training and the responsibility they have as spiritual shepherds. [But the] need for missionaries grows more urgent. In less than a year, the Elmer Sanchez family will depart, and we must have someone in place by then." —*Missionary Herald*, Evangelistic Faith Missions

COLOMBIA. "Thank the Lord, we arrived back in Colombia safely, fired up and thrilled to find our churches doing well under the able leadership of Pastor Jimmy. We are very busy. Now there are seven men who are either leaders or probable soon-to-be leaders for our churches here. I am trying to invest in their lives in love, time, and teaching, in other words, discipleship.

"Human rights activists say armed groups forced at least 270,000 Colombians to flee their homes in the first half of this year.... According to the U.N., that gives Colombia the second number of internally displaced citizens after Sudan. [We] praise God for protection of the churches [and that] we arrived in Colombia rejuvenated and ready to work hard again." —Phillip and Heather Dickenson, *Dickinson Update*

HAITI. "Pastor Jules started a new church in the compound near his house. He had 20 present the first Sunday, 40 the next Sunday, and 80 the third Sunday. They have the new school started, but the people say they have no money to pay for the children's schooling. The school is one part of the building and the sewing factory is in the other side. I failed to ask him about the suffering saints from the hurricane. We were able to send \$9,000 to help rebuild some churches and \$1,000 for food for the suffering people. We still have a long road to recovery. (p19) ➡



WHAT WE SING

Does It Really Matter?

By Dr. Randall McElwain

Does it matter what we sing? At least by their actions, many seem to answer “Not very much.” At best, in too many churches congregational singing is seen primarily as valuable for setting an appropriate mood for the sermon. At worst, it is a divisive force, as churches divide into opposing camps in today’s “worship wars.”

We say that our songs do not matter when we preach carefully studied sermons but choose the hymns at random. Churches that would never tolerate a pastor who chooses his sermon texts on the way to the platform accept a song leader who chooses the songs that way. We say that our songs do not matter when we preach doctrinally sound sermons but sing songs by those who are far from us in theology. Churches that would never tolerate (p6)➡

WINTER 2009

faculty



forum.

ONE HOUR WITH GOD

by Dan Glick

What, could you not watch with me one hour...? Watch and pray that ye do not enter into temptation. (Matthew 26:40–41)

When surveys are done among American Christians, it is generally discovered that they spend less than ten minutes a day in devotional exercises. It seems to be a sad fact that the Lord of the Heaven has a difficult time getting much of an audience with those on earth who openly profess to love and serve Him.

Jesus seemed to be astonished to discover that His inner-circle disciples, Peter, James and John, were sleeping when He was facing such a critical hour in the Garden of Gethsemane. Perhaps He was looking for some prayer support and encouragement. What He found were men who had willing spirits but were weak in the flesh, unable to watch and pray for one hour.

Could it be that Christ is dismayed to find many contemporary Christians in a state of spiritual stupor, when if they were spending time with Him they would be both alive and alert? They would have a much greater sense of God's abiding presence within them, while they would be a much greater source of blessing and encouragement to those around them.

While we find it so easy to engage in a host of activities (e.g. eating, talking, reading, playing) that fill the space of one hour, why do we find it so difficult to spend an hour with the Lord? Is it that we have more important things to do? Is it that we lack love and passion for our Lord? Is it that we think time with the Lord is a misuse of time or that prayer doesn't make a difference? Is it that we lack discipline to persevere? Is it that we have deceived ourselves into thinking that we can accomplish much even though we pray little?

We desperately need the connection to God that a consistent prolonged daily devotional time will give. When Henry Nouwen felt dissatisfaction with his low level of spiritual development, he asked Mother Teresa for her advice. She counseled him to "spend an hour a day in contemplative prayer and commit no conscious sins."

That advice, if acted upon, has the power to elevate anyone above the lowlands of spiritual defeat and to bring the enablement needed for "soaring above with the eagles." ■

Dr. Dan Glick is chair of the Division of Intercultural Studies and World Missions at God's Bible School and College.

DOES IT REALLY MATTER?

➡(p5) false doctrine from a preacher sometimes accept careless doctrine in songs because "we like the tune," or because our favorite gospel group sings them. In far too many churches, the strong meat of the Word is accompanied by the junk food of shallow songs.

So does it matter what we sing? Scripture says, "Yes!" From Moses' "Song of the Sea" in Exodus 15 to David's heartfelt Psalter and from Mary's worshipful "Magnificat" to the great Hallelujah Chorus of Revelation 19, song plays a central role in biblical worship.

Surprisingly, Ephesians 5:19 suggests a relationship between our music and our spiritual condition. We are to be filled with the Spirit, Paul writes, and this filling will be reflected by our "psalms, hymns, and spiritual songs," along with an attitude of thanks and mutual submission (5:20-21). Does it matter what we sing? Scripture shouts, "Yes!"

Does it matter what we sing? Church history says, "Yes!" Worshipers in the early church sang hymns which testified to Christian experience and which taught biblical doctrine in a memorable way. In the fourth century, Bishop Ambrose wrote hymns to combat the Arian heresy that threatened the doctrinal integrity of the church, for he knew that people remember what they sing better than what they hear. His people in Milan began to sing Trinitarian hymns as Arius vainly protested that Ambrose was "bewitching the people with his hymns." When the dust had settled, orthodoxy had prevailed!

The Protestant Reformers understood that it matters what we sing. A Jesuit complained that Luther did more damage with his songs than with his sermons. Luther knew that songs make "doctrine palatable" to the worshipper, so he accompanied biblical preaching with biblical hymnody.

Certainly, the Wesleys believed that it matters what we sing. Franz Hildebrandt wrote that "it is highly doubtful whether without the hymns there could

have been a Methodist revival." While this may be an exaggeration, there is little doubt that the hymns of Charles Wesley equaled the sermons of John Wesley in their impact on early Methodist belief. Even Calvinists who rejected the message of the unlimited atonement sang Wesley's invitation hymn:

*Come, sinners, to the gospel feast,
Let every soul be Jesu's guest;
Ye need not one be left behind,
For God hath bidden all mankind.*

How could anyone sing this great hymn of free salvation and continue to believe that God ordained some to reprobation before the foundations of the earth? As they sang, many who had been won to Calvinism by the preaching of the Dissenters realized that indeed, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Anglicans who denied the Witness of the Spirit as the common privilege of the believer still sang Wesley's testimony hymn:

*How can a sinner know
His sins on earth forgiven?
How can my gracious Saviour show
My name inscribed in heaven?
What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible.*

As they sang this hymn of assurance, many who struggled with doubts and fears came to know their "sins on earth forgiven." They began to "publish to the sons of men what we have felt and seen." And England was swept by revival.

Believers who doubted the possibility of present holiness sang Wesley's great hymn on Christian perfection:

*O for a heart to praise my God,
A heart from sin set free!
A heart that always feels thy blood
So freely spilt for me!*

As they sang Wesley's description of a sanctified heart ("A heart from sin set free"; "A heart resigned, submissive, meek"; and "A humble, lowly, contrite heart"), unsanctified believers joined in the closing lines of the hymn, a prayer for:

*A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine!*

Who could argue that this was not God's will for every believer? Many who would never read John Wesley's treatises on Christian Perfection experienced the reality of heart purity as God spoke through a hymn.

Does it matter what we sing? Church history, from Ambrose to Wesley, shouts, "Yes!" What we sing will affect, sometimes decisively, what we believe.

The fact that our Wesleyan hymns influenced other denominations is a great testimony to the power of song. It is also a great warning because today we Wesleyans are singing the songs of other doctrinal traditions. If our doctrine spread to other denominations via the road of our 18th- and 19th-century hymns, as it did so powerfully, how can we be so confident that their doctrine is not going to reach our young people via the road of 21st-century praise songs?

I am not condemning the use of new songs. Every generation creates new music. Rather, I am arguing that we must create these songs from within our own doctrinal tradition. In his provocative way, Keith Drury observed that whereas the music of past generations came from the holiness movement, "the music now influencing the theology and experience of our people comes from another

The hymns we sing will have a lasting impact on our beliefs. Since this is true, we must cherish songs that reflect the doctrine we believe, the experience to which we testify, and the heritage we have received.

Does it matter what we sing? The church of today must also answer, "Yes!" *It matters to our doctrine.* When a church's hymns and doctrine do not correspond, the theology of the hymns may lead to doctrinal change. Shallow worship leads to shallow theology; erroneous worship leads to erroneous theology. What we sing affects what we believe.

movement, the charismatic movement." This must not be! If we hope to pass our doctrine to the next generation, we must preach it not only in sermons but in song.

Does it matter what we sing? Yes, *it matters to our experience.* The music of the church reflects the experience of the church. One writer explained the absence of Wesley's hymns (p9)➡



— Called Unto Holiness —

In this space we use writers both past and present to discuss various aspects of Christian holiness.

HOLINESS

by Rev. J.M. Pike

***“Holiness becometh thine house, O Lord, forever.”
(Psalm 93:5)***

This declaration of the Psalmist was applicable to the tabernacle which Moses was commanded to erect in the wilderness. But the term “house” is also used to designate God’s people. “Ye also, as lively stones, are built up a spiritual house, an holy priesthood” (I Peter 2:5). Certainly it is the one great design of our holy religion to make us holy. We have a holy Bible, written by holy men who were inspired by the Holy Spirit; it points out a holy way to a holy heaven where we are to meet a holy God, dwell amid holy associations, and engage in holy services forevermore. We are commanded “to be holy in all manner of living”; and “to follow...holiness without which no man shall see the Lord.”

Almost all really regenerated persons have in their minds an ideal Christian experience which is far superior to that which they enjoy. Occasionally there has come to the spiritual vision heights of such holy rapture, depths of such perfect love, and experiences of such calm, abiding peace, that a great hunger has taken possession of the spirit. The Holy Spirit begets the longing and somehow imparts an assurance that God has made provision to satisfy these holy aspirations.

His work in doing this has been variously designated as “the higher life,” “the rest of faith,” “the faith of assurance,” “the second blessing,” or in scriptural terms such as “perfection,” “perfect love,” “purity,” a “clean heart,” “the baptism of the Holy Spirit,” “being filled with the Spirit,” and “sanctification.” This experience of divine grace brings the power of holiness to a fallen, but redeemed human being, and it can be enjoyed and lived by one who is still subject to human infirmities and surrounded by all the circumstances of human life. It implies a heart thoroughly cleansed from all sin, both inherited and acquired, and filled with the Spirit of purity. Wesley says, “It is loving God with all our heart, mind, soul, and strength.”

Holiness means a pure heart. And “as a man thinketh in his heart, so is he.” The natural outcome is a pure life. Who can paint the beauties of holiness? Holiness means pure thoughts, pure intentions, pure motives, pure words, pure actions. It is the purity of heaven brought down to earth and deposited for awhile in a human heart, to be exhibited in a pure life. It is the pure Christ reincarnated in a human life. Paul says, “It is no longer I that live but Christ that liveth in me.” But how may this sanctifying work of the Spirit be obtained?

You must believe that this blessing is attainable. In addition to being conscious of remaining impurity and believing that Jesus’ atonement provides for the entire cleansing of the heart, you must be convinced that this is your blood-bought privilege.

You must have an earnest desire for the blessing and seek diligently for it. Christ will only come to a heart that is aflame with ardent desire for His presence. As Faber wrote, “God loves to be longed for; He longs to be sought.”

You must be determined never to rest until the blessing comes. When the mind becomes so thoroughly fixed upon the obtainment of this blessing that you will have it at whatever cost, the battle is more than half gained.

You must completely consecrate your all to God—body, soul, spirit, time, talents, reputation, property, friends, and all you have or hope to have through time and eternity.

You must believe that God receives you and sanctifies you wholly just know. There is sometimes an interval between the exercise of the faith which claims the blessing of entire sanctification and the witness of the Spirit to its possession. During this interval we wait in an attitude of calm repose, earnest desire, and holy expectancy.

*Oh, that all might catch the flame,
All partake the glorious bliss. ■*

Extracted by the editor from The Double Cure, or Echoes from National Camp Meetings, published by the Christian Witness Co., 1894.

➡(p7) in 20th- century Methodist churches by declaring that the “lowering of the spiritual temperature made it difficult to sing Charles Wesley’s greatest hymns without either hypocrisy or at least a faintly uneasy self-consciousness.”

We are uncomfortable singing hymns that do not match our experience. Revival songs do not suit a church that has forgotten what real revival means. Holiness hymns are uncomfortable for a church that no longer can testify to the reality of entire sanctification. Because of this, many churches quit singing the great hymns that marked our movement and replaced them with the generic songs of the broader evangelical movement. A better option is surely to seek a revival of the experience that inspired the hymns. Whether it is new holiness songs written by gifted songwriters from our movement or the great hymns of our tradition, we must sing the doctrines that we seek to experience: genuine conversion, the witness of the Spirit, and heart holiness.

Does it matter what we sing? *Yes; it matters to our heritage.* Our young people have not heard many of the great evangelists that sparked the holiness revivals; many of the great sermons are no longer available; sadly, many

of the great books that spread the holiness message now lie unused on dusty shelves. But the songs are still there. They are in our books; they are in the hearts of many who sang them; they remain as a testimony to the heritage we count precious.

If we hope to pass on that heritage, we must hold on to the songs that inspired the holiness revivals and that grew out of the revivals. Yes, there will be new songs; there must be new songs. But, these must be songs that build on the heritage we have received. These will be songs that preach poetically the same doctrines that our Methodist forefathers preached. These will be songs that continue to testify to the reality of God’s saving, sanctifying, and preserving work in the hearts of His children.

Does it matter what we sing? Absolutely! The hymns we sing will have a lasting impact on our beliefs. Since this is true, we must cherish songs that reflect the doctrine we believe, the experience to which we testify, and the heritage we have received. ■

Dr. Randall McElwain is Professor of Music and Bible at Hobe Sound Bible College, Hobe Sound, Florida.

FIFTY YEARS AGO

Retelling events on the Hilltop, November 25, 1900, an unsigned article notes that in “the afternoon was held the farewell service of Brother and Sister C.E. Cowman, who were the first to enroll in the Bible School, and will be the first to represent it in Japan.” Next morning, Cowman, who with his wife Lettie were co-founders of the Oriental Missionary Society, declared, “I praise God for the day He led us to this place. It has been the sweetest time of my life since I entered this Bible school. While I would like to stay here another year...look across the sea and see the thousands and millions who are waiting to hear that Jesus died for them.... From Brother Knapp have I received much instruction that I will carry to the heathen. In the five years of previous training I never received such deep spiritual truths as I have in the two months I have been in this place.” “The chapel service broke up with singing, ‘God be with you till we meet again,’ amid tears of sympathy and joy and shouts of victory. Brother and Sister Cowman took a morning train for Chicago, where they will attend the Convention, and then, after a few preliminary meetings, will set sail from Chicago.” —February 5, 1959

ONE HUNDRED YEARS AGO

“When a boy of 18 years I had never heard of holiness,” writes Thomas Knox Robinson from Ontario. “But there came to my home one who had been a drunkard for 35 years but had been saved and sanctified and called to preach. I went to hear him, and the Holy Ghost began to speak to my soul about eternity. I kept halting between two opinions until my conviction left me. Then I began to drink, drifted further away from God, and was going the downward road to Hell as fast as time would take me. A great revival broke out in the Methodist Church, and I went to the altar; but did not do anything about faith and did not find God. I went on the same old way until a girl from God’s Bible School came to my home to hold meetings, and during the great revival, I gave my heart to God, and He saved me. After four weeks later I was sanctified under the preaching of this sister. I am now saved, sanctified, and marching heavenward.” —January 14, 1909

Down Memory Lane



Selections From
The Revivalist Files



DISTANCE EDUCATION PROGRAM TO HOLD MARCH SESSION

The highly successful GBS Aldersgate Distant Education Program (ADEP) announces block sessions to be held on campus, March 16–21. Under the direction of Dr. Mark Bird and designed primarily for mature students wishing to finish a degree program, ADEP features block sessions followed and often preceded by self-supervised study.

The March session includes the following classes: (1) *Conducting Sacred Ceremonies*, Richard Miles and Larry Smith; (2) *Introduction to Homiletics*, Mark Cravens; (3) *Discipleship/Small Groups*, Mark Bird; and (4) *Introduction to Youth Ministry*, Meredith Moser; February 2–6 a similar block session was held with classes in hermeneutics, Pentateuch, and fine arts appreciation.



A Recent ADEP Session

CHRISTMAS PROGRAM PRESENTED TO CROWDED AUDIENCES

Crowded audiences agreed—the costuming was fantastic, the set was magnificent, the music was superb! Best of all, the spiritual message was gripping at the GBS Christmas program, held each evening, December 5, 6, and 7 in the Adcock Memorial Chapel. Entitled “His Presence for Christmas,” the program combined music and drama to

present the real meaning of the holiday season to an estimated 2,000 people who were challenged to make an immediate personal commitment to Christ.

Under the direction of Professor Garen L. Wolf, chair of the Division of Music, the (p12)➡

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. An item for inclusion in the “Revivalist Family” must be submitted within four months of the event which it reports and should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or revivalist@gbs.edu.

MARRIAGES



Melissa D. Smith and Jared R. Robison (GBS BA '07), September 20, 2008, Toronto, Ohio. Jared, who is pastor of the Toronto New Life Wesleyan Church, received the degree Master of Science in Management (MSM) from Indiana Wesleyan University in December. He writes that he plans “to apply this degree and the knowledge gained to promote wise and godly leadership within today’s Wesleyan/holiness church.”



BIRTHS

To **Wesley and Jenny (Bailey) (GBS '04) Grissom**,

a daughter **Arilynn Grace Grissom**, born August 23, 2008, Indianapolis, Indiana.

To **Matt and Sara (Young) Marshall**, a daughter, **Elizabeth Kate Marshall**, born



January 1, 2009, Yuma, Arizona. She was featured in the *Yuma Sun* as “Yuma’s first newborn in 2009.” Her paternal grandparents are Bill and Sherilyn Marshall of Cincinnati, Ohio, where Bill is principal of the GBS Aldersgate Christian Academy.

DEATHS

Roscoe Lee Avery, age 87, of Brent, Alabama, passed away November 10, 2008, after a brief illness. Mr. Avery was the father of GBS president, Michael Avery. He is survived by five (p12)➡

GBS CHRISTMAS PROGRAM 2008

A visitor writes about the “wonderful and uplifting service” and also recalls GBS students who nearly 60 years ago “told us Bible stories and led us in songs.”

Fairfield, Ohio
December 8, 2008

Dear President Avery:

My wife Sue and I were truly blessed last evening (Sunday) by our attendance at the GBS Christmas presentation. What a truly wonderful and uplifting service! What was every bit as impressive was the young people from the school, not only their tremendous talent, but also their tremendous love of God and our Lord and Saviour Jesus Christ! Their faith was evident from their demeanor when we parked in the parking lot and when we were greeted as we entered the chapel.

I wrote to you quite a while ago to let you know how I became acquainted with GBS while a child living on Carmalt Street in Mt. Auburn. Young people came to Filson Park and told us Bible stories and led us in songs. I was no more than seven or eight years old at the time. I am now 67. Last night was the first time I had been to GBS since I attempted to attend a Thanksgiving dinner so many years ago. My parents found out where I was and came to get me.

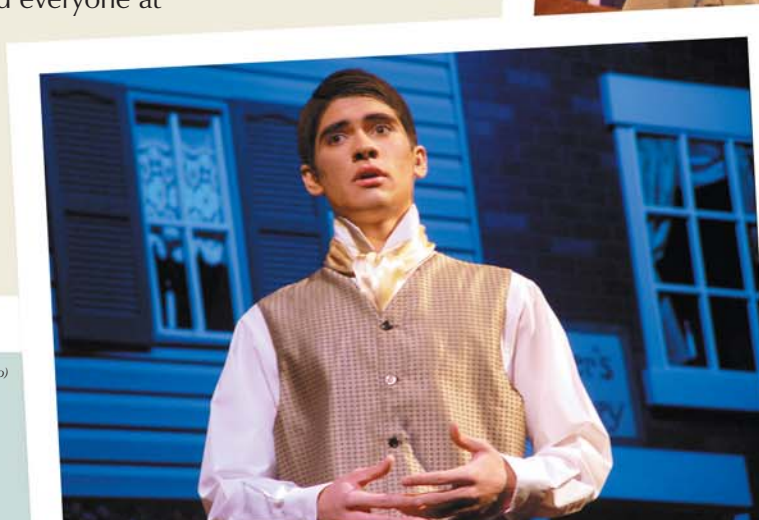
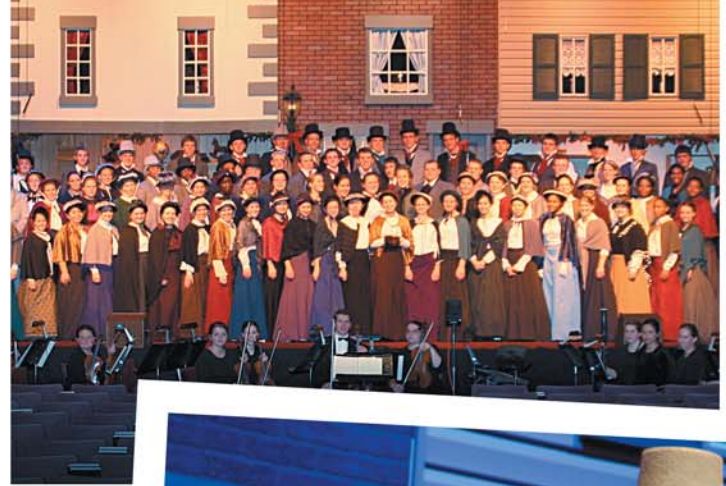
Many people say they remember the day they accepted Jesus Christ. I can only say that I know exactly when I first remember hearing of Jesus and God’s word. I have never forgotten GBS, and I shall be eternally grateful to the young people who came to Filson Park. Some day I would love to come to GBS to personally remind your young people—some older ones too—that they never know how they are going to reach someone.

My wife said to me last night, “Would you ever have dreamed that some 60 years later you would be back at God’s Bible School for a Christmas service?”

I said, “No but I wish it had not taken so long.”

A lot of what I have accomplished either through business or through church can be laid right on the doorstep of GBS. God bless you and everyone at GBS. Thank you all for a wonderful and inspiring evening.

In His name,
DENNY MULLEN

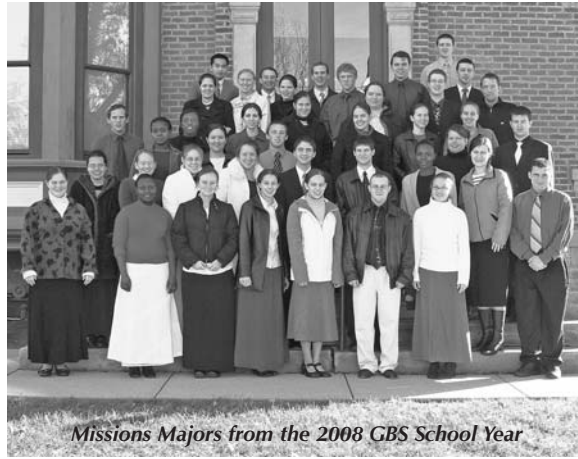


(photos by Brenda Herring and Jon Bartolomeo)

WINTER 2009

➡(p10) program related the story of an American businessman who in spite of bitterness and disappointment found Christ due to the testimony of a fellow shopkeeper. Actors playing leading roles were GBS students Kin Hurst, Bethany Mills, Ryan Watters, Timothy Glick, Charity Frazier, Evangeline Day, Cortney Raines, and Brandon Klotz. The combined college and high school choir and orchestra presented magnificent Christmas music throughout the program. The set, constructed by the college maintenance crew, portrayed an American mainstreet in the late-19th century.

The drama script was written by Ray and Lenea McCrary, who also assisted in drama team rehearsals. Mrs. McCrary made the Victorian costumes. Faculty accompanist to the choir was Martha Miller. Mrs. Kristin Foster, the high school choir director, assisted with the choral rehearsals. Nathan Gumbiner was technical director.



Missions Majors from the 2008 GBS School Year

MISSIONS DIVISION SEEKS PRAYER PARTNERS

The Intercultural Studies and World Missions Division at God's Bible School and College would like you to be a part of a prayer partner program for its 52 students. Prayer partners are asked to make a commitment to pray daily for a student. All prayer partners will receive a photo of an ISWM student as well as a student information sheet that will

enable them to know how to specifically direct their prayers. If you would like to become a prayer partner you can e-mail the ISWM department at ereimann@gbs.edu, call (513) 721-7944 ext. 4111, or write ISWM Department, 1810 Young St., Cincinnati, OH 45202.

BRIEFLY NOTED. The GBS college choir sang at Cincinnati's famous

Freedom Center in early December, then on the 23rd was shown singing Christmas music on Channel Nine's "Holiday Jubilee." As a prior release from the office of the Division of Music declared, "This will be a wonderful witness to our community! What a way to get our name out to the public. Thank God for allowing us to share the true meaning of the season!"....**"We just received a 1953, nine-foot, Baldwin concert grand piano,** that has been totally

REVIVALIST FAMILY continued

➡(p10) children: Helen Avery, Larry Avery, Pat Darden, Rita Tomes, and Michael Avery; eight grandchildren; and seven great-grandchildren.



Funeral services were held at the Bible Methodist Church in Brent, Alabama, Saturday, November 15, 2008, with his son, President Avery, officiating. Assisting were Rev. John Bartolomeo, Rev. Richard Miles and Rev. John Parker.

Virginia Elliott Ellis, a resident of Helenwood, Tennessee, and a 1960 graduate of the GBS high school, died October 29, 2008. Her parents, the late Joseph and Freda

Elliott, were both GBS students in the 1940's; and Freda will be remembered for her service as GBS Cashier (1953-1966). Virginia was an active member of White Rock Baptist Church and gave a glorious testimony of joy in her Lord. She is survived by her husband Onvie Gene Ellis (HS '64), her daughter Rebecca Lynn, and five grandchildren. Funeral services were conducted at White Rock Baptist Church with burial in the Ellis Family Cemetery in Tennessee.

Virginia Lee Humble, 81, Waverly, Ohio, passed away November 10, 2008. The daughter of Irvin and Loretta Geiger, she

graduated from God's Bible School in 1946 with a Christian Workers certificate. In 1948 she was married to Richard Glen Humble; and



throughout his long career in ministry as pastor and evangelist, she has been his devoted companion and support, including his time as campus pastor at GBS from 1979-1981. Mrs. Humble was also a loving Christian mother and grandmother and a former writer of Sunday school curriculum materials.

She is survived by her husband, the Rev. Richard Humble; two sons, Stephen and Wesley; two daugh-

ATTENTION! REVIVALIST FAMILY and friends of God's Bible School:

rebuilt and refinished by Dr. Paul Peak, along with a brand new adjustable artist's bench," according to the Division of Music. "This will be a wonderful addition to our campus pianos." ■



In order to service our friends and supporters better, we will be calling all our constituents over the next few months to update and correct our address files. If we miss you, please call us at 1-800-486-4637, ext. 1211, and ask for Mandy Buckland.

JOB OPPORTUNITIES AT GOD'S BIBLE SCHOOL AND COLLEGE

God's Bible School and College is always interested in quality people in a wide range of fields—teaching at various levels, office work, etc. We are very forward looking in our approach to hiring. So, do not hesitate to prayerfully consider employment at GBS and send in your resume, even if there are no advertised openings at the time. Currently our specific needs are college English teacher, administrative assistant to vice presidents, maintenance technician/supervisor, media specialist. Go to our website at www.gbs.edu for more details.



ters, Deborah and Marvene; seven grandchildren; nine great-grandchildren; and other relatives. Funeral services were held at the New Covenant Church, Waverly, with Rev. Ron Reese, officiating. Burial was in the Leslie Family Cemetery.

Rev. Delmar R. Kaufman, 89, of Thomasville, North Carolina, died December 4, 2008. He was a pastor and elder in the Allegheny Wesleyan Methodist Connection, and had also served as a Bible college teacher and president, evangelist, missionary, and founder and chairman of Carolina Mission



Organization. His passion for spreading the gospel enabled him to directly influence 36 people, among them some of his own children and grandchildren, to become missionaries. His missionary endeavors extended to five of the seven continents. He also served God's Bible School and College as a member of the faculty and as chair of the Christian Workers Department (1961–1971), and also as its farm manager.

He is survived by his wife, Shirley Albright Kaufman; two sons, Delmar Robb Kaufman and Paul Kaufman; three daughters, Hannah McDowel, Lois Hill, and Priscilla Oldaker; 18 grandchildren, and one great-grandchild. Funeral services were held at Faith Community Chapel, Rev. Dan Parker and Rev. William Cope, officiating, with burial in the church cemetery. Memorials can be directed to the Kaufman Missionary Scholarship, 671 Old Dam Road, Liberty, NC 27298.

Rev. Kenneth McVey, 85, departed this life October 28, 2008. He served in the U. S. Army during World War II, then in 1946 was married to Lillian Sadler. After his conversion, he attended Bible school in Colorado Springs and became a minister, serving as pastor of churches in Colorado, Indiana, Kentucky, and Nebraska. He also served as General Superintendent of the Immanuel Missionary churches. In 1966 he took his family to Brazil, where for ten years he served as missionary pastor, started new churches, and distributed Bibles and other Christian books.

Preceded in death by his daughter Edith, Rev. McVey is survived by his wife Lillian; his children,

Andrew, Mary Beth, and Gordan; his grandchildren and great-grandchildren. Funeral services were held in Shoals, Indiana.

Harold F. Plank, 84, Westfield, Pennsylvania, died December 10, 2008. He was a veteran of the U.S. Army, serving during World War II.



As a D-Day veteran he was awarded the Bronze Star medal for bravery in climbing the cliffs at Pointe du Hoc as one of Colonel

Rudder's 2nd Ranger Battalion. Later he fought in the Battle of the Bulge. Upon returning from the Army, he married Hazel Houghtaling on September 13, 1946. For many years he was a city carrier for the Westfield Post Office, a position from which he retired in 1985.

In addition to his wife, he is survived by his sons, Rev. Harry F. and Thomas H.; his grandsons, Rev. James, Jon, and Andrew; and five great-grandchildren. Funeral services were held at Jemison Valley Brethren in Christ Church of which he was a member. Burial was in the Champlin Cemetery.

Rev. Ray Satterfield, 55, Indiana, Pennsylvania, died November 7, 2008. A graduate of God's Bible School and College ('75 BRE), he was married to his childhood sweet-



heart, Melodie Cessna, on June 20, 1975. He touched many lives for God and loved the people he pastored in Wesleyan Methodist

churches in Pennsylvania, Montana, Ohio, New York, and West Virginia. At the time of his passing, (p19)➡



A BIBLICAL RESPONSE

Dear Phil

doesn't want you to go through. God often works through providentially opening and closing doors (1 Cor. 16:9; 2 Cor. 2:12).

4. Trust God that He is more interested in you fulfilling His purpose for your life than you are.
5. Walk through open doors in confidence that God is leading you.

Perhaps two examples will help. King David wanted to honor God by building a temple for His glory. When he shared his desire with the prophet Nathan, Nathan's response was, "Do all that is in your heart, for God is with you" (1 Chron. 17:2). David's spiritual advisor encouraged him to follow his desires. In this case, however, God intervened and told Nathan to go back to David and tell him not to build the temple. This shows that God will let His will be known when His people's well-intentioned desires are not His will.

In Acts 16:6, Paul, Silas, and Timothy were preaching the gospel in Turkey; and they wanted to preach in Asia. They had the gifts and the abilities; and certainly preaching the gospel is in harmony with God's will. But Luke records that the Holy Spirit forbade them to preach in Asia. In Acts 16:7 they tried to go to Bithynia to preach the gospel, and the Spirit did not permit them to do this either.

I take from these two examples that as we seek to do the will of God, we can be fully confident that God will close doors He doesn't want us walking through and open the doors He does.

Philip ■

Dr. A. Philip Brown II is a member of the faculty in the Division of Ministerial Education at God's Bible School and College.

OUR SPIRITUAL GIFTS AND GOD'S PURPOSES

How do our spiritual gifts and our natural inclinations factor into discerning God's will for our lives? —Jay

Dear Jay,

In regard to spiritual gifts, the Bible tells us that every believer has at least one (1 Cor. 12:7). The reason God gives us spiritual gifts is so that we can help build up the Body of Christ (Eph. 4:11-16) and be productive citizens in His Kingdom (Luke 19:11-27).

The abilities God has given us should serve as clues to discerning the kinds of work God wants us to pursue. (I say "kinds of work" because almost all believers are called upon to engage in many different kinds of tasks in their lifetime.) Only rarely does God call a person to a job for which he or she has little or no ability. Therefore, we should expect there to be a good fit between the path God calls us to walk and our God-given abilities.

Provided that you are already doing all that you know God wants you to do and that you are seeking counsel from your parents, pastor, and godly counselors, even though you do not have any direct leadership from the Lord about what He wants you to do next, I suggest the following additional steps:

1. Ask yourself these questions:
(a) Have I told God I'm willing to do anything He wants me to do? If not, do so; (b) Have I asked God what He wants me to do? If not, start doing so; (c) What vocations interest me the most? Make a list; (d) What vocations do I have the basic aptitudes for? If you're unsure, take a basic aptitude test to get an external assessment; (e) Men should ask themselves, "Do any of my interests lie in areas where it is extremely difficult or virtually impossible to make a living unless I am a virtuoso?" Since men are required to provide for their families, if your vocational interests won't provide sufficient income for a family and you plan to have a family, you should focus on interests that can support you and a family.
2. Once you have a list of your areas of interest and have matched them with your aptitudes, begin exploring what opportunities exist for you to pursue your areas of aptitude/interest.
3. As you explore, continue to ask God for His Spirit's leadership and ask Him to close any doors He



mediaminute

Resources for the Christian Family

Compiled by Robbie and Rachel England, this feature is provided as a service to our readers. The opinions presented here are those of the individuals making the recommendations and do not necessarily reflect an endorsement by God's Bible School or the Revivalist Press.

Parenting/Educational Resource

Going Public

by David and Kelli Pritchard

This book is definitely one of my all-time favorites!! The Pritchards (who have eight children) believe that Christian parents can lead their children to success in the public school system and guide their growth as they become strong believers. This inspiring book is hard to put down, and has given me excitement as well as practical ideas for being involved, not only in the educational development of my children, but also in the spiritual and character training that begins in the home. I highly recommend *Going Public* regardless of where you choose to send your children to school!

—Rachel England

Leadership Resource

Courageous Leadership

by Bill Hybels

Hybels emphasizes the importance of possessing a Divine vision for God's people and pursuing that vision relentlessly. In this volume you will find helpful thoughts and insights into what makes a great leader.

—Robert Booth

To submit your recommendations for the Media Minute, please send titles, authors, and a sentence or two about each book to robnrach@verizon.net.

"A people that values its privileges above its principles soon loses both." — President Dwight D. Eisenhower, 1953

CONSERVATIVES FORM ANGLICAN CHURCH OF NORTH AMERICA

Anglican conservatives in the United States and Canada are forming a new church to rival liberal denominations who they charge have rejected both Biblical authority and Christian tradition in such areas as biblical authority, sexuality, and Christ's saving work. To be called the Anglican Church in North America, the projected denomination will claim approximately 100,000 members, including many from four dioceses who have left the Episcopal Church USA and dozens of other local congregations.

Bishop Robert Duncan, bishop of the former Episcopal diocese of Pittsburgh, will serve as its archbishop. "The Lord is displacing the Episcopal Church," Bishop Duncan said during a Wheaton, Illinois, news conference, noting that the older denomination was in serious decline. "We are a body that is growing, that is planting new congregations, that is concerned to be an authentic Christian presence in the U.S. and Canada."

COLSON CALLS US TO REPENT

"Why is our economy on the brink of disaster?" asked writer Chuck Colson in a recent *Christian Post* column. "Why is our culture so utterly depraved?" He then quoted the late Russian novelist Alexandr Solzhenitsyn who recalled hearing "older people offer

the following explanation for the great disasters that had befallen Russia: Men have forgotten God."

Colson declared his belief that the same was true of America; "We have...worshipped false idols of the marketplace, credit card companies and cheap mortgages. We've put our appetites over our duties to God and neighbor." He added, "This is a time to repent, to pray more, to give more. It's a time for Christians to lead, encourage, and minister to a faltering country in a faltering economy. This is a time for the Church to get serious about Christian discipleship. Enough cheap grace."

CELEBRATIONS HONOR GEORGE WASHINGTON

Special ceremonies were held in December at Annapolis to commemorate the 225th anniversary of George Washington's resignation of his military commission after the American Revolution. Remembered as an exemplary Christian statesman, Washington voluntarily gave up his position of leadership in a gesture considered most significant, since "never before had a person at the peak of his power and glory voluntarily surrendered all his status back to a legally constituted and democratic authority," as a commemorative release has noted. When King George III heard of Washington's intention, he is reported to have said, "If he does that, he will be the greatest man in the world." ■

ALUMNI news

LOIS (STARR) BELL (HS '67)

"I graduated from the high school at GBS in 1967, where I was valedictorian of my class. I attended one year of college at GBS and then went on to Miami University and got my BS and MS in Education. I taught for 35 years for the Ross Local School District.



I am now retired from teaching. I am married to Gerald Bell (HS '67; BS '72). We have two children, Sheri and Jeremy, both graduates of GBS, 1992 and 1995 respectively. Sheri is a home-health caregiver and lives at home. Jeremy is married to the former Rachel Thompson, also a GBS alumna. Both have completed med school and are practicing physicians."

EDITH L. AKHONYA

"Recently I was privileged to attend the commencement service at GBS to see my Kenyan friend Rose receive her BA degree in Intercultural Studies and World Missions. My mind went back many years when I was a young mother in my 20's and my first encounter with GBS. I lived in a two-room apartment in Over-the-Rhine with my husband and one child. Though I had once gone to church, I was not in church at the time. It was summer I believe, and students were knocking on doors and witnessing for the Savior. I remember these GBS young ladies kneeling on my kitchen floor to pray for me.

"My next GBS encounter was after my husband was saved and started preaching. Our paths crossed with Pastor Merrill R. Vaughn, the pastor of Asbury Tabernacle in Cincinnati. We became friends and found out that GBS had played a great part in making Pastor Vaughn a dear man of God.

"I am now 81 years old. The things that impressed me about GBS years ago are still in existence. That is the wholehearted and absolute commitment to the holiness of God. My heart hungers to see more of it in the church today, and yes, in my own heart also. I also read every day the devotional book *My Utmost for His Highest*, written by former GBS teacher, Oswald Chambers. I am encouraged and my heart has been made to hunger and thirst for more of Jesus."

PAULA M. MINI (AA 2001)

"I graduated from GBS in 2001 and KMBC in 2005 with a BA in Communication. Life has been good—what can I say? God has been good! The motto of my life, which I coined for myself, is that "You can be somebody, but you can't be somebody else." I am glad

to say I have found myself in God. He has given me purpose and meaning in life. I am an announcer at Wantok Radio Light, the first Christian Radio Station in Papua New Guinea. I am privileged to be talking to a million people a minute. I am humbled to know that God is using me to help spread the gospel through the medium of a Christian radio station.



"As an announcer here, our managing director requires that we spend between 30 minutes to one hour in devotions and prayer before we go on the air. This has really boosted my spiritual life. It was a privilege to have Dr. Michael Avery, Rev. Richard Miles, and Rev. Mark Cravens from GBS visit the radio station on the sixth anniversary of Wantok Radio Light. I am just another student from GBS who had struggled to find her identity and calling in life. I am so glad I waited on the Lord. He is never early, but He is also never late. God is always on time. I cannot believe that God can use me to impact five-to-six million people. God is not finished with me yet." ■

Income for Life and a Gift for the Future

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The GBS Charitable Gift Annuity Program provides an opportunity to make a significant gift while still retaining lifetime income. The present economy makes charitable giving annuities more attractive than ever. For individuals our annuity rates are:

Age 60: 5.5% Age 70: 6.1% Age 80: 7.6% Age 90: 10.5%

For a no-obligation gift annuity proposal, please fill in the following information and mail to: God's Bible School, Office of Advancement, 1810 Young St., Cincinnati, OH 45202 (513) 721-7944, kriener@gbs.edu

Name _____ Date of Birth _____

Address _____

City _____ State _____ Zip _____ Phone _____

Amount considering \$ _____

The Gift That Gives Back

IV. MAINTAINING ENTIRE SANCTIFICATION: A DYNAMIC RELATIONSHIP OF ON-GOING SUBMISSION TO THE HOLY SPIRIT

The need for an entirely sanctified person to maintain a dynamic relationship of submissive obedience to the Holy Spirit can be illustrated by an analogy of driving a car. To some people, the idea of a fully-surrendered life would be the equivalent of removing ourselves from the driver's seat and letting the Holy Spirit drive. That would eliminate the stress of decision making and let us take a passive role. Instead, the Holy Spirit insists that we stay in the driver's seat. But He is going to ride with us and tell us what to do. So He issues instructions through the Word and through our conscience in the form of promptings and checks; and as the driver, we must decide moment-by-moment whether or not we will submit to His control.

This analogy highlights the fact that the fullness of the Spirit is not a simplistic "let go and let God have His way," a one-time decision that becomes automatic from that point forward. There is nothing automatic about it, as we have said. A person who has fully surrendered to the control of the Holy Spirit must live out his surrender in moment-by-moment obedience. As moment-by-moment he submits to the Spirit's control, he experiences a moment-by-moment cleansing from self-centeredness.

CONCLUSION

When the Psalmist prayed, "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10), he chose a Hebrew verb ("create") that is limited to God's activity. No one except God can create in a fallen creature a clean heart. A clean heart is a heart that is purified not only from the guilt of sinful behavior, but also cleansed from the pollution of self-centeredness. Once God has created in us a clean heart, it remains clean only as we continue to walk in all the light that God's Word and Spirit sheds on our pathway. A clean heart begins with getting saved and is furthered by entire sanctification. After entire sanctification, it is maintained only by the on-going cleansing of the Holy Spirit, as we submit to Him.

Have you been entirely sanctified? Have you maintained the dynamic relationship of on-going cleansing by a moment-by-moment obedient walk in the Spirit?



—sermon by DR. ALLAN P. BROWN

"COMMITTED TO EXCELLENCE
IN PREACHING"



ENTIRE SANCTIFICATION: CLEANSING AND ONGOING OBEDIENCE Part III

By Dr. Allan P. Brown, Chair
GBS Division of Ministerial
Education

Scripture: Psalm 51:5-8; 10

"Create in me a clean heart, O God; and renew a right spirit within me." (Psalm 51:10)

INTRODUCTION

In our last two messages we saw that the fall of Adam resulted in each of us being born with inherited depravity, which is an inward focus on self with the compulsive drive to have our own way (Isaiah 53:6). God's cure for this begins at the new birth, but a further cleansing occurs at the moment of entire sanctification. Subsequent to entire sanctification, there is a need for a continual, on-going cleansing from the effects that self-centeredness has had on our thinking and our personality.

I. AN ANALOGY TO ILLUSTRATE THE NEED FOR ON-GOING CLEANSING

The following analogy may help clarify the sense in which an entirely sanctified Christian is continually cleansed from self-centeredness. Consider a piece of thin plastic pipe that originally was straight but has become bent in upon itself, then hardened in this condition. The bend is analogous to inherited self-centeredness (Psa. 51:5; Isa 53:6). In order to restore the pipe to its original straight condition, we can run hot water

through it to soften it and allow gravity to pull the bend out of the pipe. The hot water is analogous to the cleansing power of the Holy Spirit in our lives. Remember that Jesus Himself used the metaphor of flowing water to represent the Holy Spirit in a person's life (cf. John 7:38-39).

When we were saved, the Holy Spirit entered our lives and began straightening the pipe (Rom. 8:9-11). Some bend—i.e., self-centeredness—still remained, but it was no longer ruling our life. When we presented our bodies to God as a living, holy sacrifice, we chose to appropriate by faith what was declared to be true of us through our union with Christ—our death to sin and our freedom from it (Rom. 6:2, 7, 18). We acted upon the exhortations to “reckon ourselves indeed dead unto sin but alive unto God” (Rom. 6:11) and to present ourselves to God as those alive from the dead and our members as instruments of righteousness to God (Rom. 6:13, 19). We asked the Holy Spirit to take full, uncontested control of our life; and by faith we received the fullness of the Spirit.

In our analogy, the fullness of the Spirit—His full control of us—is what was necessary to take the remaining bend out of the pipe. As long as the Holy Spirit has full control, the pipe will continue to be straight. However, since self-centeredness (or inherited depravity) is not a “substance” or a “thing,” its cleansing does not produce a static state of being. Being cleansed of self-centeredness is not the equivalent of removing a tree stump from the ground. Once a tree stump has been removed, there is no danger of it sending forth any growth. Nor is being cleansed of self-centeredness analogous to the removal of cancer from the body.

Rather, the cleansing of self-centeredness is the consequence of a dynamic relationship with the Holy Spirit that must be maintained moment-by-moment. Continual yielding to the Spirit's control allows us to remain continually free from the inner bent to self and remain submissive to God. However, if we resist the Spirit and don't cooperate with His checks and promptings, just as the pipe will revert to its bent condition if the hot water no longer runs through it, we too will revert to living according to self-centered desires. There is nothing “automatic” about maintaining a fully-surrendered, Spirit-filled life. Many times each day one must choose to make self-denying choices as he takes up his cross and follows Christ (Mat. 16:24).

II. LINGERING CONSEQUENCES OF SELF-CENTEREDNESS IN THE ENTIRELY SANCTIFIED LIFE

In our second message we distinguished between the principle of self-centeredness and the acquired thought patterns and personality traits that it produced in our life. After one has received entire sanctification by faith

and experienced the Holy Spirit's powerful cleansing from self-centeredness, there is continual need for an on-going cleansing of the mental and emotional consequences of self-centeredness. There are programmed habits, ways of thinking, and responses to stimuli that became part of our personality while living under the tyranny of self-centeredness.

For example, some people grew up in an extremely competitive environment and were taught either by example or precept that “winning” is not only desirable but is crucial for self-esteem. Such competitiveness becomes a compulsive, controlling, way of life and shows up in attitudes and activities associated with games, grades, and interpersonal relationships. It ends up permeating every aspect of life, including spiritual activities.

After entire sanctification, the Holy Spirit continues to work in the believer's life to transform his thinking (Rom. 12:2), i.e., to renew him “in knowledge” (Col. 3:10), and to bring to his attention further changes that need to be made in his thinking about himself (Rom. 12:3), other members of the body of Christ (Rom. 12:4-8), or about life in general (Rom. 12:9-21). As the entirely sanctified person continues to walk in the light, the Holy Spirit will direct and empower him to make these changes.

As long as he walks in the light, he will not be guilty of conscious, willful self-centeredness, for he is being cleansed from all sin (1 John 1:7), and from God's point of view is declared “blameless” (1 Thess. 3:13). Further, the image of God has been restored in the believer's life in the sense that his primary motive now is to please Jesus in everything (Col. 1:9) and to love God and others as he should. The inward and outward manifestations of this love will improve as the Christian continues to walk in the Spirit and continues to make the adjustments that the Holy Spirit indicates need to be made.

III. WARNING: A RETURN TO SELF-CENTERED LIVING IS A REAL THREAT TO THE ENTIRELY SANCTIFIED.

The warnings in Scripture to watch and pray and keep on the whole armor of God suggest that a return to self-centeredness is a real threat to the entirely sanctified believer (Eph. 6:10-20). Paul exhorts us that as we yield to the Spirit and walk in the Spirit, we must continually put to death the deeds of the body (Rom. 8:13). This implies that there is no deliverance in this life from the temptation to return to self-centered living and start living again in the flesh. Maintaining flesh-free living is possible only in a vital relationship of walking in, and being led by, the Spirit—that is, living each moment in obedience to His voice as He speaks to us through His Word and through our conscience.

➡(p13) he had been pastor for four years in Indiana, Pennsylvania. He served as secretary of the Allegheny Wesleyan Methodist Conference, as well as a member of various church boards, and also helped start and was a committee member of the Marriage Matters Retreats held annually in Ohio and Tennessee. He was author of *A Heritage of Holiness*, a history of his denomination.

In addition to his wife, he is survived by his daughter Pamela Jo Asbury; his son Rev. Jordan Ray Satterfield; five grandchildren, and other relatives. Funeral services were held at his church with Conference President William Cope, officiating. Burial was at the Thompson Cemetery, Hillsdale, Pennsylvania.

"The four years he spent [at GBS] were part of the highlights of his life," writes his wife Melodie. "He was so happy to be honored in the pastor appreciation issue [October 2008] of the Revivalist."

Francis L. Weingard, 64. died December 8, 2008 in Grand Junction, Colorado, from complications from an automobile accident. He was married to Alice Marie Whitton in



August 1969, and to this union were born five daughters, Dixie, Holly, Heidi, Jodi, and Lyndi. In 1989 Francis and his family moved to God's Bible School, where he worked in the printing department and earned a BA degree in math and science. He and his wife also served as "parents away from home" to many students, and all five of their own children attended GBS. In 1999 Francis and Alice moved to Hotchkiss, Colorado; and then in 2007 they moved to Allegheny Wesleyan College, Salem, Ohio, where again they invested their lives in young people.

Francis' belief in God was of paramount importance, and he often praised Him for His mercy and faithfulness. He is survived by his wife, five daughters and their husbands, fifteen grandchildren, and other relatives and friends. Funeral services were held in Marienville, Pennsylvania, the Rev. Nathan Bryant and the Rev. Duane Quesenberry, officiating. A memorial service was also held in Delta, Colorado.

HITHER AND THITHER

Rev. Mark S. Cravens, professor at God's Bible School and its campus pastor, will serve as featured speaker at the Inter-Church Holiness Outreach and Bus Convention to be held March 3–5, 2009, at the Camby Camp Conference and Retreat Center, located on the southwest side of Indianapolis, Indiana. Chairman of the event is the Rev. Rowan Fay; and Convention Coordinator is Rev. Dwight Rine.

Editor Aletha Hinthorn has announced the suspension of *Come to the Fire* magazine, formerly known as *Women Alive!* "Twenty-five years ago I began to hear God's voice calling me to begin a magazine for women," she writes in the magazine's last edition, "...but now I sense that I am to lay down this role and pick up others." ■

➡(p3) its true mission. Some changes have brought unnecessary generational divides to congregations, while in the other cases, it has caused bitter church splits.

Because many in the church have seen the negative result of some changes, they have dug in their heels and resisted any change at all. Like the Amish who decided that they were going to "lock in" to the late nineteenth-century way of doing life, many churches have "locked in" to a post-World War II model of doing church and refuse to budge. I believe this is a significant reason why many churches in America have plateaued or are in decline. They don't know how to deal with change, so they just refuse it altogether.

On the other hand, I believe that many churches who are growing numerically because of the changes that they have made have lost their way biblically and spiritually because they saw change as the answer to all things. Their failure to understand change led them to discard carelessly many things that are timeless and unchanging.

So what is the answer? How do we decide what to change and what not to change? How do we discern between traditions that are passing and truth that is permanent? I will endeavor to answer those questions in my next article: "Developing a Biblical Theology of Change." ■

MISSIONS REPORTS continued

➡(p4) They are now sending in food and clothing from different countries." —Rev. Winfield Poe, *Holiness Pilgrim Mission Reporter*

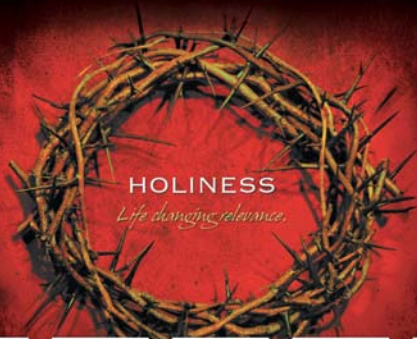
INDIA. "In late August, a Hindu nationalist leader and five of his followers were killed in Orissa, India. Although the act was allegedly the work of Marxist terrorists, many blamed the murder on Christians. In reaction to the killings, some retaliated by burning down churches and homes of Christians.

"Continuing violence in Orissa left many Christians in hiding after days of riots that left many dead and countless Christian homes and churches burnt or destroyed. Three Nazarene congregations mourned the death of their pastors during the conflict... Coordinator Sunil Dandgre reported that at least 15 Nazarene churches and a total of 400 homes of Nazarene



HOLINESS SUMMIT

March 22-24, 2009 at Ohio Christian University



March 22

6:00 p.m. - Dr. Tom Hermiz

March 23

8:30 a.m. - Rev. Gerald Mershimer

10:20 a.m. - Rev. Larry Smith

1:30 p.m. - Holiness Roundtable

7:00 p.m. - Rev. Steve DeNeff

March 24

8:30 a.m. - Dr. David Case

10:20 a.m. - Dr. Stan Toler

7:00 p.m. - Rev. Mark Fuller



Dr. David Case



Rev. Steve DeNeff



Rev. Mark Fuller



Dr. Tom Hermiz



Rev. Gerald Mershimer



Rev. Larry Smith



Dr. Stan Toler

Local Lodging

Holiday Inn Express (5 miles)

23911 US 23 S
Circleville, Ohio 43113
740.420.7711
(OCU - \$65 rate)

Comfort Inn (5 miles)

24517 US Rt. 23 S
Circleville, Ohio 43113
740.477.6116
www.choicehotels.com

Baymont Inn & Suites (23 miles)

2323 Port Road
Columbus, Ohio 43217
614.491.9868
1.800.434.5800

Local Dining

- ▣ Arby's
- ▣ Bob Evans
- ▣ Captain D's
- ▣ Donato's Pizza
- ▣ Gibson's
- ▣ Goodwin's
- ▣ Hardee's
- ▣ J.R. Hooks
- ▣ Kentucky Fried Chicken/Long John Silvers
- ▣ Pizza Hut
- ▣ Ponderosa
- ▣ Rooster's
- ▣ Sonic
- ▣ Subway
- ▣ Tim Horton's
- ▣ Tuscan Table
- ▣ Wendy's
- ▣ White Castle

www.holiness-summit.org

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and soul-winning and to preach in the evening. This opportunity is supremely thrilling and challenging! These young people and professors need to see and experience the power of God in heart-cleansing." — Raymond L. Shreve, *Evangelical Wesleyan Mission* (newsletter)

PHILIPPINES. "We were so blessed this past weekend when we visited our church in Pangoan. I recognized a lady and her three-year-old son in the congregation. We had treated this little boy during our medical mission in August. Last year a drug addict broke into their home and stabbed him 18 times. As a result, he is paralyzed, blind, and truly a pitiful sight. We praise God that although prior to the medical mission this woman was not attending church, she has since been faithfully attending our church there and seeking the Lord. We thank God for using the medical mission outreach to draw this hurting woman and her family to Himself. —Tim and Becky Keep, *Email Newsletter*

SOUTH DAKOTA (NATIVE AMERICAN MINISTRY). "Starting with the day after Christmas, we begin looking for items for the next year. We give each Sunday school child's family a box filled with food, personal items, clothing, toys, and a warm blanket. In addition, each Sunday school child receives a specially wrapped gift of his own.

"We have a Christmas program, and most of the parents come to listen to their children recite a piece. Everyone present at the program gets a treat bag. Last year...our theme was 'Happy Birthday, Jesus.' By your sacrificial giving this is all made possible, and families realize they are cared for, plus they are given things they need. The real Christmas story is told at the program, and many hear the gospel message...." — Dale and Judy Sherman, *Indian Vision (SIM)* ■

families were destroyed during the violence." —*Holiness Today*

MYANMAR. "Fierce winds and rain attacked as people held onto trees to steady themselves. Dirt, sand, saltwater, and branches were thrown at them as they clung tightly to whatever was near. The spokesperson for the Red Cross said... even the top layer of skin was removed on some of the victims.

"OMS International has sent support to the disaster-stricken lands of Myanmar, Bangladesh and Ecuador.... 'Complete villages were

wiped out, trees are still strewn everywhere and miles of homes have no roofs or walls,' said Stephen (name changed for security reasons), a national partner who works with OMS." —*OMS Outreach*

PERU. "We have been invited to preach and teach at the national meeting of Christian University students of Peru in March. This is a seven-day meeting of the Christian student body presidents of the state universities of Peru and their Christian faculty sponsors. I have been asked to give classes on Christian holy living

➡(p4) I enjoy your publication and what a blessing it is for me to share. Wonderful! God bless all involved in keeping it going.

MRS. W. FERNE BEANEY
Charlestown, Rhode Island

We enjoy *God's Revivalist* so much, and we look forward to its arrival. We appreciate each of your labors to preserve our Christian heritage and to help others to prepare for ministry.

REV. AND MRS. JOHN SHERMAN
Milford, Pennsylvania

[*God's Revivalist* is] a wonderful holiness magazine, and I wouldn't want to be without it. I am now 91 and have enjoyed this publication more than 50 years.

CHARLES THOMPSON
Crosswell, Michigan

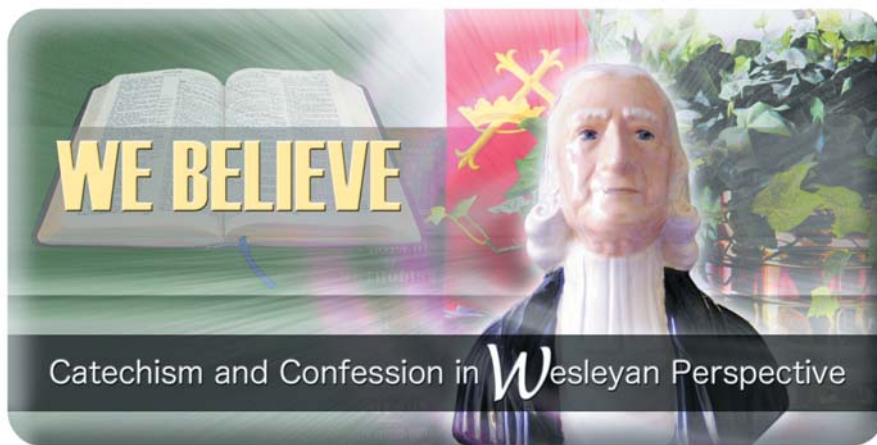
We enjoy the *Revivalist* so much, and the obituary notices help keep old-timers like us informed about those we knew long ago.

REBECCA WRIGHT
Email

WHAT IS "ISRAEL"?

Whose side is God on? The answer to this question is of major importance. My response to the email published in the November 2008 issue [concerning Christians and their relationship to the modern state of Israel] is: How do you define "Israel"? Is the Bible speaking about a people or of some little geographic location in the Middle East? I submit that biblically speaking, Israel is Jacob, for this was his new name and the Israelites are his descendants. These are the chosen people of God, not those people called Jews who descended from Esau (and converted to Judaism in 129 BC) who now live in the country of Israel which was formed by the United Nations in 1948.

JIM JESTER
Email



We continue our series of brief statements reasserting basic truths foundational to Wesleyan theological conviction.

XXIV. CHRIST'S CHURCH: COMMUNITY OF THE FAITHFUL

One family we dwell in Him, / One church, above, beneath...." Thus Charles Wesley sets before us Christ's Church, the community of the faithful both in heaven and on earth. As such, it is His body, "the fullness of Him who fills all in all" (Eph. 1:23); "the pillar and ground of the truth" (I Tim. 3:15); and a "holy temple in the Lord," offering worship to the Triune God (Eph. 2:19–22). Since the days of the apostles, believers have entered the Church inwardly and experientially by conversion and outwardly and sacramentally by baptism; and there they still continue "steadfastly in the the apostles' doctrine and fellowship, in the breaking of bread, and in prayers" (Acts 2:42).

Theologians distinguish between the *Church Invisible* and the *Church Visible*. The first includes all who are joined to Our Lord Jesus by adoption and grace and who are known only to Him. The second is the same Church manifest historically and openly in the world, embracing all who profess faith in Christ. Numbered among these, unfortunately, are those whose lives do not validate their professions—dead branches attached to a living vine, as Dr. Thomas Oden explains. Like Ananias and Saphira, they shall receive God's judgment unless they repent.

In American Methodism's doctrinal statement, the "Visible Church of Christ" is defined as "a congregation of faithful men in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance...." This means that normatively the Church is marked by (1) *holy discipline*, the devout formation of "faithful" members; (2) *holy word*, the authentic proclamation of the Gospel; and (3) *holy sacraments*, the outward signs and seals of the New Covenant, baptism and the Lord's Supper.

Wesleyans also accept the four "notes" of the Church asserted in the Nicene Creed. Thus, the Church is (1) *one*, united in Christ and embracing all believers regardless of time, place, or denomination; (2) *holy*, sanctified in purpose and position, as are all of its members in actual experience; (3) *catholic*, universal in its embrace, reaching out to all cultures and witnessing all God's truth necessary to our salvation; and (4) *apostolic*, committed to the same message given by Our Lord to His disciples and by them to us.

Christ's dear ones shall be with Him forever—in the Church Militant below, then in the Church Triumphant above. "Part of His host hath crossed the flood, And part is crossing now." —LDS ■

Saint Augustine would share these concerns, but he would also emphasize that last fall's election was another warning not to set our hearts upon this world, which is temporal, but upon the world to come, which is eternal. It's not that we ignore the present, but that we focus it in the future, which for believers has already come, since in our conversion God has "raised us up together" with Christ "and made us sit together in the heavenly places" with Him (Eph. 2:6).

When that positional ascension has been actualized in glory, we shall recall the contest between Barack Obama and John McCain—if we recall it at all—as simply an exercise in shadows—"another battle between the princes of this world," as columnist Peter Bronson has reminded us. This is not to denigrate either Obama or McCain nor to fault the American political system. But it is to remember that whatever happens here is ultimately significant only in relationship to eternal consequence.

For sooner or later, as Augustine would insist, temporal vanity must crumble before eternal verity, and all that is earthly shall be weighed in the balances of heaven. Ringing through all creation is the prophetic call of Christ's holy Church, animated by His Spirit, reminding even those battling princes that we shall "all appear before the Judgment Seat of Christ." To those who hate Our Lord, that message is most unwelcome; and that is why His Church has been so cruelly buffeted for delivering it.

In the Church Triumphant above, all that shall have ended. But in the Church Militant below, it is still very real, as "midst toil and tribulation / And tumult of her war," we contest this world for our King, claiming every inch of it as His own. Sometimes we fall battered upon the field, but He renews our strength and enables us again to lift His cross. That is our sign of triumph, as it was for Prince Constantine, for like Him we have seen burning in the heavens those same words that sent him thundering across the Milvian Bridge: "*Hoc Signo Vinces!*" "By this sign you will triumph!"

History, then, as Saint Augustine declares, is the vast stage on which the conflict is played out between two cities—"the one consisting of those who live according to man, the other of those who live according to God." Residents of the *City of God* include all those in heaven and on earth who are united to Him by grace and who seek His glory. In contrast, those in the *City of Earth* act in rebellion

against Him for their own selfish purpose. These two cities "have been determined by two loves: the earthly, by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self...."

This vision of the struggling cities was set down in Augustine's classic *City of God*, one of the most significant books in Christian history. What makes it especially meaningful is that he wrote it early in the fifth century, a time as frightening as our own. For centuries, the "Pax Romana"—the Roman peace—had brought government, stability, and culture to the world, but now the Empire was crumbling from corruption within and invasion without.

On August 24, 410, the impossible had happened, for the city of Rome itself had fallen before a barbarian chieftain named Alaric with his army of 40,000 warriors. For three days, they looted and terrorized the city, murdering, raping, and torturing its citizens. News of the tragedy brought terror to men and women everywhere, for as they knew, the barbarian hordes would soon be knocking at their gates. "The world is rushing to ruin," wrote Jerome, the famous Bible translator. "The glorious city, the capital of the Roman Empire, has been swallowed up in one conflagration...."

Pagans charged that all this was because the Christians had turned the Empire away from Jupiter, Apollo, and the other ancient gods. No, replied Augustine in magnificent response, for as Dr. Roland Bainton has summarized his argument, the "fight that is going on now...is only a part of a fight that is always going on...between the forces of good and evil.... We need not be troubled too much if Rome passes away, provided the Church remains."

For it is the Church—the "pilgrim city of King Christ" that at last shall win the struggle, for its Lord has promised that not even "the gates of hell" shall ever "prevail against it." History is not cyclical, endlessly repeating itself, as the old philosophers had said, but linear, moving inexorably to the consummation, when God's will shall be done on earth as it is in heaven.

For 16 centuries, Saint Augustine's philosophy of history has placed the Church's triumphs and tribulations in clear perspective. What does this ancient saint teach us now about Barack Obama and our own reaction to his rise to power?

First, we must offer eternal allegiance to the world that is eternal. "Seek ye first the Kingdom...." With this principle there can be no compromise. For as Dr. Timothy George of *Christianity Today* explains Augustine, "We Christians are those who live in time but who belong to eternity." As such, we "hold a double citizenship in this world," living "as sojourners, resident aliens,

History, then, as Saint Augustine declares, is the vast stage on which the conflict is played out between two cities—"the one consisting of those who live according to man, the other of those who live according to God."

in a world of profound discontinuity and frequently contested loyalty." Here "we have no continuing city, but we seek one to come" (Heb. 14:14).

This is why Augustine would insist, as Dr. George continues, "that we must not equate any political entity—whether it be the Roman Empire, the American Republic, the United Nations, or anything else—with the Kingdom of God." Our ultimate identity is with that Kingdom, now represented by the Church as it moves from earth to glory. Soon our pilgrimage will be over; but now, as an old hymn reminds us, "We're marching through Immanuel's ground / To fairer worlds on high." There is where our treasure is, for ultimately "our citizenship is in heaven" (Phil. 3:20).

Second, we offer temporal allegiance to the world that is temporal. Citizenship in heaven should make us better citizens of earth, especially of the United States of America, to which we give our loyalty and love. Thus, we shall respect Barack Obama as our president; and we shall pray for him, as for "all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty" (II Tim. 2:2).

We shall also welcome his efforts to discharge the heavy duties of his office with fidelity, patriotism, and grace. We shall give him every opportunity to prove that he is a friend of Jesus, as he claims, hoping that our earlier fears about him were misinformed. At the same time, we shall join Christians everywhere in faithful witness to God's truth—a witness that we also wish to be winsome, generous, and loving. Everywhere in this sinful world, the City of God and the City of Man are still in brutal conflict. Every one of us—including President Obama—belongs either to the one or to the other. We must make very clear which one it is.



LIFT UP YOUR EYES

by Sonja Vernon

"Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest." (John 4:35 NASB)

Most of us know someone with a one-track mind—the child playing so intently she misses the call to dinner; the husband absently answering, "Yes, Dear" behind the morning paper; or the teenager walking out in front of a car as his iPod plays on. It's easy to be one-track. Intense focus on one thing causes others to fade to the periphery. While at times this may be necessary, at other times it may be deadly.

Sometimes our daily Christian living can become one-track as well. As true disciples who desire to walk circumspectly, we can occasionally focus all of our energies inwardly. We study our motives, our desires, and our actions. Does everything fit? Are we being genuine? These questions are absolutely necessary. We are called to careful living by biblical principles. Scripture demands authenticity.

However, too much introspection can cause us to lose sight of the bigger picture. We can spend so much time keeping ourselves "unspotted from the world" that we are of no practical use to God in it. In John 4, the disciples were so concerned about their physical needs that they were missing the harvest of souls around them. "Lift up your eyes," Jesus said, "and look on the fields, that they are white for harvest." I believe He says the same to us today. ■

Sonja Vernon is Dean of Women at God's Bible School and College.

In gladness and in hope we await the consummation of that conflict, when the City of God shall "reign eternally with God." Then, in that "eternal Sabbath," as Saint Augustine reminds us, "we shall rest

and see, see and love, love and praise. This is what shall be the end without end. For what other end do we propose to ourselves than to attain to the kingdom of which there is no end." ■



COLLEGE CHOIR

a ministry of **God's Bible School and College, CINCINNATI, OH**

February 19, Thursday, 7:00 PM
 Tuscaloosa Area GBS Rally
 Held at: Woodhaven Church of the Nazarene,
 4109 University Blvd., Tuscaloosa, AL
 Co-hosted by: Fairview Wesleyan Church
 Contact: Mr. Brandon Mills (513) 256-8075

February 20, Friday, 7:30 PM
 Pell City GBS Rally
 Bible Methodist Campgrounds, Pell City, AL
 Hosted by: Talladega Bible Methodist Church
 Rev. Bob Blankenship (256) 362-8446

February 21, Saturday, 6:00 PM
 Spring Hill Calvary Church of the Nazarene
 Spring Hill, FL
 Rev. Wes Harris (352) 683-0587

February 22, Sunday, 10:30 AM
 First Church of the Nazarene, Clearwater, FL
 Rev. Pat Glenn (727) 536-1498

February 22, Sunday, 2:30 PM (Full Concert)
 Lakeland Holiness Camp, Lakeland, FL
 Dr. Kenneth Gorveatte (863) 646-5152 or 2254

February 22, Sunday, 6:00 PM
 Light and Life Free Methodist Church, Lakeland, FL
 Rev. John Hendricks (863) 858-6361

February 23, Monday, 7:00 PM
 South/Central Florida GBS Rally, Hosted by:
 Avon Park Holiness Camp Assn., Avon Park, FL
 Coordinator: Mrs. Diane Osborne (863) 465-9116
 Dr. Eldred Kelley, Pastor; (863) 453-6831 (camp office)

February 24, Tuesday, 7:30 PM
 Easley Bible Methodist Church, Easley, SC
 Held next door at Park Street Baptist Church
 Rev. Terry Going (864) 855-3892 or 855-6626 hm

February 25, Wednesday, 7:00 PM
 North Carolina GBS Choir Rally
 T. Austin Finch Auditorium, Thomasville, NC
 For info call: GBS PR Office 1-800-486-4637 x1232

February 26, Thursday, 7:00 PM
 Parkway House of Prayer, Roanoke, VA
 Rev. Jeff Keaton (540) 982-0115

February 27, Friday, 7:00 PM
 Greater Charleston GBS Rally
 Dunbar Church of the Nazarene, Dunbar, WV
 Rev. Greg Hudson (304) 768-7454

February 28, Saturday, 6:00 PM
 South/Central IN GBS Rally
 Faith Mission Church, Bedford, IN
 Dr. Leonard Sankey (812) 275-2119 (or 7820)
 Alt. Contact: Mr. David Crosley (812) 275-3982

March 1, Sunday, 10:30 AM
 Bethel Holiness Church, Columbus, IN
 Rev. Nathan Shockley (812) 376-3019

March 1, Sunday, 6:00 PM
 Franklin Bible Methodist Church, Franklin, OH
 Rev. Jack Hooker (937) 746-8281

For more information and
 directions visit www.gbs.edu.